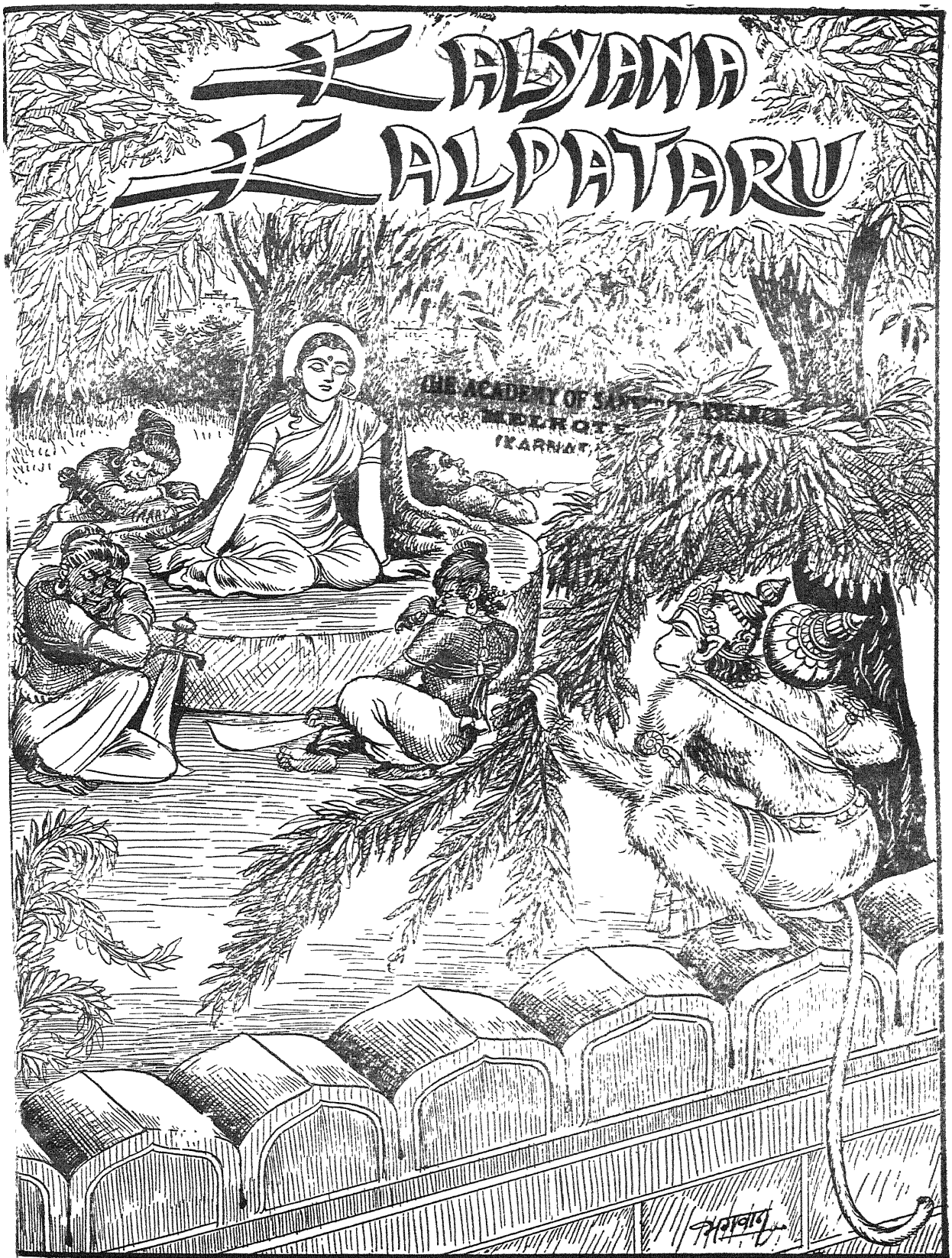


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The Vālmīki-Rāmāyaṇa (Sundarakāṇḍa)

Book V

Canto Number:

1. Desirous of reaching Lankā in order to discover Sitā, Hanumān takes a leap from a peak of Mount Mahendra and, honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress,—who was waiting for Hanumān with her mouth open to devour him,—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Siṃhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Lankā. 1103
2. Reflecting on the difficulty of penetrating into Lankā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise. 1121
3. Appearing in person before Hanumān, while he was making his way into Lankā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Lankā should be concluded as imminent when she is overpowered by a monkey. 1126
4. Entering Lankā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum. 1131
5. Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sitā. 1134

6. Reaching the palace of Rāvana, which served as an adornment to Lankā, and having looked for Sitā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvana. 1138
7. The poet incidentally draws a pen-picture of Rāvana's palace and his aerial car known by the name of Puṣpaka. 1141
8. A further description of the aerial car Puṣpaka. 1144
9. Leaping up the Puṣpaka in the course of his quest for Sitā in the palace of Rāvana, Hanmān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states. 1145
10. Hanumān catches sight of Rāvana reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sitā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail. 1152
11. Banishing by recourse to reason the thought that the lady whom he had seen was Sitā, Hanumān searches for Sitā oncemore in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with the fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience. 1157
12. Having failed to discover Sitā even after searching for her in the picture-gallery and other places, Hanumān suspects that she might have been disposed of by Rāvana and, thus meeting with frustration, falls into the quagmire of despair. On second thoughts, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again. 1161
13. Coming out of the aerial car, Puṣpaka, and not finding Sitā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meantime, while he contemplates fasting till death or suicide or the killing of Rāvana, he catches sight of a grove which he does not remember to have seen and, before proceeding to explore it, mentally invokes the succour of Ṛṣis and gods for success in his undertaking. 1163
14. Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sitā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sitā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs. 1170

15. Casting his eyes all round while remaining perched on the top of that Śimsapā tree, Hanumān catches sight of Sitā in a temple and recognizes her by virtue of her characteristics and age. 1174
16. Admiring the virtue and the propitious bodily marks etc. of Sitā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight. 1179
17. His eyes filled with joy on beholding Sitā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śimsapā tree. 1182
18. Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sitā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śimsapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation. 1185
19. Finding himself unable as it were to depict the mental state of Sitā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her. 1188
20. Seeking to seduce Sitā by means of coaxing words, Rāvaṇa implores her to accept him. 1190
21. Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions, and expostulating with him by showing him the right path, Sitā praises Śrī Rāma and, impressing on Rāvaṇa the respective consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender. 1193
22. Nettled by the censure uttered by Sitā, Rāvaṇa allows her a time-limit of one month to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sitā condemns him once more. Leaving instructions with the ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sitā along with his womenfolk. 1196
23. Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal. 1200
24. Citing the examples of Śachi, Arundhati and other devoted wives, even though threatened by the ogresses, Sitā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanuman silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping. 1202
25. Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sitā bursts into a wail. 1206
26. Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sitā wails in various ways. 1208

27. Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sitā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sitā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sitā. 1212
28. The moment Sitā, who was unable to bear the reproaches and threats of the ogresses, endeavours after walling a good deal to strangle herself to death with the cord used for tying her hair, propitious omens never seen before appear on her person. 1217
29. The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sitā experiences great joy. 1220
30. Weighing the pros and cons of comforting Sitā or remaining mum, now that he had come to know everything about Sitā at first hand, Hanumān decides upon the former course at the psychological moment. 1221
31. Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sitā, narrated in a human tongue by Hanumān remaining perched on the Śimsāpa tree, and casting her eyes all round, Sitā catches sight of Hanumān sitting on a bough of the same Śimsāpā tree beneath which she stood. 1225
32. Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sitā becomes anxious about the welfare of Śrī Rāma and others. Then, concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true. 1227
33. Keen to hear of Sitā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sitā. In reply to this query Sitā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her one month later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself. 1229
34. Inferring from the suitable reply to his queries received from Sitā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeats the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sitā, on the other hand, reproaches him when the monkey approaches her to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words. 1232
35. Interrogated by Sitā, who was anxious to ascertain the *bona fides* of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his sight of Sitā. 1235

36. Hanumān delivers Śrī Rāma's signet-ring to Sitā in order to strengthen her confidence in him. Applauding Hanumān, Sitā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes Śrī Rāma's non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, Hanumān consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement. 1244
37. Sitā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sitā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sitā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form. Sitā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her. 1248
38. Asked by Hanumān for a token, Sitā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month, till the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token. 1254
39. Sitā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sitā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea. 1260
40. Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sitā grants him leave to depart with her blessings. 1265
41. Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message from Sitā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it. 1267
42. Perceiving the devastation of the royal pleasanace at the hands of Hanumān, the ogresses keeping watch over Sitā asked her who he was. On Sitā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him.

- Hanumān makes short work of a company of ogres known by the name of Kinkaras dispatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder. 1270
43. Having disposed of the Kinkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby. 1274
44. Dispatched by Rāvaṇa to capture Hanumān, Jambumāli is killed in battle by the former. 1276
45. Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there. 1278
46. Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove. 1279
47. Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed. 1283
48. Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son. 1288
49. Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down. 1295
50. Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa. 1297
51. Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sitā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sitā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her. 1299
52. Provoked by the harsh words of Hanumān, Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras. 1304

53. Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sitā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate. 1307
54. Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhiṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy. 1311
55. Seeing the whole of Lankā reduced to ashes and presuming Sitā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Ohāraṇas (celestial bards) and others and feels comforted. 1316
56. Hanumān sees Sitā once more and, bidding adieu to her, takes a leap across the sea. 1319
57. Having leapt from the coast of Lankā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sitā. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all. 1323
58. Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra. 1328
59. Picturing to his fellow monkeys the sad plight of Sitā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sitā from Lankā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war. 1341
60. Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sitā from Lankā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments. 1344
61. Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey

- Dadhimukha and most beloved of Sugriva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Angada, Dadhimukha comes in their way and is lacerated with their claws and teeth. 1346
62. Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his *entourage* and on remonstrating with the monkeys was thrashed by Angada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiṣkindhā to report the matter to Sugriva and bow down at the latter's feet. 1349
63. Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugriva concludes from the jubilation of the monkeys that Sitā has been traced out. Comforting Dadhimukha, he asks him to dispatch Angada and others without delay. 1353
64. Returning to Madhuvana as commanded by Sugriva, and craving the forgiveness of Angada, Dadhimukha submits to the latter that he is urgently required by Sugriva. Set out in the company of Hanumān and others, and approaching Sugriva, Prince Angada apprises Śrī Rāma, after saluting him, of the discovery of Sitā and other events. 1356
65. Asked by Śrī Rāma to tell him the news about Sitā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śimśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token. 1360
66. Pressing to his bosom the jewel for the head dispatched by Sitā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sitā. 1362
67. Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sitā with Śrī Rāma at Chitrakoot, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān. 1364
68. Hanumān tells Śrī Rāma how Sitā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him. 1368

END of SUNDARAKĀṆDA

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Śrī Vālmīki-Rāmāyaṇa: Sundarakāṇḍa

[An Introduction]

By R. Vanchinathan B. E.

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमहद्गणेभ्यः ॥३३

Of the seven Kāṇḍas in Śrī Vālmīki-Rāmāyaṇa, the most important is the Sundarakāṇḍa, and the essence of the Sundarakāṇḍa is contained in the above Śloka—a prayer uttered by Śrī Hanumān. It is this attitude of “Surrender” on the part of Śrī Hanumān—Śrī Rāmadāsa—that turns the whole “story” of the Rāmāyaṇa into a comedy instead of a tragedy. (The Rāmāyaṇa is no story, but is a true fact of actual history—told in the form of a “story” or “divine story” or “epic” by a great truthful poet, a gifted poet—Sage Vālmīki, under “divine” instructions. So, in that sense only we call it a “story”. Yes, Śrī Vālmīki-Rāmāyaṇa is a “story”—a “divine story”, the reading of which will convert man into a god.

After having encountered all the obstacles *en route* while crossing the 100 Yojanas of the sea dividing Lankā from Bhārata and conquering Lankinī—the guardian deity of Lankā, Hanumān searches in vain for Sītā throughout the palaces

* Hail to Śrī Rāma accompanied by Lakṣmaṇa, as also to the celebrated godlike lady Sītā (Janaka's Daughter). Hail to Rudra (the god of destruction), Indra (the lord of paradise), Yama (the god of retribution) and Vāyu (the wind-god) and salutations to the moon-god, the sun-god and the hosts of Maruts (the forty-nine wind-gods).

and buildings and streets of Lankāpurī. Ultimately he sees Mandodarī—Rāvaṇa's principal spouse—in his (Rāvaṇa's) bed-chamber, mistakes her for Sītā for a while and then corrects himself, and falls into a deep sense of remorse. He has forgotten Śrī Rāma—hence all this futile search. He decides even to commit suicide, refusing to go back to Sugrīva without finding Devī Sītā. This attitude of “self-surrender” to God brings forth that wonderful prayer—quoted above—which is the essence of Sundarakāṇḍa, nay, of the whole of the Rāmāyaṇa.

With this prayer on his lips Hanumān sees, by chance as it were, Aśokavana, where Devī Sītā has been kept under proper guards by Rāvaṇa. Hanumān then proceeds to this Aśokavana and sees Devī Sītā surrounded by Rākṣasis (ogresses) near the famous Śimśapā tree in an exceedingly pitiable condition. Later Rāvaṇa himself comes before Devī Sītā and entreats her to become his wife. Devī Sītā bluntly turns down his overtures and advises him to turn his mind to his own women. Rāvaṇa gets wild and gives Sītā a month's time to make up her mind, failing which Sītā would be cut to pieces and cooked for his morning breakfast. He directs the Rākṣasis to persuade Sītā to accede to his wishes by all means. The Rākṣasis frighten Sītā and threaten to eat her up.

Devī Sītā is in a very agonizing situation. “Foul” thoughts enter her mind. She imagines her husband, Śrī Rāma, abandoning her completely and after

completing the 14 years' exile returning to Ayodhya and enjoying beautiful damsels, and herself—struck by ill luck, as a result of her true love for Śrī Rāma, soon going to die a miserable death. This “foul jealous” thought soon induces Sitā—the woman—to commit suicide, by hanging herself with her own beautiful locks from the branch of the very Śimśapā tree in which Hanumān is hiding himself, watching all these tormenting scenes.

However, through Śrī Rāma's grace, Sitā's very thought of Śrī Rāma in her “last moments” brings forth the necessary redeeming relief to her. Hanumān tactfully introduces himself to Devī Sitā, and the whole scene changes. Devī Sitā comes to know of her lord Śrī Rāma's safety and also Śrī Lakṣmaṇa's and how they are anxious to know the place where Sitā has been hidden by Rāvaṇa, to wage a war against him and rescue her.

Devī Sitā receives Śrī Rāma's ‘Anguliyakam’ (signet-ring) from Hanumān and Hanumān, in return, receives Devī Sitā's “Chūḍāmaṇi” for delivering it to Śrī Rāma—a very happy scene.

Then, Hanumān decides to destroy Aśokavana to attract Rāvaṇa's attention, and succeeds in meeting Rāvaṇa. He advises Rāvaṇa to release Devī Sitā and apologize to Śrī Rāma, and receive his blessings. Rāvaṇa gets angry and orders Hanumān's execution; but under the sound advice of his brother, Vibhīṣaṇa, agrees not to kill a ‘Dūta’ (messenger) and instead orders Hanumān's tail to be set fire to. The order is carried out, and Devī Sitā comes to know of this cruel treatment being meted out to Hanumān, her lord's emissary. She prays to Agni Deva to be cool to

Hanumān, and soon Hanumān feels the large flames round his long tail cool like snow. He remembers the powers of Śrī Rāma and Śrī Sitā and also of his own father Vāyu (the wind-god), and understands the position with no more surprise.

But, in a weak moment, he decides to set fire to the city of Lankā with the help of his ‘tail-fire’ ‘in an easy manner’. This he does by jumping from place to place and the whole of Lankā is destroyed by the fire. (This is Lankādahana.)

Then, suddenly, the thought strikes him—he has forgotten about Devī Sitā. He fears Sitā too must have been destroyed by the fire, and again decides to commit suicide. A little further reflection assures him that Devī Sitā—a great Pativrata that she is—cannot be touched by an ordinary fire. This is confirmed by the Charaṇas (celestial bards), and Hanumān himself again calls on Devī Sitā under the Śimśapā tree to find her quite safe and sound. Hanumān takes final leave of Devī Sitā, assuring her of Śrī Rāma's final victory over Rāvaṇa at Lankā and then of her reunion with Śrī Rāma, as desired by her.

Hanumān returns to the mainland and the entire monkey army headed by Angada reaches Sugrīva's home—the R̥ṣyamūka mountain, where Sugrīva along with Śrī Rāma and Śrī Lakṣmaṇa is awaiting Hanumān's arrival with the news of Devī Sitā.

The glad tidings of Devī Sitā's safety and purity as found by Hanumān gladdens the party and Hanumān hands over the Devī's Chūḍāmaṇi to Śrī Rāma, explaining clearly Devī Sitā's position as “safe and

pure", but anxiously awaiting Śrī Rāma's early landing on the shores of Lankā for fighting Rāvaṇa.

Thus ends Sundarakāṇḍa, relieving the anxiety of all concerned and in the hope for future action to destroy the evil in

Rāvaṇa and to effect release of Devī Sītā from his custody.

This is only an introduction to the Sundarakāṇḍa of Śrī Vālmiki-Rāmāyaṇa. The more one reads this oneself, the more will one understand it.

Glory of Sundarakāṇḍa and How to Read it ?

Like Lord Śrī Rāma, who is Virtue incarnate and the Ideal Supreme Person, the entire Rāmāyaṇa of Sage Vālmiki, which is a story of Śrī Rāma's wanderings or travels (Ayana) and constitutes the Lord's own verbal form as it were, is intrinsically free from all imperfections and the singular abode of all propitious virtues, a mine of jewels in the form of excellences enabling one to secure all the four ends of human endeavour (*viz.* earthly prosperity, religious merit, sense-enjoyment and Final Beatitude) and ravishes the mind on being studied and listened to, as is testified to by Sage Vālmiki himself in the following couplet:—

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम् ।

समुद्रमिव रत्नाढ्यं सर्वश्रुतिमनोहरम् ॥

(I. iii. 8)

"It discusses (in a secondary way) the subjects of Kāma (sense-enjoyment) and (worldly) prosperity and expatiates on the merits of the two other objects of human pursuit, *viz.* religious merit and Final Beatitude, and is thus full of jewels as the ocean and ravishes the ears as well as the mind of all (by the musical ring of its verses and the profundity of their meaning respectively)."

Nevertheless, even as the letter 'अ' (A) is the foremost of all the letters

of the Alphabet, the metre Gāyatri of all the metres of the Vedic Prosody, the mind of all the organs of perception, the head of all the limbs of the human body, the holy Ganga of all the rivers (of the world), the Sāmaveda of all the four Vedas, the name 'Rāma' of any thousand Names of the Lord, Sītā of all devoted wives, the Gitā of all the components of the Mahābhārata, Sage Vyāsa of all hermits and Lord Śrī Kṛṣṇa of the (entire) clan of Vṛṣṇis, the Sundarakāṇḍa, as its very name implies, is the most charming and delightful of all the books (Kāṇḍas) of Śrīmad Rāmāyaṇa, endowed as it is with a divine potency of its own and adorned with numerous virtues.

WHY HAS THE BOOK BEEN NAMED AS 'SUNDARA' ?

It is known to all learned men that all the books of Śrīmad Rāmāyaṇa bear appellations truly indicative of their subject-matter. The Bālakāṇḍa, for instance, depicts the enjoyable infancy and boyhood of Śrī Rāma, while the Ayodhyākāṇḍa narrates events connected with his life in Ayodhya such as his proposed installation as Prince Regent. The Araṇya-Kāṇḍa portrays his life as an exile in the forest. The Kiṣkindhā-Kāṇḍa tells us how, disunited

from Sitā, he lived in Kiṣkindhā in the company of Lakṣmaṇa; whereas in the Yuddhā-Kāṇḍa we witness the martial exploits of Śrī Rāma. The question, therefore, naturally arises: What is the charm in the Sundarakāṇḍa, which has given it the appellation of 'Sundara' (beautiful) ? The following is the explanation furnished by some scholars:—

नष्टद्रव्यस्य लाभो हि सुन्दरः परिकीर्तितः ॥

“The discovery of a lost treasure constitutes the charm of this book.”

The idea is that the book has been named as 'Sundara' because it furnishes a consummate and unmistakable clue to the whereabouts of Sitā, who had been borne away by Rāvaṇa. Others, however, tell us that the word 'Sundara' denotes a monkey and the book has been named as 'Sundara' because it mainly depicts the glory of Hanumān, the very crest-jewel among monkeys. Still others maintain that in this book Śrī Rāma, Sitā and all the monkeys are completely rid of their agony and enjoy the highest felicity on receiving authentic news about Sitā. Hence it has derived the appellation of 'Sundara'. Yet others construe the word 'Sundara' to mean 'felicity' (Mangala). Since the book in question describes in a special degree the amiable disposition, nature and narrative of Sitā, it rightly enjoys the appellation of 'Sundara.' Some more scholars declare that Canto XXXV of this book contains a detailed description, given by Hanumān, of the surpassing charm of the supremely good-looking Śrī Rāma as well as of the lucky marks on his body. This accounts in their opinion for the appellation 'Sundara' given to this book.

Scholars of South India hold the view that the book enjoys the title of 'Sundara' because the following verse, which embodies according to them the meaning of the Taraka Mantra—the name 'Rama' (so called because it delivers the devotee repeating it from the ocean of metempsychosis) figures in it:—

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।

नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

(Vālmiki-Rāmāyaṇa V. xiii. 59)

“Hail to Śrī Rāma accompanied by Lakṣmaṇa, as well as to that godlike lady, the daughter of Janaka ! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god ! Hail to the moon-god, the sun-god and the hosts of wind-gods !”

Still others hold that the poetry of the entire Sundarakāṇḍa is most delightful and that the special poetic charm of this book accounts for its being designated as the Sundarakāṇḍa.* (*Vide*

* Says the author of the commentary known by the name of 'Tilaka':—

सुन्दरे सुन्दरी लङ्का सुन्दरे सुन्दरी कथा ।
सुन्दरे सुन्दरी सीता सुन्दरे किं न सुन्दरम् ॥
सुन्दरे सुन्दरी सीतामक्षतां मारुतेर्मुखात् ।
श्रुत्वा हृष्टस्यैवास्तु स रामः सततं हृदि ॥

“In the Sundarakāṇḍa stands described the beautiful city of Lankā; the story narrated in the Sundarakāṇḍa is (also) beautiful. In the Sundarakāṇḍa we find a word-picture of the charming Sitā. What is there in the Sundarakāṇḍa, which is not beautiful ? In the Sundarakāṇḍa Śrī Rāma is delighted to hear from the mouth of Hanumān (son of the wind-god) of Sitā being alive (*lit.*, sound of body). May Śrī Rāma constantly abide in our heart similarly delighted.”

“Readings in the Rāmāyaṇa” by K. S. Ramaswami Sastri, Vol. II, p. 24)

Hence it has been traditionally enjoined to undertake a reading of the Sundarakāṇḍa by way of a religious performance (Anuṣṭhāna) for the recovery of lost property, attaining victory or good fortune, developing the spirit of Devotion, securing a vision of the Lord or the grace of Hanumān, as well as for the attainment of all charming blessings. A reading of the Sundarakāṇḍa has been recommended, even for those who are free from passion, are absolutely desireless and are devoted to contemplation on the Spirit, as helpful to the attainment of their goal (viz, absorption into the Universal Spirit). According to them, Rāvaṇa is a symbol of Ignorance, Sītā is a personification of Spiritual Knowledge, the search for Sītā conducted by Hanumān is symbolic of a striver's endeavour to attain union with the Spirit, Sītā's discovery is the attainment of that union, which constitutes the fruition of his life or the accomplishment of his purpose.

PROCEDURE OF UNDERTAKING THE ANUṢṬHĀNA

Although a reading of the Sundarakāṇḍa of Śrīmad Vālmiki-Rāmāyaṇa can be undertaken in any month of the year according to the Hindu calendar and at any time, the months of Chaitra, Māgha and Kārtika having been specially recommended for a reading of the entire Rāmāyaṇa in the work known by the name of ‘Rāmasevā’*, these months have been considered as auspicious for a reading of the Sundarakāṇḍa as well. The

Bṛhaddharma-Purāṇa, however, restricts a reading of the ‘Sundarakāṇḍa’ to the month of Jyeṣṭha (corresponding roughly to May) alone.

A reading of the Sundarakāṇḍa should be undertaken preferably at a sacred spot, say, on a plot in which Tulasi has been planted or at the foot of a Bilva tree (which is recognized as sacred to Lord Śiva) or at a holy place associated with the pastimes of Lord Śrī Rāma, such as Ayodhya, or in a temple (dedicated to Lord Śrī Rama or Hanumān), on a river bank, in any temple whatsoever or a mountain cave. Before commencing the reading it is necessary to have the plot cleared, swept clean and plastered with cow-dung. This having been done, preliminaries such as Swastivāchana (invoking blessings by the repetition of certain Mantras), Śanti-Pāṭha (recitation of a Mantra or Mantras invoking universal peace), worship of Lord Gaṇeśa, the installation of a water-pot (कलशस्थापन) as a symbol of various deities including Varuṇa (the god of water) and the worship of the five Lokapālas (deities protecting the world, viz, Lord Gaṇeśa, Goddess Durgā, Vāyu or the wind-god, Dyu or the deity presiding over the heavens and the Aświnis or the twingods who are recognized as physicians to the gods), the ten Lokapālas (the deities presiding over the ten directions— viz, Indra, Yama, Varuṇa and Kubera presiding over the four quarters, Agni or the god of fire, the ogre Nirṛti, Vāyu or the wind-god and Īśāna or Lord Śiva presiding over the four intermediate points, Brahmā presiding over the upper region and Śeṣa or the serpent-god presiding over the lower region),

* चैत्रे माघे कार्तिके च सिते पक्षे च वाचयेत् ।

Kṣetrapāla (a spirit presiding over the fields), Baṭuka Bhairava (an attendant of Lord Śiva credited with the form of a lad), the sixty-four Yoginīs or semi-divine females endowen with superratnal powers created by Goddess Durgā and attending on Her or on Lord Śiva, the Navagrahas (or the deities presiding over the nine principal heavenly bodies controlling the destinies of living beings, viz, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu) and the sixteen Mātṛkās or divine mothers (viz, Gaurī, Padmā, Śāchi, Medhā, Śavitṛī, Vijayā, Jayā, Devasenā, Swadhā, Swahā, Śāntī, Puṣṭī, Dhṛti, Tuṣṭī, Atmadevatā and Kuladevatā), and Tulasī (the deity presiding over the sacred basil plant) should be gone through as far as possible and then the following Sankalpa or the expression of a mental resolve to undertake the worship of Lord Śrī Rāma with His *entourage* including Hanumān should be read, mentioning the time and place of worship and the name as well as the family name (Gotra) of the worshipper along with it:—

ॐ तत्सद्य श्रीसीतारामहनुमत्पसादावासिपूर्वकसकल-
कामनासिद्ध्यर्थं श्रीसीतारामहनुमत्पूजनमहं करिष्ये ।

“For the gratification of all my desires as a sequel to the grace of Sītā, Śrī Rāma and Hanumān, I hereby undertake to worship the aforesaid (viz, Sītā, Śrī Rāma and Hanumān).”

After bowing down to, recalling a mental image of and invoking the presence of Sītā and Śrī Rāma, Hanumān (the celebrated devotee of Śrī Rāma), and the three younger half-brothers of Śrī Rāma, viz, Bharata, Lakṣmaṇa and Śatrughna, worship should be offered to them, while

uttering the following formula, in the form of Padya (water to wash their feet with), Arghya (water to wash their hands with), Āchamaniya (water to rinse their mouth with), Snāniya (water for bathing), a loin-cloth and an upper cloth, the sacred thread (for males only), sandal-paste, flowers, incense, light, food, betel-leaves seasoned with catechu, lime, arcanuts, cardamom seeds and cloves etc., the waving of lights and salutations:—

श्रीसीतारामाभ्यां नमः । श्रीमद्रामभक्त्याय हनुमते नमः ।
श्रीभरताय नमः । श्रीलक्ष्मणाय नमः । श्रीशत्रुघ्नाय नमः ।
ध्यायामि, आवाहयामि, पूजयामि । अर्घ्यं पाद्यमाचमनीयं
स्नानीयं वस्त्रोपवस्त्रे यज्ञोपवीतं गन्धं पुष्पं धूपं दीपं नेत्रेद्यं
ताम्बूलं नीराजनं च समर्पयामि नमस्करोमि ।

At the end flowers placed in the hollow of one's palms should be offered. Having worshipped the book to be read by offering it sandal-paste, flowers, incense, light and food, one should bow down to it with reverence, uttering the following couplets while doing so:—

वाल्मीकिगिरिसम्भूता रामसागरगामिनी ।
श्रीमद्रामायणी गङ्गा पुनाति भुवनत्रयम् ॥
श्लोकसारसमाकीर्णं सर्गकल्लोलमंकुलम् ।
काण्डग्राहमहामीनं वन्दे रामायणार्णवम् ॥

“The holy Ganga in the form of the glorious Rāmāyaṇa, which has descended from the mountain in the form of Sage Vālmiki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact). I bow down to the ocean in the form of the Rāmāyaṇa, which has verses for its water, cantos for its billows and the Kāṇḍas or books for its alligators and large fish.”

Then the following statement of particulars concerning the great Mantra

(sacred text) to be repeated in the course of the Anuṣṭubhāna should be made:—

ॐ अस्य श्रीमद्वाल्मीकीयसुन्दरकाण्डमहामन्त्रस्य भगवान् हनुमान् ऋषिः । अनुष्टुप् छन्दः । श्रीजगन्माता सीता देवता । श्रीं बीजम् । स्वाहा शक्तिः । सीतायै कीलकम् । श्रीसीताप्रसादसिद्ध्यर्थं सुन्दरकाण्डपारायणे विनियोगः ।

“Lord Hanumān is the seer of the great Mantra in the form of the Sundarākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, Anuṣṭubh is the metre; Sītā, the divine Mother of the universe, is the deity to be propitiated, ‘Śrīm’ is the seed, Swāhā is the potency, ‘Sītāyai’ is the Kilaka (pivot) of the Mantra and a full reading (Pārāyaṇa) for achieving the grace of the divine Sītā is the use to which the Mantra is to be put.”

Then the following Nyāsas should be gone through:—

ऋष्यादिन्यासः

ॐ भगवद्भुजस्यै नमः, शिरसि । अनुष्टुप्छन्दसे नमः मुखे ।

श्रीजगन्मातृसीतादेवतायै नमः, हृदि । श्रीबीजाय नमः, गुह्ये ।

स्वाहाशक्त्यै नमः, पादयोः । सीतायै कीलकाय नमः, सर्वाङ्गे ।

Lord Hanumān, the seer of the Mantra, is to be mentally installed on one’s head with a view to spiritualizing or divinizing it by uttering the formula ‘भगवद्भुजस्यै नमः शिरसि’ and touching the limb.

The metre ‘Anuṣṭubh’ is to be similarly installed in one’s mouth by uttering the words ‘अनुष्टुप्छन्दसे नमः, मुखे’ and touching that organ.

The potency in the form of the divine Sītā, the Mother of the universe, is to be installed in one’s heart by uttering the words ‘श्रीजगन्मातृसीतादेव्यै नमः, हृदि’ and touching the heart.

The seed ‘Śrīm’ is to be installed in one’s anus by uttering the words ‘श्रीबीजाय नमः, गुह्ये.’

The potency in the form of ‘Swāhā’ is to be installed on one’s feet by uttering the words ‘स्वाहाशक्त्यै नमः, पादयोः’ and touching the feet.

And the pivot in the form of ‘Sītāyai’ is to be installed all over one’s body by uttering the words ‘सीतायै कीलकाय नमः, सर्वाङ्गे’ and passing one’s hand on all one’s limbs in a general way.

करन्यासः

ॐ सीतायै अङ्गुष्ठाभ्यां नमः । ॐ विदेहराजसुतायै तर्जनीभ्यां नमः ॥

ॐ रामसुन्दर्यै मध्यमाभ्यां नमः । ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः ॥

ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः । ॐ शरणं भजे करतलकरपृष्ठाभ्यां नमः ॥

The word ‘Sītāyai’ forming part of the Mantra ‘सीतायै विदेहराजसुतायै रामसुन्दर्यै हनुमता समाश्रितायै भूमिसुतायै शरणं भजे’ is to be installed on one’s thumbs by uttering the words ‘ॐ सीतायै अङ्गुष्ठाभ्यां नमः’ and touching them with one’s index fingers.

The word ‘विदेहराजसुतायै’ is to be similarly installed on one’s forefingers by uttering the words ‘ॐ विदेहराजसुतायै तर्जनीभ्यां नमः’ and touching the limbs with one’s thumbs.

The word ‘रामसुन्दर्यै’ should be installed on one’s middle fingers by uttering the words ‘ॐ रामसुन्दर्यै मध्यमाभ्यां नमः’ and touching them.

The words 'हनुमता समाश्रितायै' are to be installed on one's ring-fingers by uttering the words 'ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः' and touching them.

The word 'भूमिसुतायै' is to be installed on one's little fingers by uttering the words 'ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः' and touching the little fingers.

The words 'शरणं भजे' are to be installed on the palm of one's hands as well as on their back by uttering the words 'शरणं भजे करतलकरपृष्ठाभ्यां नमः' and touching the limbs with one's fingers.

हृदयादिन्यासः

ॐ सीतायै हृदयाय नमः । ॐ विदेहराजसुतायै शिरसे स्वाहा ।

ॐ रामसुन्दर्यै शिखायै वषट् । ॐ हनुमता समाश्रितायै कवचाय हुम् ।

ॐ भूमिसुतायै नेत्रत्रयाय वौषट् । ॐ शरणं भजे अस्त्राय फट् ।

The word 'सीतायै' is to be similarly installed on one's heart by uttering the words 'ॐ सीतायै हृदयाय नमः' and touching the heart.

The word 'विदेहराजसुतायै' is to be installed on one's head by uttering the words 'ॐ विदेहराजसुतायै शिरसे स्वाहा' and touching it.

The word 'रामसुन्दर्यै' should be installed on the tuft of hair on one's crown by uttering the words 'ॐ रामसुन्दर्यै शिखायै वषट्' and touching the tuft.

The words 'हनुमता समाश्रितायै' should be installed on one's shoulders by uttering the words 'ॐ हनुमता समाश्रितायै कवचाय हुम्' and touching both the shoulders with the opposite hands.

The words 'भूमिसुतायै' should be installed on one's eyes as well as on the centre of one's brow by uttering the words 'ॐ भूमिसुतायै नेत्रत्रयाय वौषट्' and touching the aforesaid limbs.

The words 'शरणं भजे' should be installed round one's head by uttering the words 'शरणं भजे अस्त्राय फट्' and taking one's right hand clockwise round the head and striking the left palm with the right fingers.

Dhyana

The divine form of Sitā should then be visualized according to the following verse:—

सीतामुद्गरचरितां विधिसाम्बविष्णु-
वन्द्यां त्रिलोकजननीं शतकल्पवल्लीम् ।
हैमेरनेकमणिरञ्जितकोटिभोगै-
र्भूपाचर्यरनुदिनं सहितां नमामि ॥

"I bow to Sitā of noble conduct worthy of being saluted (even) by Brahmā (the creator) as well as by Lords Śiva and Viṣṇu, the Mother of all the three worlds (heaven, earth and the intermediate region), who embodies in Herself hundreds of heavenly creepers capable of granting the desires of those seeking their shade, and remains adorned all day long with heaps of gold ornaments whose edges are rendered picturesque with numerous gems."

मङ्गलाचरणम्

Before commencing the Pārāyaṇa, the following benedictory prayers etc. should also be devoutly read:—

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याः स्युस्तं नमामि राजाननम् ॥

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।
 आरुह्य कविताशाखां वन्दे वाल्मीकिश्लोकिलम् ॥
 वाल्मीकेर्मुनिसिंहस्य कवितावनचारिणः ।
 शृण्वन् रामकथानादं को न याति परां गतिम् ॥
 यः पिबन् सततं रामचरितामृतसागरम् ।
 अमृतस्तं मुनिं वन्दे प्राचेतसमकल्मषम् ॥

आदाय तेनैव ददाह लङ्कां
 नमामि तं प्राञ्जलिराञ्जनेयम् ॥
 मनोजवं मास्ततुल्यवेगं
 जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
 वातात्मजं वानरयूथमुख्यं
 श्रीरामदूतं शिरसा नमामि ॥
 आञ्जनेयमतिपाटलाननं

काञ्चनाद्रिकमनीयविग्रहम् ।

पारिजाततरुमूलवासिनं

भावयामि पवमाननन्दनम् ॥

यत्र यत्र रघुनाथकीर्तनं

तत्र तत्र कृतमस्तकाञ्जलिम् ।

वाष्पवारिपरिपूर्णलोचनं

माहति नमत राक्षसान्तकम् ॥

महान्याकरणाग्भोधिमन्थमानसमन्द्रम् ।

कवयन्तं रामकीर्त्या हनुमन्तमुपास्महे ॥

In order to put an end to all obstacles one should meditate on Lord Viṣṇu, who is clad in white robes, is clothed with a moon-like splendour, is endowed with four arms and (always) wears a cheerful aspect. I bow down to Lord Gaṇeśa (adorned with the head of an elephant), by saluting whom at the beginning of every undertaking gods headed by Brahmā (the lord of Goddess Saraswatī) got accomplished of purpose. I salute Sage Vālmiki, conceived (by the poets) as a cuckoo melodiously singing the sweet syllables 'Rāma ! Rāma !!' while perched on a bough of the tree of poetry. Hearing the roar, in the form of Śrī Rāma's narrative of Vālmiki, the lion among sages, roaming in the forest of poetry, who would not attain to the highest goal ? I bow to the sinless Sage Vālmiki (son of Varuṇa, the god presiding over the waters), who, though incessantly drinking of the ocean of nectar in the shape of Śrī Rāma's narrative, remains unsated."

SALUTATIONS TO ŚRĪ HANUMĀN

गोष्पदीकृतवारीशं मशकीकृतराक्षसम् ।
 रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥
 अञ्जनानन्दनं वीरं जानकीशोकनाशनम् ।
 कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम् ॥
 उल्लङ्घ्य सिन्धोः सलिलं सलीलं
 यः शोकवह्निं जनकात्मजायाः ।

"I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Lankā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyana. I bow down to the heroic Hanumān (a ruler of monkeys), the delight of Añjanā (his mother), who dispelled the grief of Sitā (Janaka's Daughter), made short work of Akṣa (son of Rāvaṇa, the demon king of Lankā) and proved a source of terror to Lankā. I bow my head to Hanumān (son of the wind-god), a leader of the army of monkeys and the foremost of those endowed with intelligence, who is swift as thought, (nay) who equals the wind-god in speed and has mastered his senecs, and who played the role of an envoy of Śrī

Rāma (in delivering His message to Sītā and ascertaining the strength of Rāvana, who had stolen Her away) I bow down with joined palms to the celebrated Hanumān (son of Añjanā), who, having leapt across the water of the sea (parting the land of Bharatavarsha from Lanka, which is now identified with the Laccadive Islands) as a matter of sport and, picking up the fire of grief of Sītā (Janaka's Daughter) burnt Lankā with that very fire. I contemplate on the son of Añjanā, the delight of the wind-god, who has a blood red face, is endowed with a personality charming as a mountain of gold and who has taken up his abode at the foot of a Parijata tree (one of the five kinds of celestial trees credited with the virtue of granting one's desire). Bow to Hanumān (son of the wind-god), the destroyer of ogres, who is present with his palms joined above his head and with his eyes flooded with tears (of joy) wherever the names and praises of the Lord of the Raghus are being sung. We adore Hanumān, who, having churned the ocean of (Sanskrit) Grammar with his mind playing the role of Mountain Mandara, weaves verses with the thread of Śrī Rāma's glory."

SALUTATIONS TO ŚRĪ RĀMA'S ENTOURAGE

रामं रामानुजं सीतां भरतं भरतानुजम् ।
सुमीवं वायुसूर्तुं च प्रणमामि पुनः पुनः ॥

"I respectfully bow down again and again to Śrī Rāma, His younger brother (Lakṣmaṇa), Sītā, Bharata and his younger brother (Śatrughna), Sugriva and Hanumān (son of the wind-god)."

SALUTATIONS TO ŚRĪMAD RĀMĀYAṆA

वेदवेद्ये परे पुंसि जाते दक्षरथात्मजे ।
वेदः प्राचेतनादासीत् साक्षाद्रामावणात्मना ॥
वाल्मीकिगिरिसम्भूता रामसागरगामिनी ।
पुनाति भुवनं पुण्या रामायणमहानदी ॥
चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥

"When the Supreme Person, who is the only substance knowable through Veda, appeared as a son of King Daśaratha, Veda itself appeared in the form of Śrīmad Rāmāyaṇa from the pen of Sage Vālmiki. The holy Ganga in the form of the glorious Rāmāyaṇa, which has descended from the mountain in the form of Sage Vālmiki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact) The story of Śrī Rāma (the Protector of the Raghus) extends to one hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it)."

MEDITATION ON AND SALUTATIONS TO ŚRĪ SĪTA-RAMA:—

वेदेहीसहितं सुरदुमत्तले हैमो महामण्डपे
मध्येपुष्पकमालने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
व्याख्यातं भरतादिभिः परिवृत्तं रामं भजे श्यामलम् ॥
वामे भूमिसुता पुरुश्च हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वद्वलयोर्वाय्वादिकोणेपु च ।
सुग्रीवश्च विभीषणश्च सुवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमङ्गणेभ्यः ॥

"I adore Śrī Rāma, who is dark-brown (of complexion), and is comfortably seated along with Sītā (a princess of the Videha territory) in the posture of a warrior (with one knee touching the ground) on a throne of gems at the centre of the aerial car Puspaka in an extensive shed of gold at the foot of a celestial (wish-yielding) tree, surrounded by Bharata and others, with Hanumān (son of the wind-god) propounding in front of Śrī Rāma before the hermits the highest truth (already) expounded (by others). To His left is seated Sītā (the Daughter of Goddess Earth); facing Him sits Hanumān and at His back Lakṣmana (son of Sumitrā). Śaṭrughna and Bharata are seated on His two sides, while in the corners between every two quarters (viz., north-west, north-east, south east and south-west) are seated Sugriva (the ruler of monkeys), Vibhīṣaṇa (the ogre king of Lankā), Crownprince Angada (son of Tārā) and Jāmbavān (the lord of bears) respectively; and in the centre I worship Śrī Rāma, who is dark-brown of complexion and is endowed with the soft colour of a blue lotus. Hail to Śrī Rāma, accompanied by Lakṣmaṇa, as well as to that godlike lady, Janaka's Daughter ! Hail to Rudra (the god of destruction), Indra (the ruler of gods). Yama (the god of retribution) and the wind-god ! Hail to the moon-god, the sun-god and the troops of wind-gods."

After offering worship summarily to Śrī Sītā-Rāma at the end of the reading the following benedictory verses should be read:—

स्वस्ति प्रजाभ्य परिपालयन्तां
न्यायेन मार्गेण मही महीशा ।
गोब्राह्मणेभ्यः शिवमरुतु निर्व्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥

काले वर्षतु पर्जन्यः पृथिवी सख्यदास्त्रिणी ।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्वयः ॥
लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः ।
येषामिन्द्रीवरश्यामो हृदयस्थो जनार्दनः ॥
रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥
यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते ।
वृत्रनाशे समभवच्छते भवतु मङ्गलम् ॥
मङ्गलं कोसलेन्द्राय महनीयगुणाढ्यये ।
चक्रवर्तिनृजाय सार्वभौमाय मङ्गलम् ॥
यन्मङ्गलं सुपूर्णस्य विनताकल्पयत् पुरा ।
अमृतं प्रार्थयानस्य तत्ते भवतु मङ्गलम् ॥
अमृतोत्पादने दैव्यान् व्रततो वज्रधरस्य यत् ।
अदितिर्मङ्गलं प्रादात्ते भवतु मङ्गलम् ॥
त्रीन् विक्रमान् प्रक्रमतो विष्णोरमिततेजसः ।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलम् ॥
ऋतवः सागर द्वीपा वेदा लोका दिशश्च ते ॥
मङ्गलानि महाबाहो दिशन्तु तव सर्वदा ॥
कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वानुसृतस्वभावात् ।
करोमि यद्यस्कलं परस्मै
नारायणायेति समर्पयामि तत् ॥

"Let all be well with (all) created beings. Let (all) the rulers of the earth protect the earth following the righteous path. Let prosperity ever attend on the cows and the Brahmans (members of the priestly class). Let all the worlds be happy. Let the rain-god pour showers in time. Let the earth be adorned with crops. Let this land be free from agitation and let the Brahmans be rid of (all) fear. Gain is theirs and victory

is (also) theirs. How can there be discomfiture for them, in whose heart abides Lord Viṣṇu (who is implored by all men), who is circular (of complexion) like a blue lotus? Hail to Lord Śrī Rāma, to the blessed Rāma, the moon-like Rāma, the Maker and Controller of the universe, the Protector of the Raghus, the Spouse of Sītā! Let that good luck attend on You, which fell to the lot of India (the thousand-eyed god), who is greeted by all gods, on the occasion of the destruction of the demon Vritā. Good luck to the Ruler of the territory of Kosala, an ocean of laudable virtues, son of a universal monarch! Good luck to the Ruler of the entire globe! Let that benediction descend on You, which Vinatā (mother of Garuḍa) bestowed on Garuḍa (the king of birds and the carrier of Lord Viṣṇu) when the latter went out in search for nectar. Let that benediction go to You, which Aditi (the mother of Indra) bestowed on Indra (the wielder of a thunderbolt) when the latter destroyed the demons on the occasion of churning the ocean for drawing out nectar. Let that good luck attend on you, which fell to the lot of Lord Viṣṇu,—who is endowed with immense energy,—while He was taking three strides (to measure all the three worlds). Let (all) the seasons, the (four) oceans (supposed to encircle the earth), (all) the (seven) Dwīpas (principal divisions of the earth), (the deities presiding over) the (four) Vedas and the (three) Lokas as well as the (four) quarters scatter blessings on You on all occasions, O mighty-armed Śrī Rāma! Whatever I do with my body, tongue,

mind or senses, reason or intellect or by force of my inherited nature, I should consecrate all as an offering to the supreme Lord Nārāyaṇa."

DIFFERENT SCHEMES FOR CONDUCT OF THE PARAYANA

If it is desired to finish the Parāyana in a single day a pause in the reading is out of the question. If it is to be completed in two days, only forty-eight cantos should be read on the first day and the rest on the following day.

According to a third scheme the number of cantos to be read is increased by one every day. The following table will show how many and which cantos should be read on which day.—

<i>Day</i>	<i>Canto Numbers</i>
1st day	1
2nd "	2-3
3rd "	4-6
4th "	7-10
5th "	11-15
6th "	16-21
7th "	22-28
8th "	29-36
9th "	37-45
10th "	46-55
11th "	56-66
12th "	67-68 and 1-10 over again
13th "	11-23 "
14th "	24-37 "
15th "	38-52 "
16th "	53-68
17th "	1-17 once again
18th "	18-35 "
19th "	36-54 "
20th "	55-68

Three readings of the Sundarākāṇḍa completed in 20 days according to the

aforesaid scheme are believed to fulfil all one's desires

According to a fourth scheme five cantos should be read every day. On the fourteenth day, after reading the last three cantos (viz cantos 66-68), the first two cantos should be read over again. This scheme of the Pārāyaṇa is also believed to crown all one's undertakings with success.

According to a fifth scheme seven cantos should be read every day for eight days and the remaining twelve should be finished on the ninth.

According to still another scheme one, three, five or seven cantos should be read every day and the reading should be continued for 68 days. In this way, one, three, five or seven readings of the full text can be finished in the course of 68 days

SAMPUṬA-MANTRAS

A few Sampuṭa-Mantras of proved efficacy are given below. They should be read at the beginning as well as at the end of each single verse of the Sundarākāṇḍa for the accomplishment of the purpose specified in each case:—

1 For ending all misfortune and attaining all forms of prosperity:—

आपदासपहर्तारं द्वातरं सर्वसम्पदाम् ।
लोकभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

“I salute again and again Śrī Rāma, the Delight of the whole world, the Reliever of sufferings and the Bestower of all riches”

2 For quelling one's enemies as well as one's most formidable foes in the form of lust, anger and so on:—

धर्मत्सा सत्यसंधश्च रामो दाशरथिर्जयति ।
पौरुषे चाप्रतिद्वन्द्वः शरैर्न जहि रावणिम् ॥

“If Śrī Rāma, Son of Daśaratha, is pious-minded, true to His promise and unrivalled in virility, kill Meghanāda (son of Ravana), O arrow !”

3 For the recovery of a lost possession and attaining all forms of good luck —

तदुन्नसं पाण्डुरदन्तमव्रणं
क्षुत्सितं पद्मपलाश लोचनम् ।
द्रक्ष्ये तदार्यावदनं कटा न्वहं
प्रसन्नताराधिपतुल्यदर्शनम् ॥

“I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars)”

4. For driving away all misfortune and ailments:—

रामभद्र महेश्वास रघुवीर च्योचसम् ।
भो दशास्यान्तकास्यकं रक्षो देहि श्रियं च ते ॥

“O blessed Śrī Rāma, wielding a mighty bow, O Hero of Raghu's race, O Jewel among kings, O Destroyer of Ravana (the ten-headed monster), (pray) grant us Your protection as well as Your fortune.”

5. For accomplishing all purposes:—

सुप्रसन्नः शान्तमनाः सत्यसंधो जितेन्द्रियः ।
धर्मज्ञो नयसारज्ञः राजा दाशरथिर्जयति ॥

“King Śrī Rāma is exceedingly cheerful, placid of mind, true to His promise, a knower of what is right, a

master of His senses, well-versed in the essence of polity and victorious”

6. For accomplishing an exceedingly difficult task.—

सर्वैर्लोकान् सुसंहृत्य सभूतान् सचराचरान् ।
पुनरेव तथा खण्डुं क्षक्तो रामो महायशः ॥

“The highly illustrious Śrī Rāma is capable of evolving anew in precisely the same form all the worlds after completely dissolving them along with (all) created beings, both mobile and immobile.”

7. For securing the protection of the Lord (भगवच्छरणगतित्) .—

सकृदेव प्रपन्नस्य तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

“I grant security from all created beings to him who seeks it, having fallen at my mercy only once.”

or

इन्द्रकर्मा सहेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ।
क्षरण्यं क्षरणं च त्वा माहुर्दिश्या सहर्षयः ॥

“You are the greater Indra, capable of evolving Indra; You are Lord Nārāyaṇa distinguished by a lotus sprung from His navel and the terminator of all conflicts. Eminent celestial Rṣis speak of You as an asylum and as capable of affording shelter.”

8. For success in an undertaking already launched.—

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकाल्मजायै ।
नमोऽस्तु हरेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमहद्वारणेभ्यः ॥

“Hail to Śrī Rama, accompanied by Lakṣmaṇa, as well as to that godlike lady, Janaka’s Daughter ‘ Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god ‘ Hail to the moon-god, the sun-god and the troops of the wind-god.”

9 For accomplishing all purposes —

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवनेणामिपालिनः ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनुमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् ।
शिलाभिश्च ग्रहरतः पादपैश्च सहस्रताः ॥
अर्चयित्वा पुरीं लङ्कामभिवाद्य च मेघिलीम् ।
समुद्धार्यो रामियामि सितां सर्वैरक्षसाम् ॥

“Victorious is Śrī Rāma, who is possessed of surpassing strength, and Lakṣmaṇa, who is endowed with extraordinary might. Victorious (too) is King Sugriva, protected on all sides by Śrī Rāma (a scion of Rāghu). I, Hanumān, son of the wind-god, am a servant of Śrī Rāma of unwearied action, the Lord of Kosala, and the Destroyer of hostile armies. Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. Having destroyed the city of Lankā and greeting Sitā (the princess of Mithilā), I shall return fully accomplished of purpose, while all the ogres stand looking on.”

Uttering these verses at the top of one’s voice at the end of each canto in the course of every Pārāyaṇa is believed to be supremely efficacious.



Hanuman's Shout of Victory

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णं पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavad-Gītā VI. 30)

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गोपदीकृतवारीशं मशकोकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥
अञ्जनानन्दनं वीरं जानकीशोकनाशनम् ।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम् ॥

I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Lankā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyana. I bow to the heroic Hanumān (a ruler of monkeys), the delight of Āñjanā (his mother), who dispelled the grief of Sītā (Daughter of King Janaka), made short work of Akṣa (son of Rāvāṇa, the ogre king of Lankā) and proved a source of terror to Lankā.

Meditation on the various Limbs and Personality of Sri Rāma

प्रातः स्रारामि रघुनाथमुखारविन्दं
मन्दस्मितं मधुरभाषि विशालभालम् ।
कर्णायलम्बित्वलकुण्डलशोभिगण्डं
कर्णान्तद्वीर्वनयनं नयनाभिरामम् ॥

I call to mind in the morning the lotus-like countenance of Śrī Rāma (the Lord of the Raghus), full of gentle smiles, uttering sweet words, distinguished by a broad brow, delightful to the eyes, its cheeks radiant with unsteady ear-rings dangling from its ears and its eyes extending to the ears.

प्रातर्भङ्गाभि रघुनाथकरारविन्दं
रक्षोपणाय भयदं वरदं निजेभ्यः ।
यदा जस्येति विनय्य महेशचापं
सीताकरग्राहणमङ्गलमाप सद्यः ॥

I take shelter in the morning under the lotus-like hands of Śrī Rāma (the Protector of the Raghus), which are a source of terror to the hosts of ogres and confer boons on His devotees, and which, having broken into two the bow belonging to Lord Śiva (the Supreme Lord) in an assembly of kings, forthwith had the good luck of winning the hand of Princess Sitā.

प्रातर्नमामि रघुनाथपदारविन्दं
वज्राङ्कुशादिशुभरेष्व सुखावहं मे ।
योगीन्द्रमनसमधुव्रतसेव्यमानं
शापापहं सपदि गौतमधर्मपत्न्याः ॥

I bow in the morning to the lotus feet of Śrī Rāma (the Lord of the Raghus), distinguished by auspicious lines forming the figures of a thunderbolt, goad etc. and bringing joy to me, nay, which are being (constantly) resorted to by black bees in the form of the minds of the chief of yogis and which nullified at once (by their holy touch) the curse pronounced (by Sage Gautama) against Ahalyā (the spouse of the said Gautama).

प्रातर्वदामि वचसा रघुनाथनाम
वाग्जोपहारि सकलं शमलं निहन्ति ।
यत्पार्वती स्वपतिना सह भोक्तुकामा
श्रीत्या सहस्रहरिन.मसम जजाप ॥

I utter in the morning with my tongue (the organ of speech) the name of Śrī Rāma (the Protector of the Raghus), which removes all the faults of speech and destroys all sins and which Goddess Pārvatī (the divine Consort of Lord Śiva) lovingly uttered as a substitute for one thousand names (of Lord Viṣṇu), keen as She was to dine in the company of Her Spouse (Lord Śiva)*

प्रातः श्रये श्रुतिनुतां रघुनाथमूर्तिं
नीलाम्बुजोत्पलसितैतरत्ननीलाम् ।
आमुकमौक्तकविक्षेपविमूषणाढ्यां
ध्वेयां रामस्तुनिर्भर्जनमुक्तिहेतुम् ॥

I betake myself in the morning to the personality of Śrī Rāma (the Protector of the Raghus), which is glorified by the Vedas, is cerulean like a blue lotus, a blue water-lily and a sapphire, and is decked with ornaments made of loosely hanging extraordinary pearls, (nay) which is worthy of being meditated upon by all anchorites and which brings Liberation to His devotees.

यः श्लोकपञ्चकमिदं प्रयतः पठेद्दि
नित्यं प्रभातसमये पुरुषः प्रबुद्धः ।
श्रीरामकिंकरजनेषु स एव सुख्यो
भूत्वा प्रयाति हरिलोकमनन्यलभ्यन् ॥

A man who, when fully awake, attentively repeats daily in the morning the foregoing five verses turns out to be the foremost of the devotees of Śrī Rāma and ascends (on death) to the (divine) realm of Śrī Hari, which cannot be attained by others (who are not His devotees).

* We read in the Padma-Purāṇa how on one occasion Lord Śiva, who was preparing to take His meals, called on His Consort to dine with Him. Since Pārvatī did not join Him at once on the plea that She had not yet finished repeating the one thousand names of Lord Viṣṇu, which She did every day before Her meals, Lord Śiva asked Her to utter the name of Rāma only once as it was as good as repeating one thousand names of Lord Viṣṇu. Pārvatī did accordingly and immediately joined Her Spouse for dinner.

॥ श्रीमीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

सुन्दरकाण्डम्

प्रथमः सर्गः

Srīmad Vālmīki-Rāmāyaṇa

Book Five

(Sundarakāṇḍa)

Canto I

Desirous of reaching Lanka in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasī (mother of Nāgas), sent by the gods in the form of an ogress,—who was waiting for Hanumān with her mouth open to devour him,—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Sūbhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Lanka.

तनां	रावणनीतायाः	सीतायाः	शत्रुकर्षणः । इथेप	पदमन्त्रेष्टु	चारणाचरिते	पथि ॥ १ ॥			
दुष्कर	निष्प्रतिद्वन्द्वं	चिकीर्षन्	कर्म	वानरः । समुद्रप्रशिरोग्रीवा	गवा	पतिरिवादमो ॥ २ ॥			
अथ	वैदूर्यवर्णेषु	गाढल्लघु	महाबलः । धीरः	सल्लिलकल्पेषु	विचचार	यथासुखम् ॥ ३ ॥			
द्विजान्	वित्रासयन्	धीमानुरसा	पादपान्	हरन् । मृगाश्च	सुबहून्	निघ्नन्	प्रवृद्ध	इव	केसरी ॥ ४ ॥
नीललोहितमा	स्त्रिष्टपञ्चवर्णैः		मितासितैः । म्बभावसिद्धै	विमलैर्धोतुभिः		समलंकृतम् ॥ ५ ॥			
कामरूपिभिरा	विष्टमभीक्ष्णं		सपरिच्छदैः । यदाकिनरगान्धर्वैर्देवकल्पैः			सपन्नगैः ॥ ६ ॥			
स	तस्य	गिरिवर्यस्य	तले	नागवरायुते । तिष्ठन्	कपिवरस्तत्र	हृदे	नाग	इवाबमौ ॥ ७ ॥	

In order to discover the whereabouts of Sītā, who had been taken away by

Rāvana, Hanumān (the scourge of his foes) wished to course through the heavens (the

path of the Chāranas or celestial bards) (1) With his head and neck projected, Hanumān (the monkey chief), who sought to accomplish without opposition a feat which was difficult (for others) to perform, looked like a large bull (a leader of cows) (2) Scaring away the birds, (nay) sweeping the trees with his breast and crushing very many deer (under his feet), the brave and wise monkey, who was endowed with extraordinary might, trod at ease in the meantime like a full-grown lion on the swards possessing the hue of a cat's-eye gem and stretching (evenly) like (a sheet of green) water (3-4) Stopping short at the well-known foot of that jewel among mountains,—which was crowded with

lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by Yaksas (a class of demigods ruled over by Kubera, the god of riches), Kinnaras (a class of semi-divine beings credited with a human figure and the head of a horse or with a horse's body and a human head), Gandharvas (celestial musicians), and Nāgas (serpent-demons believed to have a human face with serpent-like lower extremities), who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue,—Hanumān, the foremost of monkeys, looked like an elephant standing in a pool (5-7)

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे । भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ॥ ८ ॥
 अञ्जलिं प्राङ्मुख कुर्वन् पवनायात्मयोनये । ततो हि ववृधे गन्तुं दक्षिणो दक्षिणा दिग्गम् ॥ ९ ॥
 प्लवगप्रवरैर्दृष्टः प्लवने कृतनिश्चयः । ववृधे रामवृद्धचर्यं सदग्र इव पर्वतु ॥ १० ॥
 निष्प्रमाणशरीरः सैल्लिङ्गविपुरण्वम् । बाहुभ्या पीडयामास चरणभ्या च पर्वतम् ॥ ११ ॥
 स चत्वाचलचक्राद्यु सुद्वृत्तं कपिपीडितः । तरुणा पुष्पिताम्राणा सर्वं पुष्पमशातयत् ॥ १२ ॥
 तेन पादपमुक्तेन पुष्पौषेण सुगन्धिना । सर्वतः संवृतः शैले बभौ पुष्पमयो यथा ॥ १३ ॥
 तेन चोत्तमवीर्येण पीडयमानः स पर्वतः । सलिल सम्प्रसृत्वाव मदमत्त इव द्विप ॥ १४ ॥
 पीडयमानस्तु बलिना महेन्द्रस्तेन पर्वतः । रीतीर्निर्वर्तयामास काञ्चनाङ्कनराजतीः ॥ १५ ॥
 सुमोच च शिलाः शैले विशालाः समनःशिलाः । मध्यमेनार्चिषा जुष्टो धूमराजोरिवानलः ॥ १६ ॥
 हरिणा पीडयमानेन पीडयमानानि सर्वतः । गुहाविष्टानि सत्त्वानि विनेदुर्विकृतेः स्वरैः ॥ १७ ॥
 स महान् सत्त्वसनादः शैलेपीडानिमिसजः । वृथिवां पूरयामास दिग्गश्रोपवनानि च ॥ १८ ॥
 शिरोमिः प्रथुभिर्नागा व्यक्तस्वस्तिकलक्षणैः । वमन्तः पावक धोर ददशुर्दग्नैः शिलाः ॥ १९ ॥
 तास्तादा सविषैर्दृष्टाः कुपितैस्तैर्महाशिलाः । जन्वन्तुः पावकोद्दिता विभिदुश्च सहस्रथा ॥ २० ॥
 यानि त्रौषधजालानि तस्मिञ्जातानि पर्वते । विपन्नान्यपि नागाना न शेकुः शमितु विपम् ॥ २१ ॥

Joining his palms by way of salutation to the sun-god, the mighty Indra (the ruler of gods), the wind-god (his own procreant), Brahmā (the self-born) and the geni (the attendants of Lord Śiva), he made up his mind to depart (8) Joining his palms towards the east in salutation to the wind god, his procreant, the able-bodied Hanumān then actually grew in size in order to proceed to the southern quarter. (9) Gazed on (with wonder and love) by the

foremost of the monkeys and having resolved to take a leap, he swelled in size (further) for the purpose of Śri Rāma as the sea swells on the full-moon days (10) Wishing to leap across the sea, his body having grown immensely, Hanumān pressed the mountain with his hands and feet (11) Pressed by the monkey (Hanumān), the aforesaid mountain (lit, unshakable) forthwith shook awhile and caused all the flowers of the trees (standing on it)

to fall, the ends of their branches being laden with blossom (12) Covered on all sides with that fragrant shower of flowers, discharged by the trees, the mountain appeared as though it were all flowers (13) Nay, while being pressed by Hanumān, who was endowed with surpassing might, the said mountain spirted water profusely (even) as an elephant in rut would exude ichor in abundance (14) Being pressed by that mighty monkey, the Mahendra mountain for its part let loose streams possessing the hue of gold, antimony and silver (flowing as they did through beds containing the ore of these metals) (15) The mountain also discharged (from its flanks) massive boulders containing realgar (even) as a fire burning with a mild flame would release columns of smoke (16) Being squeezed on all sides by the mountain, which was being hard

pressed by the monkey (Hanumān), the creatures shut up in caverns shrieked in unnatural tones (17) That loud clamour of the creatures (inhabiting the mountain), occasioned by the circumstance of pressure exerted on the mountain (by Hanumān) filled the earth [as well as the (four) quarters and the groves (18) Vomiting a terrible fire through their large heads (mouths,) which revealed the marks of Swastika on them, snakes bit the rocks with their fangs (19) Bitten by those venomous serpents provoked to anger, the aforesaid huge rocks burst into flames as though lighted by fire, and got split up into thousands of fragments (20) Even the bunches of medicinal herbs, capable of counteracting poison, which had sprung up on that mountain could not neutralize the poison of the snakes (21)

भिक्षतेऽय	गिरिभूतैरिति	मत्वा	तपस्विनः ।	त्रस्ता विद्याधरास्तस्मादुत्प्रेतुः	स्त्रीगणैः सह ॥ २२ ॥
पानभूमिगत	हिल्ला	हैसमासवभाजनम्		पात्राणि च महाह्राणि करकाश्च	हिरण्यमान् ॥ २३ ॥
लेह्यानुच्चावचान्	भक्ष्यान्	मासानि	विविधानि च ।	आर्षमाणि च चर्माणि खड्गाश्च	कनकससन् ॥ २४ ॥
कृतकण्डगुणाः	क्षीवा	रक्तमाल्यानुलेपनाः ।		रक्ताक्षाः पुष्कराध्वाश्च	गगन प्रतिपेदिरे ॥ २५ ॥
हारनूपुरकेयूरपरिहार्यधराः		स्त्रियः		विस्मिताः सस्मितास्तत्स्थुराकाशे	रमणैः सह ॥ २६ ॥
दर्शयन्तो	महाविद्या	विद्याधरमहर्षयः		सहितास्तत्स्थुराकाशे	वीक्षान्चक्रुश्च
शुशुभ्रुश्च	तदा	शब्दमृपीणा	भावितात्मनाम् ।	चारणाना च सिद्धाना स्थिताना	विमलेऽभ्यरे ॥ २८ ॥
एव	पर्वतमकाशो	हनुमान्	मास्तात्मजः ।	तितीर्थति	महावेगः
रामार्थं	वानरार्थं	च	चिकीर्षन्	कर्म	दुष्करम् ।
				समुद्रस्य	पर पर दुष्प्राप प्राणुमिच्छति ॥ ३० ॥

Alarmed to think that the mountain in question was being riven by genn, ascetics (practising austerities on it) as well as the Vidyādhara (enjoying life there) with the hosts of their womenfolk rose (into the air) from that mountain (22) Leaving their gold jug of wine lying in the liquor-house as well as their precious utensils and gold vases (for carrying water) as also saucers of every description capable of being looked and articles of food that could be (easily) gulped, meats of various kinds, shields made of the hides of oxen and

swords with gold hilts, the intoxicated Vidyādharas with reddish lotus-like eyes, who had put garlands about their neck, and were decorated with red flowers and daubed with red sandal-paste, rose to the heavens (23-25) Wearing pearl necklaces, anklets, armlets and bangles, the Vidyādhara women stood astonished and full of smiles with their husbands in the air, (26) Revealing their great skill (in the form of capability to remain standing in the air, which had obviously been acquired through some magical

spell), the Vidyādharas, who looked like eminent sages, stood in a body in the air and gazed down on the mountain (27) Nay, they heard at that time the (following) observation of the pure-minded Rsis (seers of Vedic Mantras), Chāranas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) standing (like them) in the cloudless

sky —(28) " Looking like a mountain (in size) and possessed of extraordinary vigour, the yonder Hanumān, son of the wind-god, seeks to leap across the sea, the abode of Varuna (the god of water) (29) Eager to perform for the cause of Śrī Rāma and the monkeys a feat which is hard to accomplish, he seeks to touch the other (opposite) shore of the sea, which is difficult to reach " (30)

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम् । तमप्रमेय ददृशुः पर्वते वानरर्षभम् ॥ ३१ ॥
 दुबुधे च स रोमाणि चक्रमे चानलपमः । ननाद च महानाद मुमहानिव तोयदः ॥ ३२ ॥
 आनुपूर्व्यां च वृत्त तल्लङ्कल रोमभिश्चितम् । उत्पतिष्यन् विचिक्षेप पथिराज इवोरगम् ॥ ३३ ॥
 तस्य लङ्कलमात्रिद्रमतिवेगस्य पृष्ठतः । ददृशे गरुडेनैव ह्रियमाणो महोरगः ॥ ३४ ॥
 बाहू सस्तम्भयासास महापरिषत्तनिभौ । आससाद कविः कथया चरणो गचुकोच च ॥ ३५ ॥
 महत्स्य च बुजौ श्रीमास्तयैव च शिरोधराम् । तेजः सत्स्य तथा वीर्यमथिवेय स वीर्यवान् ॥ ३६ ॥
 मार्गामालोकयन् दूरादूर्ध्वप्रणहितेक्षणः । रुरोध हृदये प्राणानाकाशमवलोकयन् ॥ ३७ ॥
 पद्भ्यां दृढमवस्थान कृत्वा स कपिकुञ्जरः । निकुञ्च्य कणो हनुमानुपतिायन् महाबलः ॥ ३८ ॥
 वानरान् वानरश्रेष्ठ इदं वचनमब्रवीन् । यथा राघवनिर्मुक्तः शरः श्वसनत्रिक्रम ॥ ३९ ॥
 गच्छेत् तद्वद् गमिष्यामि लङ्का रावणपालिताम् । नहि द्रक्ष्यामि यदि ता लङ्काया जनकात्मजाम् ॥ ४० ॥
 अनेनैव हि वेगेन गमिष्यामि सुरालयम् । यदि वा त्रिदिव सीता न द्रक्ष्यामि कृतश्रमः ॥ ४१ ॥
 बद्ध्वा राक्षसराजानमपिष्यामि रावणम् । सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ॥ ४२ ॥
 अनपिष्यामि वा लङ्का समुदाटय सरावणाम् ।

Hearing the aforesaid remarks of those ascetics, the Vidyādharas espied on the mountain Hanumān, the foremost of monkeys, whose strength was beyond measure (31) Nay, looking like a flame, Hanumān shook the hair on his body and quivered and thundered like a huge cloud (32) While about to spring up, he stretched out his prominent tail,—which was thickly set with hair and had been successively rolled up in a circle,—as Garuda (the king of birds) would jolt a snake (33) Curled at his back, the tail of Hanumān, who was full of great vigour, looked like a huge serpent being borne away by Garuda (34) The monkey firmly fixed (on the mountain) his arms, which resembled a pair of huge iron clubs, and crouched at the waist and (also) contracted his feet. (35) Nay, drawing in his arms

and likewise his neck (too), the glorious and powerful Hanumān summoned (all) his energy, courage and virility (36) Having cast his eyes upwards in order to survey the long distance (he had to cover), he held his breath in the heart while looking into the sky (37) Having firmly established himself with his feet, and contracting his ears, while about to leap, Hanumān, that elephant among the monkeys, (nay) the foremost of monkeys, who was endowed with extraordinary might, addressed the following words to the monkeys— " (Even) as an arrow loosed by Śrī Rāma (a scion of Raghu) would fly with the speed of the wind, I (too) would likewise course to Lankā (which is) guarded by Rāvana. If (however) I don't find Sitā, the daughter of

Janaka, in Lankā, I shall certainly proceed with the same speed to heaven (the abode of gods) If I don't find Sitā in heaven even after exerting myself (so much), I shall bring

Rāvana, the ruler of ogres, in chains At all events I shall return successful with Sitā (38-42) Or else I shall bring Lankā with Rāvana after uprooting it''

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ॥ ४३ ॥

उत्पताथ वेगं वेगवानविचारयन् । समुत्तति वेगात् तु वेगात् ते नगरोहिणः । स मत्क्रोयष्टिमकान पदपान् पुप्यशालिनः । ऋवगोरिथिता वृथा सुहूर्त्वा कपिमन्वयुः । तमूरुयगोन्मथिताः सालश्रान्ये नगोत्तमाः । सुपुष्पिताम्रैर्वहुभिः पारुपैरन्वितः कपिः । सारवन्तोऽथ ये वृक्षा न्यमच्छल्लवणाम्भसि । स नानाकृसुमेः कीर्णः कपिः साङ्कुरकोरकैः । विमुक्तास्तस्य वेगेन सुक्त्वा पुष्पाणि ते द्रुमाः ।

लघुत्वेनोपपन्न तद् विचित्रं सागरेऽपतत् ।
द्रुमिणा विविध पुष्प कपिवायुसमीरितम् । ताराचितमिवाकाश प्रबर्भं स महार्णवः ॥ ५३ ॥

"Saying so, the monkey Hanumān, the foremost of monkeys, for his part, who was full of vigour, sprang into the air with impetuosity, unmindful of the exertion. Nay, that elephant among the monkeys accounted himself a compeer of Garuḍa (43-44) Drawing together all their boughs even while Hanumān sprang into the air with vehemence, the aforesaid trees growing on the mountain flew with force on all sides (45) Bearing aloft in his great onrush the trees charming with flowers and with lapwings in heat prohed on them, Hanumān coursed through the cloudless sky (46) Swept away by the force of his thighs, the trees followed the monkey for a while like relatives accompanying their near one set out on a long journey. (47) Uprooted by the impetus of his thighs, sal and other excellent trees followed Hanumān (even) as troops would follow a king (lit, a ruler of the earth) (48) Followed by numerous trees with their extremities laden with blossoms, Hanumān, who looked like a

mountain in size, presented a weird appearance (49) Trees which were solid forthwith sank into the brackish sea (even) as mountains (in the hoary past) took a plunge into the ocean (the abode of Varuna) in fear of the mighty Indra (50) Covered with flowers of every kind (from the trees that followed him) including shoots and buds, the aforesaid monkey, who resembled a cloud, shone brightly as a mountain with fireflies (51) Shedding their blossom when cut off from his impetus, the said trees dropped into the water (of the sea) like near and dear ones returned (after escorting their relative up to the margin of water), (52) Swept away by the wind set in motion by the monkey (dashing forward through the air), the blossom on the trees, consisting of every variety, dropped on the ocean and presented a curious sight (while floating), endowed as they were with lightness of weight. (Carpeted with them) that vast sea looked charming like the star-spangled heavens (53)

पुष्पौघेण सुगन्धेन	नानावर्णेन वानरः ।	बभौ मेघ इवोद्यन् वै	विद्युद्गणनिभूपितः ॥ ५४ ॥
तस्य वेगसमुद्भूतैः	पुष्पैस्तोयमदृश्यतः ।	ताराभिरिव रामाभिरुदितामिरीवाम्बरम् ॥ ५५ ॥	
तस्याम्बरगतौ बाहू ददृशाते	प्रसारितां	पर्वताग्राद् विनिष्कान्तौ पद्मास्याविव पन्नसौ ॥ ५६ ॥	
पिबन्निव बभौ चापि	सोर्मिजाल महार्णवम् ।	पिपासुरिव चाकाश ददृशे स महाकपिः ॥ ५७ ॥	
तस्य विद्युत्प्रभाकारे	वायुमार्गानुसारिणः ।	नयने विप्रकाशेते पर्वतस्याविवादनसौ ॥ ५८ ॥	
पिङ्गे पिङ्गाक्षमुख्यस्य	बृहती परिमण्डले ।	चक्षुषी सम्प्रकाशेते चन्द्रसूर्याविव स्थितौ ॥ ५९ ॥	
मुख नासिकया तस्य	ताम्रया ताम्रमावभौ ।	सध्याय समभिसृष्ट यथा स्यात् सूर्यमण्डलम् ॥ ६० ॥	
लङ्गल च समाविद्ध	प्लवमानस्य शोभते ।	अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितम् ॥ ६१ ॥	
लङ्गलचक्रो	हनुमाच्छुक्लदण्डोऽनिलात्मजः ।	व्यरोचत महाप्राज्ञः परिवेपीव भास्करः ॥ ६२ ॥	
स्फिरदेशेनातिताम्रेण	रराज स महाकपिः ।	महता दारितेनेव गिरिगैरिकधातुना ॥ ६३ ॥	
तस्य वानरसिंहस्य	प्लवमानस्य सागरम् ।	कक्षान्तरगतो वायुर्जामृत इव गर्जति ॥ ६४ ॥	
खे यथा निपतत्युल्का	उत्तरान्ताद् विनिस्सृता ।	दृश्यते सानुबन्धा च तथा स क्रपिकुङ्करः ॥ ६५ ॥	
पतत्यतसकाशो व्यायतः	शुशुभे कपिः ।	प्रवृद्ध इव मातङ्गः कश्यपा बध्यमानया ॥ ६६ ॥	
उपरिष्ठाच्छरीरेण	च्छायया चावगाढया ।	सागरे मारुताविष्टा नौरिवारीत् तदा कपिः ॥ ६७ ॥	
य य देश समुद्रस्य	जगाम स महाकपिः ।	स तु तस्याद्भ्रवगेन सोमाद् इव लक्ष्यते ॥ ६८ ॥	
सागरस्योर्मिजालानामुरसा	शैलवर्षणाम् ।	अभिष्णरतु महावेगः पुष्पेव स महाकपिः ॥ ६९ ॥	
कपिवातश्च बलवान्	मेघवातश्च निर्गतः ।	सागरं भीमनिर्हृदं कम्पयामासतुर्भृगम् ॥ ७० ॥	
विकर्षन्मूर्मिजालानि	बृहन्ति लवणाम्भसि ।	पुष्पेव कपिशार्दूलो विकिरन्निव रोदसी ॥ ७१ ॥	
मेरुमन्दरसकाशानुद्गतान्	सुमहाण्वे ।	अत्यक्रामन्महावेगस्तरंगान् गणयन्निव ॥ ७२ ॥	
तस्य वेगसमुद्बुष्ट	जल सजलद तदा ।	अम्बरस्थ विवभ्राजे शरदभ्रमिवातम् ॥ ७३ ॥	
तिमिनक्रङ्गपाः क्रूर्मा	दृश्यन्ते विवृतास्तदा ।	बल्लापकर्षणेनेव शरीराणि शरीरिणाम् ॥ ७४ ॥	
क्रममाण समीक्ष्याथ	भुजगाः सागरंगमाः ।	व्योग्नि त कपिशार्दूल सुपर्णमिव मेनिरे ॥ ७५ ॥	

Covered with a shower of fragrant flowers of various tints, the monkey actually looked charming like a rising cloud streaked with flashes of lightning (54) Overspread with flowers scattered by his impetus, the (sea-) water resembled the firmament spangled with lovely stars just risen (55) His two arms outstretched in space looked like a pair of five-hooded serpents risen from a mountain-top (56) Nay, (while looking downward) the great monkey appeared as though drinking up the vast sea along with the mass of its waves, and (looking upwards) he appeared keen to imbibe the sky (57) The eyes of Hanumān, who was following the course of the wind, blazed like a pair of fires burning on a mountain,

flashing as they did like lightning (58) (Nay) the reddish-brown large round eyes of Hanumān (the foremost of monkeys) shed their bright light like the moon and the sun (shining together) (59) Due to (the reflection of) his coppery nose his countenance looked red as the solar orb embraced by dusk (60) Moreover the coiled tail of Hanumān (son of the wind-god) darting through the air looked charming like a tall banner hoisted (on the twelfth day of the bright half of Bhādrapada) in honour of Indra (the ruler of gods) (61) With his curled tail and white teeth, the highly intelligent Hanumān, an offspring of the wind-god, shone brightly as the sun encorbed by a misty halo. (62) With his deep-red

rump that huge monkey looked splendid like a mountain with a large deposit of red chalk rent asunder (63) The wind passing through the arm-pits of that leonine monkey, bounding over the sea, thundered like a cloud (64) That elephant among the monkeys was seen darting (much) in the same way as a meteor risen from the upper part of the northern quarter shoots along with its tail-like extremity (65) The enormous monkey who resembled the moving sun, looked charming (with his tail entwined round his waist) as a fully developed elephant with a girth tied round its waist (66) Coursing above with his body and with his reflection immersed in water, the monkey looked at that time like a vessel propelled by the wind (above) and sailing on the sea (below) (67) Whichever part of the sea that enormous monkey passed over, it looked actually riotous as it were due to the impetus of his body (68) Full of extraordinary vehemence, that huge monkey dashed forward actually smashing with his breast the rows of waves of the sea, rising as high as mountains (69) The mighty

wind generated by (the impetus of) the monkey as well as the wind set in motion by clouds, when adrift, violently agitated the sea, which began to roar terribly (70) Forcibly drawing series of huge billows in the salt sea, Hanumān (a tiger among monkeys) sped along agitating the earth and heaven (both) as it were (71) Hanumān (who was rushing along with great speed) moved on counting as it were the billows resembling Mounts Meru and Mandara (in size) and raised in the vast sea (72) The water raised by his onrush and hanging in the air along with clouds looked exceptionally charming at that time like an outstretched mass of autumnal clouds (73) Exposed at that time (on account of the sea-water being raised by the onrush of Hanumān), whales, crocodiles, alligators and turtles became visible (even) like the limbs of men uncovered by drawing the covering off (74) Keenly observing that tiger among the monkeys coursing through space, the serpents moving in the sea forthwith took him to be Garuda (endowed with lovely wings) (75)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता ।
 श्वेताभ्रवनराजीव वायुपुत्रानुगामिनी ।
 शुभ्रमे स महातेजा महाक्रयो महाकपिः ।
 येनासौ यति वलवान् वेगेन कपिकुञ्जरः ।
 आपाते पक्षिसवाना पक्षिराज इव प्रजन् ।
 पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च ।
 प्रविशन्तभ्रज्जालानि निष्पतश्च पुनः पुनः ।
 ह्रस्वमान तु त दृष्ट्वा ह्रस्वगं त्वरित तदा ।
 तत्ताप नहि त सूर्यः ह्रस्वन्तं वानरेश्वरम् ।
 श्रुत्वापस्तुष्टुश्रुत्वा न ह्रस्वमानं विहायसा ।
 नागाश्च तुष्टुश्रुत्वा रक्षसि विविधानि च ।
 The shadow of that lion among monkeys, (which was) ten Yojanas (or eighty miles) wide and thirty Yojanas (or two hundred forty miles) long, appeared leveler due to his rapidity (of movement) (76) Falling on the

छाया वानरसिंहस्य जवे चाद्वतरामवत् ॥ ७६ ॥
 तस्य सा शुभ्रमे छाया पतिता लब्धगामसि ॥ ७७ ॥
 वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥ ७८ ॥
 तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥ ७९ ॥
 हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥ ८० ॥
 कपिनाऽऽकृष्यमाणानि महाप्राणि चक्राशिरे ॥ ८१ ॥
 प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८२ ॥
 ववृषुस्तत्र पुष्पाणि देवगन्धर्वदानवाः ॥ ८३ ॥
 सिधे च तदा वायु रामकार्यार्थसिद्धये ॥ ८४ ॥
 जगुश्च देवगन्धर्वाः प्रशसन्तो बनोकैसम् ॥ ८५ ॥
 प्रेक्ष्य सर्वे कविर सहसा विगतक्लमम् ॥ ८६ ॥
 salt sea and following Hanumān (an offspring of the wind-god), that shadow of his looked charming like a row of clouds sailing in the white sky (77) On his aerial path, where he had nothing to rest upon, that great monkey

of vast proportions, who was endowed with extraordinary energy, appeared lovely like a winged mountain (78) The sea below the path by which that mighty elephant-like monkey moved with speed got suddenly transformed into a trough as it were (79) Coursing through the path of birds like Garuda (the king of winged creatures), Hanumān behaved like the wind drawing away clouds with force (80) Being drawn by the monkey (Hanumān), big clouds, which were either white or reddish in colour or blue or madder-coloured, looked charming (81) Repeatedly entering into the masses of clouds and (then) emerging, he looked like the hidden and the visible moon respectively (82) Seeing the aforesaid monkey (lit., one who goes leaping and bounding) bounding apace at that time, gods, Gandharvas (celestial songsters) and Dānavas (demons) rained flowers

on him (83) The sun did not actually scorch Hanumān, the ruler of monkeys, who was travelling for the sake of accomplishing his object in the shape of Śrī Rāma's purpose (i.e., the quest of Sītā), while the wind-god ministered to him (by fanning him with a delightful breeze in order to refresh him) (84) Nay, Rsis (seers of Vedic Mantras) extolled this monkey (lit., a dweller of the woods) coursing through space, while gods and Gandharvas sang praises (in order to sustain him in his arduous journey) (85) Observing Hanumān (the foremost of monkeys) with a smile (on his lips) and entirely free from languor, Nāgas (semi-divine beings having the face of a man and the tail of a serpent, and inhabiting Pātāla) and Yakṣas (a class of demigods), as well as ogres of all classes all lauded him (86)

तस्मिन् प्रवगशादूले प्रवमाने हनूमति । इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ॥ ८७ ॥
 साहाय्य वानरेन्द्रस्य यदि नाह हनूमतः । करिष्यामि भविष्यामि सर्ववाच्यो विवश्रतम् ॥ ८८ ॥
 अहमिध्वाकुनाथेन सगरेण विवर्षितः । इक्ष्वाकुसचिवक्षाय तन्नाहृत्यवसादितुम् ॥ ८९ ॥
 तथा मया विधातव्य विश्रमेत यथा कपिः । शेष च मयि विश्रान्तः सुखी सोऽतितरिष्यति ॥ ९० ॥
 इति कृत्वा सति सार्धं समुद्रच्छन्ममभसि । हिरण्यनाभ मैनाकमुवाच गिरिसत्तमम् ॥ ९१ ॥

While Hanumān, that tiger among monkeys, was moving along (through space), the deity presiding over oceans, who sought to do honour to the House of Ikṣvāku (to which Śrī Rāma had the honour to belong), reflected (as follows) — (87) "If I do not lend assistance to Hanumān, a leader of monkeys, I shall incur the obloquy of all among those gifted with speech (88) I was greatly extended by King Sagara, the protector of Ikṣvāku's race, while Hanumān is a friend of Śrī Rāma (a

descendant of Ikṣvāku) He must not therefore come to grief (in this journey) (89) I should so arrange that the monkey (Hanumān) may rest (awhile) Having rested (awhile), on me, I am sure he will leap across the rest (of the sea) with ease" (90) Having made this righteous resolve, the god presiding over the oceans spoke (as follows) to Manāka, the foremost of mountains, consisting mainly of gold and submerged in water — (91)

त्वमिहासुरसवाना देवराज्ञ महात्मना । पातालनिलयाना हि परिवः सनिवेशितः ॥ ९२ ॥
 त्वमेवा शतवीर्याणा पुनरेवोत्पत्तिभ्रताम् । पातालस्याप्रमेयस्य द्वारमादृत्य तिष्ठसि ॥ ९३ ॥
 तिर्यूर्ध्वमधश्चैव शक्तिस्ते गैल वर्यितुम् । तस्मात् सचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥ ९४ ॥
 स एष कविशार्दूलस्त्वामुपर्येति वीर्यवान् । हनूमान रामकार्यार्थी भीमकर्मा त्वमाहृतः ॥ ९५ ॥

अस्य माह्व मया कार्यमिष्वाकुकुलवर्तिनः । मम इक्ष्वाकव पूच्याः पर पूच्यतामास्तव ॥ ९६ ॥
 कुरु सान्निव्यमस्माक न नः कार्यमतिक्रमेत् । कर्तव्यमकृत कार्यं सता मन्थुमुदीरयेत् ॥ ९७ ॥
 सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि । अस्माकमर्तिथिश्चैव पूच्यश्च ह्यवता वरः ॥ ९८ ॥
 वामीकरमहानाम देवगन्धर्वसेवित । हनूसास्त्वयि विश्रान्तस्ततः शेष गमिष्याति ॥ ९९ ॥
 काकुत्स्थयानुशास्य च मथिल्याश्च विवासनम् । श्रम च ह्यवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ॥ १०० ॥

"You have actually been established here by the high-souled Indra (the ruler of gods) by way of a barrier against the intrusion into the terrestrial region of the hordes of demons inhabiting Pātāla (the nethermost subterranean region) (92) You stand (here) blocking the entrance of the immeasurable Pātāla against the aforesaid demons, whose valour is well-known and who are prone to come up (to the surface of this earth) once more (93) The capacity to grow from side to side (horizontally) as also upwards and downwards (vertically) is there in you, O mountain ! I, therefore, command you as follows (please) swell upwards, O jewel among mountains! (94) Here is the powerful Hanumān of terrible deeds, a (veritable) tiger among monkeys, who has (already) sprung into the air, seeking (as he does) to achieve the purpose of Śrī Rama, passing over you (95) Assistance must be rendered by me to this monkey

(Hanumān), who is a servant of the House of Ikṣvāku The Ikṣvākus are worthy of adoration to me and are by far the highest objects of veneration to you (96) (Therefore, please) render assistance to us Our plan should not (be allowed to) miscarry (through default) A duty which needs must be performed is likely to rouse the anger of the virtuous, if not (scrupulously) discharged (97) (Therefore) rise up from the water! Let this monkey stand on you Hanumān (the foremost of monkeys) is our unexpected guest and worthy of (our) adoration too (98) Having rested on you, O mountain with a lofty peak of gold and frequented by gods and Gandharvas, Hanumān will then cover the remaining distance (99) Nay, fully considering the soft-heartedness of Śrī Rāma (a scion of Kakutstha) as well as the exile of Sitā (a princess of Mithila) as also the exertion of Hanumān (a leader of monkeys), you ought to rise up" (100)

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः । उत्पात जलत् तूर्णं महाद्रुमलतावृतः ॥ १०१ ॥
 स सागरजल भित्त्वा यभूवात्युच्छ्रितस्तदा । यथा जलधर भित्त्वा दीतरश्मिर्दिवाकरः ॥ १०२ ॥
 स महात्मा सुहृत्पर्वतः सलिलावृतः । दर्शयामास श्रद्धाणि सागरेण निराजितः ॥ १०३ ॥
 शतकुम्भमयैः शृङ्गैः सकिन्नरमहोरगैः । आदित्योदयसकाशैरुत्थितैरिवाम्बरम् ॥ १०४ ॥
 तस्य जाम्बूनदः शृङ्गैः पर्वतस्य समुत्थितः । आकाश शङ्करसकाशमभवत् काञ्चनप्रभम् ॥ १०५ ॥
 जातरूपमयः शृङ्गैर्भ्रान्तानैर्महाप्रभैः । आदित्यशतसकाशः सोऽभवद् गिरिसत्तमः ॥ १०६ ॥
 समुत्थितमसङ्गेन हनूसानग्रतः स्थितम् । मध्ये लवणतोयस्य विष्णाऽवसिति निश्चितः ॥ १०७ ॥
 स तनुच्छ्रितमत्यर्थं महाविंगा महाकपिः । उरसा पातयामास जीमूतमिव मारुतः ॥ १०८ ॥
 स तदाऽऽसादितस्तेन कपिना पर्वतोत्तमः । बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च ॥ १०९ ॥
 तमाकाशगत वीरमाकाशे समुपस्थितः । ग्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम ॥ ११० ॥
 भानुष नारयण रूपमात्मनः शिखर शितः ।

Hearing the (aforesaid) words of (the deity presiding over) the salty

sea, Mount Maināka, who contained (deposits of) gold in its bowels and was

covered by large trees and creepers, instantly emerged from (under) the water (101) Dividing the sea-water, Manāka rose very high at that moment (even) as the sun with its brilliant rays would, tearing (the veil of) a cloud (102) Enjoined by (the deity presiding over) the ocean, the aforesaid mountain of vast proportions, which had (heretofore) been covered with water, revealed its peaks in an instant (103) The mountain looked charming with its peaks of gold, which were inhabited by Kinurak (a class of demigods with a human figure and the head of a horse) and huge serpents, and shimmered like the sun at dawn, and which were scraping the skies as it were (104) Due to the towering peaks of that mountain, consisting of gold, the blue sky which shone like a sword, (now) shed the lustre of gold. (105) With its shining peaks of gold,

emitting a dazzling splendour, that jewel among mountains shone brightly like a hundred suns (106) Hanumān positively considered the mountain, which instantly stood very high before him in the midst of the salty sea, to be a stumbling block (in his journey) (107) Hanumān, the mighty monkey who was possessed of great impetuosity, felled with his breast the exceedingly lofty mountain (even) as the wind would strike down a cloud (108) Worsted on that occasion by the aforesaid monkey (Hanumān) and recognizing his impetuosity, Manāka (the foremost of mountains) felt rejoiced and roared too (109) Assuming the form of a human being and standing on his own summit, the mountain, which stood very high (once more) in the sky, glad at heart, lovingly spoke as follows to Hanumān, the heroic monkey, who (still) remained in the air—

दुष्करं कृतवान् कर्म स्वमिदं वनरोचतम् ॥१११॥
 निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम् । राघवस्य कुले जातैरदधिः परिवर्धितः ॥११२॥
 स त्वा रामहिते युक्तं प्रत्यर्चयति सागरः । कृते च प्रतिकर्तव्येषु धर्मं सनातनः ॥११३॥
 सास्य तत्प्रतिकारायं त्वत्तः सम्मानमर्हति । त्वन्निमित्तमनेनाह बहुमानात् प्रवादितः ॥११४॥
 योजनानां शतं चापि कपिरेषु त्वमाहृतः । तव सानुषु विरान्तः शेषं प्रकृतमिति ॥११५॥
 तिष्ठ त्वं हरिशादूळं मयि विश्रम्य गम्यताम् । तदिदं गन्धवत् स्वादु कदमूलफलं बहु ॥११६॥
 तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽथ गमिष्यसि ।
 अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै । प्रख्यातलिङ्गु लोकेषु महारुणपरिग्रहः ॥११७॥
 वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज । तया मुख्यतमं मन्ये त्वामहं कपिकुञ्ज ॥११८॥
 अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता । धर्मं जिज्ञासमानेन किं पुनर्यादृशो भवत् ॥११९॥
 त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः । पुत्रस्तस्यैव वगन सदृशः कपिकुञ्ज ॥१२०॥
 पूजिते त्वयि धर्मज्ञे पूजा प्राप्नोति मारुतः । तस्मात् त्वं पूजनीयो मे शृणु चाग्र्यं कारणम् ॥१२१॥

"You have undertaken the task, which is hard to accomplish, O jewel among monkeys! (110-111) Alighting on my peaks and having comfortably rested (awhile) resume your journey (with renewed vigour) The ocean was extended by the son of Sagara (who were born in the ancestry of Śrī Rāma) (112) ("The deity presiding over) the said sea

seeks to offer respect to you, who are engaged in the service of Śrī Rāma. And service must be rendered in return for a service such as the eternal law. (113) Hence, seeking to repay that obligation (of his benefactors, the sons of Sagara) this Ocean merits attention (in the shape of willingness to accept his hospitality) from you. (have (therefore) been very politely charged by him

in the following words to honour you — (114) 'This monkey has taken a leap in the sky with a view to covering (a distance of) even a hundred Yojanas (or eight hundred miles) Having rested (awhile) on your peaks, he may cover the remaining distance' (115) (Therefore) tarry, O tiger among monkeys, and proceed (further) after reposing on me (for some time) Here are abundant bulbs, roots and fruits, (both) fragrant and luscious (116) Having relished them, O jewel among monkeys, and reposed (for a short while) you should then proceed on your course 'Indeed we too have some relation with you O jewel among monkeys! You are a storehouse of great virtues and are widely known in all the three worlds

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् । तेऽपि जग्मुर्दिशः सर्वा गरुडा इव वेगिनः ॥१२२॥
 ततस्तेषु प्रयातेषु देवसत्राः सहर्षिभिः । भूतानि च भयं जग्मुस्तेषां पतनगङ्कया ॥१२३॥
 ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः । पक्षाश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥१२४॥
 स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट् । ततोऽहं सहसा क्षित्तः श्वसनेन महात्मना ॥१२५॥
 अस्मिन्लवणतोये च प्रक्षितः प्लवगोत्तम । गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥१२६॥
 ततोऽहं मानयामि त्वा मान्योऽसि मम मारुते । त्वया ममैव सगन्धः कपिसुख्य महागुणः ॥१२७॥
 अस्मिन्नेवगते कार्ये सागरस्य ममैव च । प्रीतिं प्रीतमनाः कर्तुं स्वमहंसि महामते ॥१२८॥
 अमं मोक्षय पूजां च रूपाणं हरिसत्तन । प्रीतिं च मम मान्यस्य प्रीतोऽसि तव दर्शनात् ॥१२९॥

'Formerly in a Satya Yuga, O dear one, mountains were endowed with wings Full of speed they too used to range all the (four) quarters (even) like (so many) Garuda's (122) Therefore, when they moved with speed (to and fro) hosts of gods with Ras (seers of Vedic Mantras) and spirits (too) fell a prey to panic, seized as they were with the apprehension of their falling (123) Provoked to anger by their roar, Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existences as a condition precedent for attaining that position) thereupon lopped off with his thunderbolt the wings of mountains in hundreds of thousands. (124) Lifting up his

(117) I account you the most prominent among monkeys, who are given to leaping and full of vigour, O elephant among monkeys! (113) Even an ordinary newcomer is surely deserving of adoration at the hands of a discerning man who is keen to know his duty, much more so an individual such as you (119) Indeed you are a son of the high-souled wind-god, the most pre-eminent among gods, and equal to him alone in speed, O elephant among monkeys! (120) On your being adored, a knower as you are of what is right, the wind-god will have received my homage You are worthy of adoration to me for that reason Know one further reason for my adoring the wind-god (through you) (121) —

thunderbolt in anger, the aforesaid Indra (the ruler of gods) approached me (too), I (however) was thereupon suddenly tossed (into the air) by the high-souled wind-god and then violently cast into this salty sea. (In this way) my wings were preserved, nay, I was saved with all my being by your father O jewel among mountains! (125-126) Therefore do I esteem you and you are worthy of honour to me, O son of the wind-god! This bond of mine with you (in the shape of your being my benefactor's son) is full of great potentialities, O leader of monkeys! (127) This (long awaited and welcome) opportunity of repaying my debt to your father having thus (fortunately) arrived, you ought

to oblige (the deity presiding over) the ocean as well as myself with a glad heart, O highly talented monkey ! (128) (Therefore, pray) relieve your fatigue


and accept my hospitality as well as my affection, O jewel among the monkeys ! I am pleased to see you, worthy of honour (as you are to me) " (129)

एवमुक्तः	कपिश्रेष्ठस्त	नगोत्तममन्नवीत् ।	प्रितोऽसि कृतमातिथ्यं सन्दुरेशोऽपनीयताम् ॥१३०॥
त्वरते	कार्यकालो मे	अहश्चाप्यतिवर्तते ।	प्रतिज्ञा च मया दत्ता न स्यात्तव्यमिहान्तरा ॥१३१॥
इत्युक्त्वा	पाणिना	शैलमालम्ब्य हरिपुंगवः ।	जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥१३२॥
स	पर्वतसमुद्राग्न्या	बहुमानादवेक्षितः ।	पूषितश्चोपपन्नाभिराशीर्भिरभिनन्दितः ॥१३३॥
अथोर्ध्वं	दूरमागाय	हिला शैलमहार्णवी ।	पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे ॥१३४॥
भूयश्चोर्ध्वं	गतिं प्राप्य	गिरि तमवलीक्यन् ।	वायुसूनुर्निरालम्बो जगाम कपिकुञ्जरे ॥१३५॥
तद् द्वितीयं	हनुमतो दृष्ट्वा कर्म	सुदुष्करम् ।	प्रशशंसुः सुराः सर्वे सिद्धाश्च परमर्षवः ॥१३६॥
देवताश्चाम्बन्व	दृष्ट्वास्तत्रस्वास्तस्य	कर्मणा ।	काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥१३७॥

Spoken to as above (by Maināka), Hanumān (the foremost of monkeys) replied (as follows) to the aforesaid jewel among mountains — " I am pleased (with you) and homage has been done (by you in the form of kind words) Let this sad thought that your hospitality has not been accepted by me be banished (from your mind) (130) The time allotted to my duty (of leaping across the sea and traoung out Sitā) is hastening me The day too is passing Nay, plighted word has been given by me (to my fellow monkeys) to the effect that I should not tarry here midway " (131) Saying so and touching the mountain with his hand (as a token of respect and friendship), nay, rising to the skies, the valiant Hanumān (the foremost of monkeys) sped on, as though heartily laughing (132) He was (on that occasion) regarded with great esteem, adored and cheered with suitable benedictions by the deities presiding over) the mountain

and the ocean (both) (133) Then, rising high, (nay) leaving the mountain as well as the ocean far below and reaching the path of the wind (his father), Hanumān coursed through the cloudless sky (134) Rising still higher and looking on the mountain (below), Hanumān (a son of the wind-god), an elephant among the monkeys, moved on unsupported (in the sky). (135) Seeing the aforesaid second achievement of Hanumān, (viz, refusal on his part to seize the golden opportunity offered to him by Mount Maināka to rest on its peaks), which was most difficult to accomplish, the gods and the Siddhas as well as the greatest Rṣis—all lauded him (136) The gods who happened to be on the mountain (at that time in order to see what the mountain intended to do by rising up), nay, Indra, the thousand-eyed god, too, were pleased with the work (of offering hospitality and foothold to Hanuman) of that golden mountain with beautiful slopes (137)

उत्राच्च वचनं धीमान् परितोषात् सगद्गदम् ।	सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः ॥१३८॥
हिरण्यनाभं शैलेन्द्रं परितुष्टोऽसि ते भृशम् ।	अभयं ते प्रवच्छामि गच्छ सौम्यं यथासुखम् ॥१३९॥
साह्यं कृतं ते सुमहद् विश्रान्तस्य हनुमतः ।	क्रमतो योजनशतं निर्भयस्य भये सति ॥१४०॥
रामस्यैष द्वितायैव याति दागरथेः कपिः ।	सक्रिया कुर्वता गत्तया तोषितोऽसि दृढ त्वया ॥१४१॥
स तत् प्रहर्षमलम्बद् विपुलं पर्वतोत्तमः ।	देवतानां पतिं दृष्ट्वा परितुष्टं गतकृतम् ॥१४२॥
स चै दक्षवदः शैलो बभूवावस्थितस्तदा ।	हनुमाश्च सुदूर्तेन व्यतिक्राम सागरम् ॥१४३॥

Kalyāṇa-Kalpataru 



Escaping from Surasā's Mouth

The sagacious Indra (the spouse of Śaohī) of his own initiative addressed the following words in faltering tones through intense gratification to Maināka (the foremost of mountains) distinguished by charming slopes — (138) " I am extremely pleased with you, O lord of mountains with peaks of gold ! I grant you immunity from (all) fear (of being shorn of your wings by me). (Therefore) proceed according to your pleasure, O gentle one ' (139) Exceedingly valuable help has been rendered by you to Hanumān, who is fearlessly attempting to leap over a distance of hundred Yojanas (or eight hundred miles), even though there is (every) risk (of his getting exhausted

in the course of his journey and falling down), and who has had the (mental) satisfaction of having rested. (140) This monkey is journeying only for the benefit of Śrī Rāma, son of Daśaratha (And) I have been highly gratified by you through a good turn done (to Hanumān) according to your capacity " (141) Seeing Indra, the ruler of gods, highly gratified, Maināka, the foremost of mountains, derived deep and abundant joy (142) Having been granted (as above by Indra) the boon (of security), the aforesaid mountain then stood rooted as before (below the surface of seawater), while Hanumān shortly sped over the sea (143)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । अन्नवन् सूर्यसकाशा सुरसा नागमातरम् ॥१४४॥
 अथ वातात्मजः श्रीमान् प्लवते सागरोपरि । हनुमान् नाम तस्य त्वं सुदूर्तं विभ्रमाचर ॥१४५॥
 राक्षस रूपमास्थाय सुबोर पर्वतोपमम् । दंष्ट्राकरालं पिङ्गाक्ष वक्त्रं कृत्वा नभःस्थशम् ॥१४६॥
 बलमिच्छामहे जालु भूयश्चास्य पराक्रमम् । त्वां विजेष्यत्युषायेन विषादं वा गमिष्यति ॥१४७॥
 एवमुक्त्वा तु सा देवी दैवतैरभिसङ्कृता । समुद्रमध्ये सुरसा विभ्रती राक्षसं वपुः ॥१४८॥
 विकृतं च विरूपं च सर्वस्य च भयावहम् । प्लवमानं हनुमन्तमावृत्त्येदमुवाच ह ॥१४९॥
 मम भक्ष्यः प्रदिष्टस्त्वमीश्वरैर्नारिणर्षभ । अहं त्वा भक्षयिष्यामि प्रविशेद ममाननम् ॥१५०॥
 वर एष पुरा दत्तो मम भ्रात्रेति सत्परा । व्यादाय वक्त्रं विपुलं स्थिता सा मारुतेः पुरः ॥१५१॥

Thereupon the gods, Siddhas and the most eminent Rsis with Gandharvas (approached and) spoke (as follows) to Surasā, mother of the Nāgas, who shone brightly like the sun — (144) " This glorious son of the wind-god, Hanumān by name, is leaping across the sea. Assuming the exceedingly hideous form of an ogress, gigantic as a mountain, and revealing a head looking fearful with its tusks and red-brown eyes and reaching up to the sky, (pray) interrupt you him awhile (145-146) We seek to ascertain his strength and more so his prowess He will conquer you with expediency or give way to despondency " (147) Assuming in mid sea, when spoken to and honoured by the gods,

the form of an ogress, which was deformed and ugly too, nay, inspiring fear to all and encompassing Hanumān, who was leaping forward, Surasā for her part spoke to him, they say, as follows — (148-149) " You have been destined by the lords of the universe to serve as my food, O jewel among the monkeys ! I shall (accordingly) eat you up, (pray) enter for good this mouth of mine (150) A boon to this effect (that I shall be able to catch up and devour whosoever comes up before me) was granted in my favour by the creator (Brahmā) " Opening her vast mouth with these words, she speedily stood up before Hanumān (son of the wind-god), (151)

	एवमुक्तः	सुरसया	प्रदृष्टवदनोऽब्रवीत् ।	
रामो	दाशरथिर्नाम	प्रविष्टो	दण्डकावनम् ।	लक्ष्मणेन सह भ्रात्रा वेदेह्या चापि भार्यया ॥१५२॥
अन्यकार्यविपक्तस्य	बद्धचैरस्य	राक्षसैः	तस्य सीता हृता भार्या	रावणेन यशस्विनी ॥१५३॥
तस्याः	सकारां दूतोऽहं	गमिष्ये	रामशासनात् ।	कर्तुमर्हमि रामस्य साह्यं विपयवासिनि ॥१५४॥
अथवा	मैथिलीं दृष्ट्वा	राम	चाङ्घ्रिष्ठकारिणम् ।	आगमिष्यामि ते वक्त्रं सस्य प्रतिश्रुणोमि ते ॥१५५॥
एवमुक्त्वा	हनुमता	सुरसा	कामरूपिणीं	अब्रवीन्नातिवर्तेना कश्चिदेव वरो मम ॥१५६॥
त	प्रयान्तं	समुद्रीक्ष्य	सुरसा	वाक्यमब्रवीत् ।
निविश्य	वदनं	मेऽद्य	गन्तव्यं	वानरोत्तम ।
व्यादाय	विपुलं	वक्त्रं	स्थिता सा	मारुतेः पुरः ।
			एवमुक्तः	सुरसया
			क्रुद्धो	वानरपुंगवः ॥१५९॥
			अब्रवीत्	क्रुधं वै वक्त्रं
			येन	मा विपद्दिष्यसि ।

Accosted thus by Surasā, Hanumān (with his face lit up with excessive joy) replied (as follows) — "A son of Emperor Daśaratha, Śrī Rāma by name, entered deep into the Dandaka forest with his (younger half-) brother, Lakṣmaṇa, as well as with his consort, Sitā (a princess of the Videha territory) (152) Sitā, the illustrious consort of Śrī Rāma, was carried off by Rāvana while Śrī Rāma was engaged otherwise (in chasing and killing the demon Mārīcha), since the ogres bore deep-rooted enmity to him (153) At the command of Śrī Rāma I am going to seek her presence as his messenger. You ought to render assistance to Śrī Rāma, O ogress inhabiting his dominion (which extends over the whole earth) (154) Or (if you are bent on devouring me at all costs) I promise to you in good faith: having seen Sitā (a princess of Mithila) as well as Śrī

Rāma, who is unwearied in action, I shall seek your mouth" (155) Spoken to as aforesaid, Surasā, who was capable of assuming any form at will, rejoined — "None dare elude me such is the boon granted in my favour" (156) Perceiving him on the journey (nevertheless), that mother of the Nāgas, Surasā, who was keen to ascertain the strength of Hanūmān, said — (157) "You must proceed (only) after entering my mouth (for once) today, O jewel among the monkeys! Such is the boon granted in my favour by the creator (Brahmā) in the past." Saying so and opening her enormous mouth, she hastily stood in front of Hanumān (son of the wind-god) Provoked to anger when spoken to in these words by Surasā, Hanumān (the foremost of monkeys) said, "Extend your mouth so that you may (be able to) sustain me"

इत्युक्त्वा सुरसा क्रुद्धो दशयोजनमायताम् ॥१६०॥

दशयोजनविस्तारो हनुमानभवत् तदा ।

तं	दृष्ट्वा	मेघसकाशं	दशयोजनमायताम् ।	चकार	सुरसायास्य	विशदयोजनमायताम् ॥१६१॥				
हनुमास्तु	ततः	क्रुद्धजिह्वादयोजनमायतः ।	चकार	सुरसा	वक्त्रं चत्वारिंशत्	तथोच्छ्रितम् ॥१६२॥				
बभूव	हनुमान्	वीरः	पञ्चागदं	योजनोच्छ्रितः ।	चकार	सुरसा	वक्त्रं	पार्श्वं	योजनमुच्छ्रितम् ॥१६३॥	
तदैव	हनुमान्	वीरः	सततिं	योजनोच्छ्रितः ।	चकार	सुरसा	वक्त्रमशीतिं	योजनोच्छ्रितम् ॥१६४॥		
हनुमाननलप्रख्यो	नवतिं	योजनोच्छ्रितः ।	चकार	सुरसा	वक्त्रं	शतयोजनमायताम् ॥१६५॥				
तद्	दृष्ट्वा	व्यादितं	त्वस्यं	वायुपुत्रः	स	बुद्धिमान् ।	दीर्घजिह्वं	सुरसया	सुभीमं	नरकोपमम् ॥१६६॥
स	संक्षिप्यात्मनः	कायं	जीमूतं	इव	माक्षतिः ।	तस्मिन्	मूहूर्ते	हनुमान्	बभूवा	बुद्ध्यमात्रकः ॥१६७॥

सोऽभिपद्याथ तद्वक्त्रं निष्पत्य च महाबलः । अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥१६८॥
 प्रविष्टोऽस्मि हि ते वक्त्रं दाधायणि नमोऽस्तु ते । गमिष्ये वत्र वैदर्दी सत्यश्चानीदं वरस्तव ॥१६९॥
 न दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव । अब्रवीत् सुरसा देवी स्वेन रूपेण वानरम् ॥१७०॥
 अर्थसिद्धयै हरिश्रेष्ठ गच्छ सोम्य यथासुखम् । समानं च वैदेहीं राधयेण महत्सना ॥१७१॥
 तत् तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् । सायुषान्विति भूतानि प्रगशसुस्तादा हरिम् ॥१७२॥
 स सागरमनाद्बुधमभ्येत्य वरुणालयम् । जगामाकाशमविश्य वेगान् गरुडोपमः ॥१७३॥

Saying so to Surasā, whose mouth was ten Yojanas (or eighty miles) wide, Hanūmān then angrily assumed a height of ten Yojanas. Seeing him ten Yojanas high and resembling a cloud, Surasā too made her mouth twenty Yojanas (or one hundred and sixty miles) wide (158-161) Enraged at this, Hanūmān for his part became thirty Yojanas (or two hundred and forty miles) high. Surasā likewise made her mouth forty Yojanas (or three hundred and twenty miles) wide (164) (Thereupon) the gallant Hanūmān became fifty Yojanas (or four hundred miles) high, while Surasā made her mouth sixty Yojanas (or four hundred and eighty miles) wide (1-3) That very moment the valiant Hanūmān became seventy Yojanas (or five hundred and sixty miles) high and Surasā (too) made her mouth eighty Yojanas (or six hundred and forty miles) wide (164) Hanūmān, who was blazing like fire, (thereupon) became ninety Yojanas (or seven hundred and twenty miles) high and Surasā widened her mouth to a hundred Yojanas (or eight hundred miles) (165) * Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible (to look at) and was a replica of hell, and contracting his body like a cloud, Hanūmān, son of the wind-god,

was reduced to the breadth of a thumb the same moment (167-167) Having entered her mouth and coming out forthwith, the glorious Hanūmān, who was endowed with extraordinary might, spoke (to her) as follows standing in space—(168) "Indeed I have entered your mouth and the boon granted to you has been honour'd. My salutation be to you, O daughter of Dakṣa! I shall (now) move to the place where Sita (a princess of the Vidūha territory) is" (169) Seeing him released from her mouth as the moon gets released from the mouth of the demon Rāhu, and appearing in her native form, the goddess Surasā said to the monkey—(170) "Move according to your pleasure for accomplishing your mission, O gentle Hanūmān, the foremost of monkeys, and unite Sītā (a princess of the Vidūha territory) with the high-souled Śrī Rāma (a scion of Raghu)" (171) Witnessing this third feat of Hanūmān (in the shape of escaping alive from the mouth of Surasā), which was most difficult to accomplish, living beings (who were watching it) applauded the monkey on that occasion, exclaiming "Well done, excellent!" (172) Drawing near the inviolable sea, the abode of Varuṇa (the god of water), and coursing through the air, he moved on with speed like Garuḍa, (173)

सेविते वारिदारभिः पतगैश्च निषेविते । चरिते कैशिकान्चार्यैरश्वतनिषेविते ॥१७४॥
 सिद्धकुञ्जरशार्दूलपतंगारसावाहनेः । विमानैः सम्पतद्भिश्च विमलैः समलङ्कितं ॥१७५॥

* Verses 162 to 165 above have been rejected as interpolated by some commentators. The author of the commentary known by the name of "Rāmāyaṇa-Sīromani" has however, commented on them and we have therefore incorporated them into the text.

वज्राग्निसमन्वयैः	पावकैरिव	शोभिते	।	कृतपुण्यैर्महाभागो	म्वर्गजिन्द्रिरधिष्ठित	॥१६॥
वहता	हृद्यमत्यन्त	मेविते	चित्रमानुना	।	महानश्वचन्द्राकंतागरागणविभूषित	॥१७॥
महर्षिगणान्धर्वनागयक्षसमाकुले				।	विविके विभले विश्वे विश्वावसुनिषावतं	॥१७॥
देवराजगजाक्रान्ते	चन्द्रसूर्यपथे	शिखे	।	विताने	अवलोकस्य वितंतं ब्रह्मनिर्मिते	॥१७॥
बहुशः	सेविते	वीरैर्विद्याधरागणैर्दृते	।	जगाम	वायुमार्गे च गरुत्मानिव मारुतः	॥१८॥

Like Garuda, Hanumān (son of the wind-god) coursed through the path of the wind, which was refreshed by torrents and frequented by birds, was traversed by masters of music and dancing (Tumburu and other Gandharvas) and used by Airāvata (a celestial elephant which carries Indra on its back), and was adorned with stainless fast-moving aerial cars drawn by lions, elephants, tigers, birds and serpents, which was presided over and rendered charming by highly blessed souls who had performed meritorious deeds (in their previous lives) and had (accordingly) won (their residence in) heaven, were hard to the touch like a diamond and thunderbolt and shone like fire, which was inhabited by the god of fire abundantly carrying oblations (to the

various gods), and was richly adorned with planets, lunar asterisks, the moon, the sun and groups of stars, which was (ever) thronged with hosts of eminent Rṣis (the seers of Vedic Mantras), Gandharvas, Nāgas and Yaksas, and was isolated, cloudless and spacious and frequented by Viśvāvasu (the chief of Gandharvas), (may) which was traversed by elephants (other than Airāvata) belonging to Indra (the ruler of gods), was the peaceful orbit of the sun and the moon, and served as an extensive canopy for the world of living beings, spread by Brahmā (the creator) and which was frequented by numerous heroes (ascending to heaven by virtue of their laying down their life in a righteous cause) and blocked by Vidyā-dharas (celestial artistes) (174-180)

हनुमान्	मेघजालानि	प्राकर्षन्	मारुतो	यथा	।	कालगुरुस्वर्णानि	रक्तपीतसितानि	च	॥१८॥
कपिना	कृष्यमाणानि	महाभ्राणि	चकाशिते		।	प्रविशन्नभ्रजालानि	निष्पतश्च पुनः पुनः		॥१८२॥
प्राङ्घ्रौन्दुरिवाभाति		निष्पतन्	प्रविशस्तदा		।	प्रदश्यमानः	सर्वत्र हनुमान् मारुतात्मजः		॥१८३॥
भेजेऽम्बर	निरालम्बं	पक्षयुक्त	इवाद्रिराद्		।	प्लवमान तु त दृष्ट्वा	सिंहिकां नाम राक्षसी		॥१८४॥
मनसा	चिन्तयामास	प्रवृद्धा	कासरूपिणी		।	अथ दीर्घस्य	कालस्य भविष्याम्यहमाशिता		॥१८५॥
इदं मम	महासत्त्वं	चिरस्य	वशमगतम्		।	इति सचिन्त्य मनसा	च्छायामस्य समाश्रित्		॥१८६॥
छायाया	यद्यमाणाया	चिन्तयामास	व.नरः		।	सम.क्षितोऽसि	सहसा पङ्ककृतपराक्रमः		॥१८७॥
प्रतिलोभेन	वातेन	महानौरिव	सागरे		।	तिर्यग्ध्वमधश्चैव	वीक्षमाणस्तदा कपिः		॥१८८॥
दर्शं	स	महासत्त्वयुतित	लवणाम्भसि		।	तद् दृष्ट्वा	चिन्तयामास मारुतिर्विकृताननाम		॥१८९॥
कपिराज्ञ	यथाख्यात	सत्त्वमद्भुतदर्शनम्			।	छायाग्राहि	महवीर्यं तदिदं नात्र सशयः		॥१९०॥

Like the wind, Hanumān dragged along (with him) masses of clouds of the same colour as Agallocham (the black aloe) as also red, yellow and white (in colour) (181) Drawn by the monkey (Hanumān) the huge clouds looked charming Penetrating the masses of clouds and coming out again and

again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon (Eagerly) watched everywhere (by all), Hanumān, son of the wind-god, sped through the supportless sky like Sumeru (the king of mountains) endowed with wings. Seeing him moving

on, an ogress, Simhikā by name, who was able to change her form at will, and had grown out of all proportion, thought for her part within herself—"Today I shall be satiated for a long time (to come). After a long time this huge creature has fallen into my hands." Reflecting thus in her heart, she clutched his shadow (182-186). On his shadow being seized, the monkey thought "Clutched (by someone) all of a sudden, I have been rendered powerless like a big bark retarded in its course by an adverse wind." Looking about

sideways as well as (both) upward and below, the sad monkey (Hanumān) espied a huge creature risen from the salty sea (below). Seeing that female form with an ugly face, Hanumān (son of the wind-god) reflected—(187-189) "It is the same creature of weird appearance, endowed with extraordinary prowess and capable of securing her prey by means of its shadow, which was depicted in its true colours by Sugrīva (the king of monkeys) there is no doubt about it" (190)

स ता बुद्ध्वर्थातस्वेन सिहिका मतिमान् कपिः । व्यवर्धत महाकायः प्रावृषीव बलाहकः ॥१९१॥
 तस्य सा कायमुद्गीक्ष्य वर्धमान महाकपेः । वक्त्र प्रसारयामास पातालान्वरानिमम् ॥१९२॥
 धनराजीव गर्जन्ती वानर समभिद्रवत् । स ददर्श ततस्तस्या विद्रुत मुमहन्मुवम् ॥१९३॥
 कायमात्र च मेधावी मर्माणि च महाकपिः । स तस्या विद्रुते वक्त्रे वज्रसहननः कपिः ॥१९४॥
 सक्षिय मुहुरात्मान निपात महाकपिः । आस्ये तस्या निमज्जन् ददृशुः सिद्धचारणाः ॥१९५॥
 ग्रस्यमानं यथा चन्द्र पूर्णं पर्वणि राहुणा । ततस्तस्या नखैस्तीक्ष्णैर्ममोष्णुकृत्य वानरः ॥१९६॥
 उत्पताथ वेगेन मनःसम्यतविक्रमः । ता तु दिष्टया च वृत्त्या च दाक्षिण्येन निपात्य सः ॥१९७॥
 कपिप्रवीरो वेगेन ववृधे पुनरात्मवान् ।
 हृत्तहत्सा हनुमता पपात विधुराम्भसि । स्वयम्भुवैव हनुमान् सृष्टस्तस्या निपातने ॥१९८॥
 ता हता वानरेणाशु पतिता वीक्ष्य सिहिकाम् । भूतान्याकाशचारीणि तमूजुः प्रवगोत्तमम् ॥१९९॥
 भीममद्य कृतं कर्म महत्सत्त्व त्वया हतम् । साधयार्थमभिषेत्तमरिष्टं प्रवता यर ॥२००॥
 यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव । श्रुतिर्दृष्टिमतिर्दाक्ष्य स कर्मसु न सीदति ॥२०१॥

Knowing her from the correctness of the description (given by Sugrīva) to be Simhikā, that sagacious monkey grew out of all proportions to be gigantic in form like a cloud during the rains (191). Observing the body of that huge monkey growing, she distended her mouth, which resembled the space enclosed in Pātāla (the nethermost subterranean region) and, thundering like a mass of clouds, rushed towards the monkey. That huge intelligent monkey then noticed her ugly enormous mouth, which was of the same dimensions as his body, as well as her vulnerable parts. Contracting his body further, that mighty monkey, Hanumān, who was hard as a diamond, fell into her hideous mouth. Siddhas and Chāranas

beheld him disappearing into her mouth like the full moon being devoured on a full-moon night by the demon Rāhu. Then, tearing out her vulnerable parts with his sharp nails, the monkey forthwith rushed out with the rapidity of thought. Having overthrown her with the help of Providence, as well as through firmness and ingenuity, Hanumān, for his part, who was the foremost hero among the monkeys and self-possessed (too), rapidly grew once more in size. With her heart (the very seat of her life) torn asunder by Hanumān, she fell down dead into the water. Hanumān was created as an instrument for her destruction by the self-born creator himself. (192-198) Perceiving the aforesaid Simhikā killed

in no time by the monkey and fallen, the beings who ranged the skies said to that jewel among the monkeys—(199) 'A terrible deed has been performed (by you) this day in that a mighty creature has been killed by you (Now)

accomplish your desired object without hindrance, O jewel among the monkeys! (200) He in whom the following four virtues, *viz.*, firmness, vision, understanding and skill actually exist as in you never fails in his undertakings" (201)

स तैः सम्पूजितः पूज्यः प्रतिपन्नप्रयोजनैः । जगामाकाशमाविश्य पन्नगाशनवत् कपिः ॥२०२॥
 प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन् । योजनाना शतस्यान्ते वनराजो ददर्श सः ॥२०३॥
 ददर्श च पतन्नेव विविधद्रुमभूषितम् । द्वीप शाखाभृगुश्रेष्ठो मलयोपवनानि च ॥२०४॥
 सागर सागरानूपान् सागरानूपजान् दुमान् । सागरस्य च पत्नीना मुखान्यपि विलोकयत् ॥२०५॥
 स महामेघपकाग समीक्ष्यात्मानमात्मवान् । निरुन्धन्तमिवाकाश चकार मतिमान् मतिम् ॥२०६॥
 कायवृद्धिं प्रवेगं च मम दृष्ट्वैव रात्रसाः । मयि कौतूहलं कुर्युरिति मेने महामतिः ॥२०७॥
 ततः शरीरं सक्षिप्य तन्महीधरसनिभम् । पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥२०८॥
 तद्रूपमतिसक्षिप्य हन्मान् प्रकृतौ स्थितः । चीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ॥२०९॥
 स चारुनानविधेरूपधारी पर समासाद्य समुद्रतीरम् ।
 परैरशक्यं प्रतिपन्नरूपः समीक्षितात्मा समवेक्षितार्थं ॥२१०॥
 ततः स लम्बस्य गिरिः समृद्धे विचित्रकूटे निपपात कूटे ।
 सक्रेतकोद्दालकनारिकेले महाभ्रकूटप्रतिमो महत्मा ॥२११॥
 ततस्तु सम्प्राप्य समुद्रतीरं समीक्ष्य लङ्का गिरिवर्यमूर्ध्नि ।
 कपिस्तु तस्मिन् निपपात पर्वते विधूय रूपं व्यथयन्मृगद्विजान् ॥२१२॥
 स सागरं दानवपन्नगायुतं बलेन विक्रम्य महोममालिभम् ।
 निपत्य तीरे च महोदधेस्तदा ददर्श लङ्काममरावतीमिव ॥२१३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे प्रथमं सर्गं ॥ १ ॥

Bounding into the air like Garuda (who feeds on serpents), adored with ceremony by those beings, who were now accomplished of purpose (thanks to the gallantry of Hanumān), the aforesaid monkey, who was worthy of adoration (for his exploits), sped on (202) Looking round on all sides when he had well-nigh reached the (opposite) shore at the end of a hundred Yojanas (or eight hundred miles), he espied a row of forest trees (203) While yet in the air, Hanumān (the foremost of monkeys) also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain (204) He further saw the sea (skirting the island), the watery regions bordering it, the trees growing in those regions

and the mouths of rivers (consorts of the ocean) too (205) Gazing on his own person, which closely resembled a big cloud and blocked the sky as it were, the intelligent Hanumān, who was self-possessed (too), began to reflect (206) The highly talented monkey felt convinced that seeing the (extraordinary) growth of his body and his tremendous speed itself the ogres would be inquisitive about him (207) Then, contracting his aforesaid (expanded) body, which closely resembled a mountain, he once more assumed his native form, (even) as he who has mastered his self and is completely free from infatuation realizes his own blissful divine nature (208) Having considerably contracted that form (of his), Hanumān returned to

his natural state even as, having taken three strides (in His Cosmic Form) and (thereby) frustrated the power of Bali (the demon king), Lord Śrī Viṣṇu (descended as the Divine Dwarf) returned to His former state (of a dwarf) (209) Having duly reached the other shore of the sea, which could not be approached (by anyone else), Hanumān, who was capable of assuming various graceful forms, gazed on his own body and, fully considering his mission (of tracing out Sitā), regained his native form (210) Then the high-souled Hanumān, who resembled a huge mass of clouds, descended on a summit of the Lamba mountain, rich in fruit and blossom and covered with

Ketaka, Uddālaka and cocoanut trees and consisting of wonderful lower peaks (211) Duly reaching the seashore and perceiving from there Lankā perched on a summit of the Trikūta mountain (the foremost of mountains), the monkey for his part descended on that mountain (Trikūta), abandoning his (assumed colossal) form and agitating the beasts and birds (inhabiting that mountain with his gigantic monkey form) (212) Having leapt by dint of his vigour over the sea infested with demons and reptiles and heaving with series of huge waves, and descending on the shore of the vast sea, Hanumān then saw Lankā standing like Amarāvati (the city of gods, the capital of Indra) (213)

Thus ends Canto One of the Sundarāhānda in the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

द्वितीयः सर्गः

Canto II

Reflecting on the difficulty of penetrating into Lankā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise.

स	सागरमनादृष्यमतिक्रम्य	महाबलः ।	त्रिकूटस्य तटे लङ्का स्थितः स्वस्थो ददर्श ह ॥ १ ॥
ततः	पादपमुक्तेन पुष्पवर्षेण	वीर्यवान् ।	अभित्रुष्टस्ततस्तत्र बभौ पुष्पमयो हरिः ॥ २ ॥
योजनाना	गत श्रीमास्तीर्त्वायुत्तमविक्रमः ।	अनिःश्वसन् कपित्थत्र न	ग्लानिमविगच्छति ॥ ३ ॥
गतान्यह	योजनाना क्रमेय सुबहून्वपि	क्रि पुनः सागरस्यान्त	सख्यात गतयोजनम् ॥ ४ ॥
स तु	वीर्यवता श्रेष्ठः प्रवतामपि चोत्तमः ।	जगाम वेगवान्लङ्का लङ्घयित्वा	महोदधिम् ॥ ५ ॥
शाहलानि	च नीलानि गन्धवन्ति वनानि च	मधुमन्ति च मध्येन जगाम	नगवन्ति च ॥ ६ ॥
शैलाश्च	तरुसञ्छान् वनराजीश्च पुष्पिताः ।	अभिचक्राम तेजस्वी हन्मान्	द्रवगर्भः ॥ ७ ॥

Standing at ease on a slope of the Trikūta mountain on having negotiated the inviolable sea, Hanumān, who was endowed with extraordinary might, surveyed Lankā so the tradition goes (1) Covered all over by a shower of blossoms discharged by the trees on all sides, the powerful monkey looked as if consisting of flowers (only) (2)

Even on having covered a hundred Yojanas (eight hundred miles), the glorious monkey, who was endowed with prowess of the first magnitude, did not gasp for breath nor did he experience any fatigue (3) He said to himself, "I am able to journey many hundreds of miles, to say nothing of reaching the opposite shore of a sea,

which has been calculated as being at a distance of a hundred Yojanas (only)'' (4) Having negotiated the vast sea, Hanumān, for his part, who was the foremost of powerful beings and a jewel among the monkeys, and was full of energy, reached Lankā (5)

He passed through dark-green meadows and groves full of fragrance, nay, full of trees and full of honey too (6) The glorious Hanumān, the foremost of monkeys, further coursed through mountains covered with trees and groves laden with blossom (7)

स तस्मिन्नचले निष्ठन् वनान्युपवनानि च । स नगरे स्थिता लङ्का ददर्श पवनात्मजः ॥ ८ ॥
 सरलान् कर्णिकाराश्च खर्जूराश्च सुपुष्पितान् । प्रियालान् मुचुल्लिन्दाश्च कुटञ्जान् केतकानपि ॥ ९ ॥
 प्रियमग्नं गन्धपूर्णंश्च नीपान् सतच्छदास्तथा । असनान् कोविदाराश्च करवीराश्च पुष्पितान् ॥ १० ॥
 पुष्पमारनिषद्वाश्च तथा मुकुलितानपि । पादपान् विहगाकीर्णान् पवनाभूतमस्तकान् ॥ ११ ॥
 हसकारण्डवाकीर्णा वार्पीः पद्मोत्पलावृताः । आक्रीडान् विविधान् रम्यान् विविधाश्च जलाशयान् ॥
 सततान् विविधैर्दृष्टैः सर्वतृफळपुष्पितैः । उद्यानानि च रम्याणि ददर्श कपिकुञ्जरैः ॥ १२ ॥

Stationed on that mountain, he saw forests and groves That son of the wind-god (also) beheld Lankā perched on the top of the mountain (8) Hanumān (an elephant among the monkeys) further saw Saralas (a species of pine trees), and Karmikāras, as also date-palms in full blossom, Priyālas and Muchulindas (a species of oranges), Kutajās, also Ketakas and fragrant Priyanguś (trees yielding long pepper as their fruit), Nīpas (a species of Kadamba trees) as well as Saptachhadās, Asanas, Kovidāras and

Karavīras in blossom as also trees adorned with a load of flowers as well as those bearing buds (only), and which were crowded with birds and whose crests were being shaken by the wind, ponds abounding in swans and Kāandavas (a species of duck) and carpeted with lotuses and water-lilies, lovely pleasure-groves of every description and lovely ponds of various kinds overspread by trees of every species bearing fruit and flower in all seasons as also delightful gardens (9-13)

समासाद्य च लक्ष्मीर्वल्लङ्का रावणपालिताम् । परिव्रामिः सपद्माभिः सोत्पलामिरलङ्कताम् ॥ १४ ॥
 सीतापहरणात् तेन रावणेन सुरक्षिताम् । समन्ताद् विचरन्दिश्व राक्षसैरुग्रधन्भिः ॥ १५ ॥
 काञ्चनेनावृता रम्या प्राकारण महापुरीम् । गृहैश्च गिरिसकाणैः शारदागृहदसनमैः ॥ १६ ॥
 पाण्डुराभिः प्रतोलीभिश्चाभिरभिसवृताम् । अट्टालकशताकीर्णा पतकाध्वजगोभिताम् ॥ १७ ॥
 तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविराजितैः । ददर्श हनुमल्लङ्का देवो देवपुरीमिव ॥ १८ ॥
 गिरिमुर्ध्नि स्थिता लङ्का पाण्डुरैर्मवनैः शुभैः । ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ॥ १९ ॥
 पालिता राक्षसेन्द्रेण निर्मिता विश्वकर्मणा । ध्रुवमानामिवाकाशे ददर्श हनुमान् कपिः ॥ २० ॥
 चप्रप्राकारवचना विपुलाम्बुवनाम्बराम् । शतधनीशुल्लकेशान्तामट्टालकावतसकाम् ॥ २१ ॥
 मनसेव कृता लङ्का निर्मिता विश्वकर्मणा ।

Duly arriving at the great and lovely city of Lankā, which was protected by Rāvana, (nay) was fringed with moats full of lotuses and water-lilies and was strongly guarded, ever since Sitā had been abducted (and placed there), by the selfsame Rāvana, as well as by

(other) ogres armed with formidable bows ranging on every side, which was enclosed with a golden boundary wall and crowded with buildings lofty as mountains and resembling autumnal clouds, which was hemmed in with white-plastered and elevated roads, was

crowded with hundreds of mansions and decorated with flags and pennons and was distinguished by wonderful golden pathways adorned with rows of clumber - the glorious Hanumān surveyed Lankā (even) as a god would look on the city of gods (14-18) That illustrious monkey saw Lankā perched on the summit of a mountain and distinguished by its sparkling white mansions as though it were a city moving in the air (1) (Nay) the monkey,

Hanumān, beheld the city constructed by Viśvakarmā (the architect of gods) and protected by Rāvana (the king of the ogres) as though it was sailing in the air (20) He (further) conceived Lankā, the city built by Viśvakarmā, as a woman evolved with his mind, with its buttress and enclosure as her hip and loins, the vast sea and the woods encircling the city for her raiment, the Śataghñis* and Śūlas (spikes) for her locks and the mansions for her ear-rings

कैलाग्निलयप्रख्यमाल्लिलन्तमिवाम्बरम् ।	चिन्तयामास	वानरः ॥ २२ ॥
सम्पूर्णं राक्षसैर्वारैर्नागैर्भोगवतीमिव ।	द्वियमार्णमिवाकाशमुच्च्यते भवनोत्तमैः ॥ २३ ॥	
दृष्ट्वाभिर्वद्भुमि, सूरैः श्लपट्टिजपाणिभिः ।	अचिन्त्या सुदृता स्रष्टा कुवेश-श्रुपिता पुरा ॥ २४ ॥	
तस्याश्च महता गुप्ति सागर च निरीक्ष्य स ।	रक्षिता राक्षसैर्गुरैर्गुहामाश्रीविपैरिव ॥ २५ ॥	
	रावण च रिपुं घोर चिन्तयामास वानरः ॥ २६ ॥	

Reaching the northern gate, which looked like the gateway of the city of Alaka (the capital of Kubera, the god of riches) perched on Mount Kailāsa, (the abode of Lord Śiva), which scraped the sky as it were by means of its tall mansions and supported the firmament as it were (on its house-tops), the monkey fell a brooding (21-23) Observing the city,—which was overfull with fierce ogres as Bhogavati (the capital of Pātāla) with Nāgas,—was beyond conception

and well-constructed, was clearly visible and had been occupied by Kubera in the past and was guarded by numerous gallant and terrible ogres distinguished by tusks and carrying spikes and Pattāsas (a kind of sharp-edged spear) in their hands, (even) as a cavern by venomous serpents,—as well as its mighty defences, as also the sea (encircling it) and thinking the formidable adversary in the form of Rāvana, the monkey reflected (as follows)—(24-26)

आगत्यापीह हरयो भविष्यन्ति निरर्थकाः ।	नहि युद्धेन वै लङ्का शक्या जेतु सुरैरपि ॥ २७ ॥
इमा स्वविपमा लङ्का दुर्या रावणयालिताम् ।	प्राप्यापि मुमहावाहुः किं करिष्यति रावणः ॥ २८ ॥
अवकाशो न सामनस्तु राक्षसेध्वमिभ्याम्यते ।	न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ॥ २९ ॥
चतुर्गमिव हि गतिर्वातराणां तरम्बिनाम् ।	वालिगुणस्य नीलस्य मम राजश्च धीमतः ॥ ३० ॥
यावज्जानामि वेदेही यदि जीवति वा न वा ।	तत्रैव चिन्तयिष्यामि दृष्ट्वा ता जनकात्मजाम् ॥ ३१ ॥
ततः स चिन्तयामास सुहृते कपिकुञ्जरः ।	गिरैः शृङ्गे स्थितस्तस्मिन् रामस्याभ्युदय ततः ॥ ३२ ॥
अनेन रूपेण मया न शक्या रक्षमा पुरी ।	प्रवेष्टुं राक्षसैर्गुता क्रूरैर्बलसमन्वितैः ॥ ३३ ॥

* A kind of weapon used as a missile (and described as a huge stone studded with iron spikes and four Tālas or palmyra trees in length)

शतप्त्नी च चतुस्ताल्य होहकण्टकतचिना ।

or

अथ कण्टकतच्छत्रा शतप्त्नी महती शिखा ॥

महौजसो महावीर्या बलवन्तश्च राक्षसाः । वज्रनीया मया सर्वे जानकीं परिमार्गता ॥ ३४ ॥
लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्कापुरी मया । प्रातःकाल प्रवेष्टु मे कृत्य साधयितु महत् ॥ ३५ ॥

"The monkeys will prove of no avail even on coming here, for Lankā cannot be conquered in any case through warfare even by the gods (27) What will Śrī Rāma (a scion of Raghu) of very mighty arms do even on actually reaching this Lankā, which is surpassingly rugged and difficult of access and is protected by Rāvana ♀ (28) No possibility at all is perceived of winning over ogres through persuasion or gift nor of bringing them to their knees by sowing dissension among them nor again of reducing them to submission through warfare (29) Only four agile monkeys can actually reach this place, viz., Angada (the son of Vālī), Nīla, the sagacious king (Sugrīva) and myself (30) Meanwhile I shall find out whether Sitā (a princess of the Vidēha territory) is alive or not Having seen that daughter of King

Janaka, I shall consider other points only then " (31) Stationed on that mountain peak, that elephant among the monkeys, pondered for a while the means of discovering Sitā (in which lay the welfare of Śrī Rāma) (32) (He said to Himself) "Lankā (the city of ogres), guarded as it is by ferocious and mighty ogres, cannot be entered by me in this form (33) All the ogres, who are endowed with extraordinary energy and extraordinary prowess and are full of might, must be blindfolded by me while I continue to look about for Sitā (the daughter of Janaka) (34) In order to accomplish this great task it is advisable for me to enter the city of Lankā during the night in a form which cannot be directly perceived but whose existence could be inferred (by its exploits)." (35)

ता पुरीं तादृशो दृष्ट्वा दुराधर्या सुरासुरैः । हनूमाश्चित्तामामस विनिःश्वस्य मुहुर्मुहुः ॥ ३६ ॥
केनोपायेन पश्येय मैथिली जनकात्मजाम् । अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ३७ ॥
न विनश्येत् कथं कार्यं रामस्य विदितात्मनः । एकमेकस्तु पश्येय रहिते जनकात्मजाम् ॥ ३८ ॥
भूताश्चार्था विनश्यन्ति देशकालविरोधिताः । विक्लव दूतामासाद्य तमः सर्वोदये यया ॥ ३९ ॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । घातयन्तीह कार्याणि दूताः पण्डितमानिनः ॥ ४० ॥
न विनश्येत् कथं कार्यं वैमलव्य न कथं भवेत् । लङ्घन च समुद्रस्य कथं तु न भवेद् वृथा ॥ ४१ ॥
मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः । भेदे व्यर्थमिदं कार्यं रावणानर्थमिच्छतः ॥ ४२ ॥
नहि गन्व्य क्वचित् स्थानमुविगतानेन राक्षसैः । अपि राक्षसरूपेण किमुतान्येन केनचित् ॥ ४३ ॥
वासुरयत्र नाज्ञातश्चरेदिति मतिममं । नह्यत्राविदितं किञ्चिद् राक्षसा भीमकर्मणाम् ॥ ४४ ॥
इहाह यदि तिष्ठामि स्वेन रूपेण सवृतः । विनागनुपयास्यामि भर्तुरर्थश्च ह्यस्यति ॥ ४५ ॥
तदहं स्वेन रूपेण रजन्या ह्रस्वता गतः । लङ्कामभिपतिष्यामि राववस्यार्थमिद्वये ॥ ४६ ॥
रावणस्य पुरी रात्रौ प्रविश्य सुदुरासदाम् । प्रविश्य भवनं सर्वं द्रक्ष्यामि जनकात्मजाम् ॥ ४७ ॥

Beholding that city to be of the kind mentioned above and difficult to overcome even for gods and demons, and sighing again and again, Hanumān reflected (as follows)—(36) "Through what device shall I (be able to) behold Sitā (daughter of King Janaka and) a princess of Mithila, (myself)

remaining unperceived by the evil-minded Rāvana, (the ruler of the ogres) ♀ (37) How shall I (be able to) see the daughter of Janaka alone in secret with none else beside me so that the cause of Śrī Rāma, the knower of the Self, may not be altogether lost ♀ (38) (Nay, even) as darkness disappears at

sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place (39) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger) Messengers fancying themselves clever (but really not so) bring to nought all undertakings on such occasions (40) How should I act to ensure that the purpose may not be frustrated ? How should I guard against thoughtlessness ? And how, I wonder, should I ensure that my leaping across the sea does not go in vain ? (41) If I am detected by the ogres, this project (in the shape of my being sent to Lankā) of Śrī Rāma, who is a

knower of the Self, and who seeks the overthrow of Rāvana, will miscarry. (42) It is not possible at this place for anyone to remain anywhere unknown by the ogres even in the disguise of an ogre, much less by anyone else (43) My belief is that even the wind cannot circulate here undetected Certainly nothing here is unknown to the ogres of terrible deeds. (44) If I remain here clothed with my native form, I shall (certainly) meet with destruction and the cause of my master will suffer (45) Therefore, reduced to a small size, I shall penetrate into Lankā by night in my own form for carrying through the purpose of my master (46) Entering by night the capital of Rāvana, which is most difficult of access, and penetrating through every dwelling I shall find out Janaka's daughter " (47)

इति निश्चित्य हनुमान् सूर्यस्यास्तमय कपिः । आचक्राङ्घ्रे तदा धीरो वैदेह्या दर्शनेऽसुकः ॥ ४८ ॥
 सूर्ये चास्त गते रात्रौ देह सक्षिय मारुतिः । वृषदशकमात्रोऽथ बभूवाद्भुतदर्शनः ॥ ४९ ॥
 प्रदोपकाले हनुमास्त्वंमुपत्य वीर्यवान् । प्रविशेण पुरी रम्या प्रविभक्तमहापथाम् ॥ ५० ॥
 प्रासादमालावितता स्तम्भैः काञ्चनलनिभैः । शतकुम्भनिभैर्जालैर्गन्धर्वनगरोपमाम् ॥ ५१ ॥
 सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् । तलेः रफटिकसंकीर्णैः कार्तस्वरविभूपितैः ॥ ५२ ॥
 वैदूर्यमणिचित्रैश्च मुक्ताजालविभूपितैः । तैस्तेः शशुभिरे तानि भवनान्वत्र रक्षसाम् ॥ ५३ ॥
 काञ्चनानि विचित्राणि तोरणानि च रक्षसाम् । लङ्कासुद्योतयामासुः सर्वतः समञ्जताम् ॥ ५४ ॥
 अचिन्त्यामद्भुताकारा दृष्ट्वा लङ्का महाकपिः । आसीद् विपण्णो दृष्टश्च वैदेह्या दर्शनेऽसुकः ॥ ५५ ॥
 स पाण्डुराविद्धविमानमालिनीं महाह्वाभ्मूनदजालतोरणाम् ।
 यशस्विनीं रावणवाहुपालिता क्षपाचरैर्भीमबलैः सुपालिताम् ॥ ५६ ॥
 चन्द्रोऽपि साचिन्वमिवास्त कुर्वेत्साराणैर्मध्यगतो विराजन् ।
 ज्योस्त्नावितानेन वितत्य लोकानुत्तिष्ठतेऽनेकसहस्ररश्मिः ॥ ५७ ॥
 शङ्कप्रभ क्षीरमृगालवर्णसुदृच्छमान व्यवभासमानम् ।
 ददर्श चन्द्र स कपिप्रवीरः पौण्ड्रयमान सरसीव हृद्यम् ॥ ५८ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे द्वितीया सर्गः ॥ २ ॥

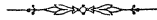
Having resolved thus, Hanumān, the heroic monkey, who was eager to discover Sitā (a princess of the Videha territory), then longed for the sunset (48) Nay, contracting his body at night, when the sun had actually set,

the son of the wind-god assumed the size of a cat, strange to behold (49) Springing up quickly at eventide, the powerful Hanumān proceeded to penetrate deep into the lovely city, whose highways had been symmetrically

aligned, which was filled with rows of mansions, and with its golden pillars and golden lattice windows looked like the city of the Gandharvas (50-51) He saw the great city (from where he stood) as distinguished by seven-storeyed and eight-storeyed mansions Those dwellings of the ogres in this city shone brightly with their respective floors inlaid with crystal and gold, nay, studded with cat's-eye gems and decorated with strings of pearls (52-53) Wonderful archways of gold, erected by the ogres, also illumined Lankā, decorated on all sides (54) Beholding Lankā, which was beyond (all) imagination and strange to look at, Hanumān (the great monkey) felt despondent and delighted (too) at the prospect of finding out Sitā, eager as he was to

see Sitā (a princess of the Videha territory) (55) (Presently) he entered the glorious city, which was arrayed with rows of white interlaced seven-storeyed mansions, and conspicuous with gold latticed archways of great value, (nay) which was protected by Rāvana and fully guarded by ogres of terrible might (56) Wondering and as it were to him and shining brightly with hosts of stars in their midst, nay, overspreading the worlds with the canopy of its light, the moon with its myriad rays made its appearance on the horizon (57) That great hero among the monkeys gazed on the rising moon white as milk or a lotus-fibre, which was shining brightly with the splendour of a conch-shell and resembled a swan swimming in a lake (58)

Thus ends Canto Two in the Sundarakhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



तृतीयः सर्गः

Canto III

Appearing in person before Hanuman, while he was making his way into Lankā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Lankā should be concluded as imminent when she is overpowered by a monkey.

स	लम्बशिवरे	लम्बे	लम्बतोयदसनिमे	।	सर्वमास्थाय मेधावी हनुमान्	मारुतात्मजः	॥ १ ॥		
निशि	लङ्का	महासखो	विनेग	।	कपिकुञ्जरः	रम्यकाननतोयाब्जा	पुरीं	रावणपालिताम्	॥ २ ॥
शारदाम्बुधरप्रख्यैर्भवनैरुपशोभिताम्				।	सागरोपमनिर्वाया	सागरानिलसविताम्	॥ ३ ॥		
सुपुष्टवलसमुष्टा	यथैव		विटपावतीम्	।	चारुतोरणनिर्गूहा	पाण्डुरद्वारतोरणाम्	॥ ४ ॥		
भुजगाचरिता	गुप्ता	शुभां	भोगवतीमिव	।	ता सविद्युद्धनाक्रीणां	ज्योतिर्गणनिपेविताम्	॥ ५ ॥		
चण्डमारुतनिर्हार्ता	यथा	चायमरावतीम्	।	शातकुम्भेन	महता	प्राकारेणाभिसृताम्	॥ ६ ॥		
किङ्किणीजालवोपाभिः			पताकाभिरलङ्कताम्	।	आसाद्य सहसा दृष्टः	प्राकारमभिपेदिवान्	॥ ७ ॥		
			विस्मयाविष्टहृदयः	।	पुरीमालोक्य	सर्वतः	।		

Standing on a towering peak of the Lamba mountain (a synonym of Trūkūta), which looked much like a high cloud, and relying on his own virility, the intelligent Hanumān, son of the wind-god, who was full of great courage and was an elephant among the monkeys, entered by night the city of Lankā, which was protected by Rāvana, and was rich in lovely forests and water, which was adorned with mansions white as autumnal clouds, which (unceasingly) emitted a sound like the roaring of the sea and was fanned by breezes from the sea, (may) which had been rendered sufficiently strong by well-fed forces even like Vitapāvati (a synonym of Alakāpuri, the capital of Kubera's realm), had elephants in rut stationed at its charming outer gates and was

provided with white gates and arohways and which was frequented by serpents and guarded (by them) like the splendid Bhogāvati (the city of serpents, the capital of Pātāla, the nethermost subterranean region) Delighted to reach the city,—which was (ever) overcast with clouds illumined with (flashes of) lightning, and served by hosts of luminaries (the planets and stars) and which (ever) resounded with the thunder-like sound of violent blasts even like Amarāvati (the city of gods, the capital of heaven), (nay) which was enclosed with a defensive wall of gold and was decorated with pennons fluttering with the jungling of tiny bells attached to them,—Hanumān leapt up the wall (1—7) When he had surveyed the city on all sides, his heart was filled with wonder

जाम्बूनदमयैद्वारैर्वैदूर्यकृतवेदिकैः

॥ ८ ॥

वज्रस्फटिकमुक्ताभिर्मणिगुह्रिमूर्धितैः

स्फटिकान्तरपासुभिः

| तसहाटकनिर्भूहै

राजतामलपाण्डुरैः ॥ १ ॥

वैदूर्यकृतसोपानैः

स्फटिकान्तरपासुभिः

| चारुसज्जवनोपेतैः

स्वमिवोत्पतितैः शुभैः ॥ १० ॥

क्रौञ्चवर्हिणसधुष्टै

राजहंसनिपेतितैः

| त्र्याम्बरणनिर्घोषैः

सर्वतः परिनादिताम् ॥ ११ ॥

वस्त्रोक्तसारप्रतिमा

समीक्ष्य

नगरी

ततः

लङ्का जहर्ष हनुमान् कपिः ॥ १२ ॥

ता समीक्ष्य पुरीं

लङ्का

राक्षसाधिपतेः

शुभाम्

| अनुत्तमामृद्धिमतीं चिन्तयामास वीर्यवान् ॥ १३ ॥

नेयमन्येन

नगरी

शक्या

धर्षयितुं

बलात् | रक्षिता रावणबलैर्यतायुधपाणिभिः ॥ १४ ॥

कुमुदाङ्गदयोर्वापि

सुषेणस्य

महाकपेः

| प्रसिद्धेय - भवेद्

भूमिमैन्दद्विविदयोरपि ॥ १५ ॥

शिवस्वतस्तनूजस्य

हरेश्च

कुशावर्णः

| ऋक्षस्य

कपिमुख्यस्य मम नैव गतिर्भवेत् ॥ १६ ॥

समीक्ष्य च महाबाहो

राघवस्य

पराक्रमम्

| लक्ष्मणस्य च विक्रान्तमभवत्

प्रीतिमान् कपिः ॥ १७ ॥

ता

रत्नवसनोपेता

गोष्ठ्यागारावतंसिकाम्

| यन्त्रागारस्तनीमृदा प्रमदांमिव भूषिताम् ॥ १८ ॥

ता

नष्टतिमिरा

दीपैर्भास्वरैश्च

महामहैः | नगरी राक्षसेन्द्रस्य स ददर्श महाकपिः ॥ १९ ॥

The monkey, Hanumān, rejoiced to gaze on Lankā, which was distinguished by charming golden entrances with platforms of cat's-eye (on both sides of the gates inside) as well as with those inlaid with diamonds, crystals and pearls,—entrances which were embellished with floors of gems and graced with elephants of refined gold and were crowned with spotless white vaults of silver, entrances accessible by means of stairs of cat's-

eye and with their inside walls made of crystal and free from dust and provided with lovely and charming assembly halls, entrances which appeared to have risen to the skies (due to their height), and were rendered noisy by herons and frequented by swans—and which (Lankā) was resonant on all sides with the sound of clarionets and the tinkling of ornaments, was a replica of Yaśwokaśārā (another name of the city

of Alakā) and appeared as though risen to the skies (on account of its lofty mansions) (8-12) Gazing on Lankā, that splendid city of the suzerain lord of ogres, which was unsurpassed (in beauty) and was full of opulence, the valiant Hanumān reflected (as follows) —(13) "Guarded by the forces of Rāvana with weapons uplifted in their hands, this city is incapable of being subdued by another by force (14) This land is accessible only to Kumuda and Angada or to the great monkey Susena as also to Maṇḍa and Dwivida (15) Again access to it may be had by Sugriva (sprung from the loins of the sun-god), the monkey Kuśāparvā, Jāmbavān (the bear), the foremost of

the monkey hordes, and even by myself" (16) Fully considering, however, the prowess of the mighty-armed Śrī Rāma (a scion of Raḡhu) as also the valour of Lakṣmaṇa, the monkey (Hanumān) felt satisfied (17) That mighty monkey looked upon that celebrated and flourishing city of Rāvana (the lord of ogres),—whose darkness had been dispelled by lights as well as by the major planets full of radiance,—as if it were a young woman adorned with ornaments, (nay) having the bejewelled defensive wall for her raiment, the cow-pens (including stables etc) as well as other houses for her ear-rings and the armouries for her breasts. (18-19)

अथ . सा हरिशार्दूल प्रविशन्त महाकविम् । नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥ २० ॥
 मा त हरिवर दृष्ट्वा लङ्का रावणपालिता । स्वयमेवोत्थिता तत्र विकृताननदर्शना ॥ २१ ॥
 पुरस्तात् तस्य वीरस्य वायुसूरोरतिष्ठत् । मुञ्चमाना महानदमब्रवीत् पवनात्मजम् ॥ २२ ॥
 कस्व केन च कार्येण इह प्रातो वनाल्य । कथयस्वेह यत् तत्त्व यावत् प्राणा भरन्ति ते ॥ २३ ॥
 न शक्य खल्विष्य लङ्का प्रवेष्टु वानर त्वया । रक्षिता रावणवल्केभिर्गुप्ता समन्ततः ॥ २४ ॥
 अथ तामब्रवीद् वीरो हनुमानप्रतः स्थिताम् । कथयिष्यामि तत् तत्त्व यन्मा त्व परिपुच्छसे ॥ २५ ॥
 का त्व विरूपनयना पुरद्वारेऽवतिष्ठसे । किमर्थं चापि मा क्रोधान्निर्भर्त्सयसि दारुणे ॥ २६ ॥

Appearing in her personal form, the city now beheld the great monkey, Hanumān (sprung from the loins of the wind-god), a tiger among the monkeys, entering the city unbecked (20) Seeing that jewel among the monkeys, the aforesaid Lankā, protected by Rāvana, rose up of her own initiative on that spot showing her ugly features (21) She stood before that heroic offspring of the wind-god (emitting a loud cry she spoke (as follows) to Hanumān (sprung from the loins of the wind-god) —(22) "Who are you and for what purpose have you come hither,

O dweller of the forest! Speak out what the truth is so long as life has its hold on you (23) Protected by the forces of Rāvana and strongly guarded on all sides, this Lankā can never be penetrated by you, O monkey!" (24) The valiant Hanumān then replied to the ogress standing before him —"I shall (presently) give out that truth which you have (just) questioned me about (25) Who are you with hideous eyes standing at the city gate? And what for do you angrily threaten me, O cruel one!" (26)

हनुमद्वचनं श्रुत्वा लङ्का सा कामरूपिणी । उवाच वचन क्रुद्धा पुरुष पवनात्मजम् ॥ २७ ॥
 अहं राक्षसराजस्य रावणस्य महात्मनः । आश्रयप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥ २८ ॥
 न शक्य मामवज्ञाय प्रवेष्टु नगरीमिमाम् । अद्य प्राणैः परित्यक्तः स्वःस्थसे निहतो मया ॥ २९ ॥
 अहं हि नगरी लङ्का स्वयमेव प्लवगम् । सर्वतः परिरक्षामि अतस्ते कथितं मया ॥ ३० ॥

लङ्काया वचनं श्रुत्वा हनुमान् मारुतात्मजः । यत्नवान् स हरिश्रेष्ठः स्थितः शैल इवापरः ॥ ३१ ॥
स ता स्त्रीरूपविकृता दृष्ट्वा वानरपुंगवः । आवभाषेऽथ मेधावी सत्त्ववान् द्वगवर्षमः ॥ ३२ ॥

Irritated to hear the (counter-) question of Hanumān, the aforesaid Lankā, who was able to change her form at will, spoke harshly (as follows) to the offspring of the wind-god —(27) "(Always) remaining at the beck and call of the high-souled Rāvana, —the ruler of ogres, —and difficult to overpower, I guard this city (28) It is not possible to make one's way into this city disregarding me Overthrown by me and deprived of your life-breath, you will lie down (in eternal sleep) today (29) In truth I am the city of Lankā

in person, O monkey, and guard it on all sides, hence such (harsh) words have been spoken to you by me " (30) Hearing the words of Lankā, that jewel among the monkeys, Hanumān, sprung from the loins of the wind-god, stood like another mountain (standing on the Trūkūta mountain), full of agility (to give her a sound thrashing if she dared to assail him) (31) Seeing that monster in the form of a woman, that bull among the monkeys, a (veritable) jewel among monkeys, who was full of intelligence and courage, then spoke to her (as follows) —(32)

द्रक्ष्यामि नगरीं लङ्कां साष्टप्राकारतोरणाम् । इत्यर्थमिह सम्प्राप्तः परं कौव्हलं हि मे ॥ ३३ ॥
वनान्पुवनानीह लङ्कायाः काननानि च । सर्वतो यद्गुह्ययानि द्रष्टुमागमनं हि मे ॥ ३४ ॥
तस्य तद् वचनं श्रुत्वा लङ्का सा कामरूपिणी । भूय एव पुनर्वक्यं बभाषे परपाक्षरम् ॥ ३५ ॥
मासनिर्जित्य दुर्बुद्धे राक्षसेश्वरपालिताम् । न शक्यं ह्यथ ते द्रष्टुं पुरीयं वानराधम ॥ ३६ ॥
ततः स हरिशार्ङ्गलक्ष्मस्तुवाच्च निशाचरीम् । दृष्ट्वा पुरीमिमां भद्रे पुनर्यस्ये यथागमम् ॥ ३७ ॥
ततः कृत्वा महानादं सा वै लङ्का भयकरम् । तलेन वानरश्रेष्ठं ताडयामास वेगिता ॥ ३८ ॥
ततः स हरिशार्ङ्गलो लङ्कायां ताडितो भृशम् । ननाद सुमहानादं वीर्यवान् मारुतात्मजः ॥ ३९ ॥
ततः स्वर्तयामास वामहस्तस्य सोऽङ्गुलीः । मुष्टिनाभिजयानैना हनुमान् क्रोधमूर्च्छितः ॥ ४० ॥
स्त्रीं चेति मन्यमानेन नातिक्रोधः स्वयं कृतः ।
रा तु तेन प्रहारेण विह्वलाङ्गी निशाचरी । पपात सहसा भूमौ विकृताननदर्शना ॥ ४१ ॥
ततस्तु हनुमान् वीरस्ता दृष्ट्वा विनिपातिताम् । कृपा चकार तेजस्वी मन्यमानः स्त्रियं च ताम् ॥ ४२ ॥

"I should like to see the city of Lankā with its palaces, defensive wall and archways I have come here for this (very) purpose, for great is my curiosity (in this behalf) (33) Indeed my visit to this place is purposed to explore the forests, gardens and groves of Lankā and to see the foremost of its mansions on all sides " (34) Hearing the aforesaid reply of Hanumān, the notorious Lankā, who was able to take any form at will, once more uttered the following harsh words —(35) "Without overcoming me, protected (as I am) by Rāvana (the ruler of ogres), O monkey of perverted mind, it is surely

not possible for you to see the city today, O the lowest of monkeys ! " (36) Thereupon that tiger among the monkeys, said to that ogres, "Having seen this city, O good woman, I shall go back as I came " (37) Raising a loud and frightful cry, Lankā then actually struck with impetuosity that jewel among the monkeys with the palm of her hand. (38) Smitten violently by Lankā, that valiant offspring of the wind-god, a (veritable) tiger among the monkeys, thereupon uttered a very high-pitched roar (39) Overcome with anger, the aforesaid Hanumān then closed the fingers of his left hand and smote her with his

first, (40) No violent anger, however, was exhibited by him of his own accord, inasmuch as he looked upon her as a woman. Her limbs having been overpowered by that blow, that ogres fell precipitately to the ground,

displaying her ugly features. (41) Seeing her prostrated, the heroic and noble Hanumān showed compassion to her, considering her to be a woman (one belonging to the weaker sex) (42)

ततो वै भृशमुद्विग्ना लङ्का सा गद्गदाक्षरम् । उवाचागर्वित वाक्य हनुमन्त ष्टवगमम् ॥ ४३ ॥
 प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम । समये सौम्य तिष्ठन्ति सत्त्ववन्तो महाबलाः ॥ ४४ ॥
 अहं तु नगरी लङ्का स्वयमेव ष्टवगम । निर्जिताह त्वया वीर विक्रमेण महाबल ॥ ४५ ॥
 इदं च तथ्य शृणु मे ब्रुवन्त्या वै हरीश्वर । स्वयं स्वयम्भुवा दत्त वरदान यथा मम ॥ ४६ ॥
 यदा त्वा वानरः कश्चिद् विक्रमाद् वशमानयेत् । तदा त्वया हि विजये रक्षसा भयमागतम् ॥ ४७ ॥
 स हि मे समयः सौम्य प्रातोऽद्य तव दर्शनात् । स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ॥ ४८ ॥
 सीतानिमित्तं राक्षस्तु रावणस्य दुरात्मनः । रक्षसा चैव सर्वेषां विनाशः समुपागतः ॥ ४९ ॥
 तत् प्रविश्य हरिश्रेष्ठं पुरीं रावणपाळिताम् । विषत्सु सर्वकार्याणि यानि यानाह वाञ्छसि ॥ ५० ॥
 प्रविश्य शापोपहता हरीश्वर पुरीं शुभा राक्षसमुख्यपाळिताम् ।
 यहञ्छया त्वं जनकात्मजा सती विमार्गं सर्वत्र गतो यथासुखम् ॥ ५१ ॥

इत्यार्षे श्रीमन्नारायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे तृतीयः सर्गः ॥ ३ ॥

Greatly alarmed at this (turn of events), the aforesaid Lankā actually addressed the following words, which were shorn of pride, to the monkey, Hanumān, in a faltering tone—(43) "Get propitiated, O exceedingly mighty-armed one! Spare me, O jewel among the monkeys! Those endowed with courage and extraordinary might honour the code of chivalry (that a woman ought not to be killed), O gentle one! (44) I am the city of Lankā incarnate. I have actually been vanquished by you by dint of your prowess, O heroic monkey of extraordinary might! (45) And duly hear this truth from me even as I speak, O lord of monkeys! The following prophecy was uttered in my presence by Brahmā (the self-born creator) himself—(46) "Surely at the time when some monkey subdues you by dint of his prowess, destruction of the ogres should be concluded by you to be imminent (47) From your sight,

O gentle one, it is concluded by me that the aforesaid time has now come. The fact has been ordained by Brahmā (the self-born creator) and no reversal of it is possible (48) The time of destruction of King Rāvana of perverted mind as well as of all the ogres has duly arrived on account of (the abduction of) Sitā (49) Therefore, penetrating deep into this city protected by Rāvana, accomplish all objects whichever you seek to accomplish. (50) Entering deep into the charming city protected by Rāvana (the foremost of ogres), which has been consigned to destruction by an imprecation (uttered by Nandikēśwara, the divine bull who carries Lord Śiva on his back and remains posted at the entrance of His Abode), O lord of monkeys, and, having easily found access to every place, carefully look at will for the virtuous daughter of Janaka" (51)

Thus ends Canto Three in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic

चतुर्थः सर्गः

Canto IV

Entering Lankā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum.

स निर्जित्य पुरी लङ्का श्रेष्ठ ता कामरूपिणीम् । विक्रमेण महातेजा हनुमान् कपिसत्तमः ॥ १ ॥
 अद्रारिण महावीर्यः प्राकारमवपुच्छवे । निशि लङ्का महासत्त्वो विवेश कपिकुञ्जरः ॥ २ ॥
 प्रविश्य नगरं लङ्का कपिराजहितकरः । चक्रेऽथ पाद सव्यं च शत्रूणां स तु मूर्धनि ॥ ३ ॥
 प्रविष्टः सत्त्वसम्पन्नो निश्वाया मारुतात्मजः । स महापथमाख्याय सुक्तपुष्पविराजितम् ॥ ४ ॥
 ततस्तु ता पुरी लङ्का रम्यामभिययो कपिः । हसितोत्कृष्टनिनदैर्त्युर्वोपपुरस्कृतैः ॥ ५ ॥
 वज्राङ्कुशनिकाशैश्च वज्रजालविभूषितैः । गृहमेधैः पुरी रम्या बभाले शौरिवाम्बुदैः ॥ ६ ॥
 प्रजञ्चाल तदा लङ्का रक्षोगणग्रहैः शुभैः । सिताभ्रसदद्योश्चिन्तैः पद्मस्तिकसस्थितैः ॥ ७ ॥
 वर्षमानग्रहैश्चापि सर्वतः सुविभूषितैः ।

Having subdued by dint of his (superior) prowess Lankā, the ogress presiding over that most excellent city, able to take any form at will, the jewel among the monkeys, Hanumān, who was endowed with extraordinary energy and great virility, leapt over the defensive wall without passing through the gate*, and the elephant-like monkey, endowed as he was with exceptional courage, entered Lankā by night (1-2) Nay, having penetrated deep into the city of Lankā, Hanumān, who was in the habit of doing acts of service to Sugriva (the king of monkeys), thereby actually placed his left foot (as it were) on the head of his foes (3) Taking the main road, which looked bright with flowers strewn along it, now that he had definitely made good his entry

(into the city) by night, the said monkey, for his part, who was an offspring of the wind-god and was full of courage, then headed towards that lovely city of Lankā. The delightful city looked charming with its excellent houses,—which resounded with exquisite peals of laughter preceded by the sound of musical instruments, were marked with figures of thunderbolts and gods and adorned with lattice-windows of diamonds,—(even) as the sky looks charming with clouds (4-6) Lankā shone brightly at that time with the magnificent and wonderful mansions belonging to the hosts of ogres, and resembling white clouds and of designs known by the name of Padma and Swastika and also of the pattern called Vardhamāna, all of which were profusely decorated on all sides

* Works on Hindu military science recommend entry into a hostile city without passing through the gate, to ensure the overthrow of the enemy

† We read the following description of these patterns of buildings in the Samhitā of Varāhamihira—

चतुश्शाल चतुर्द्वारं सर्वतोऽगद्वरसितम् । पश्चिमद्वाररहितं नन्वावर्ताह्वयं तु तत् ॥
 दक्षिणद्वाररहितं वर्षमानं धनप्रदम् । प्राग्द्वाररहितं स्वस्तिकाख्यं पुत्रधनप्रदम् ॥

“A house with four rooms (one in each quarter) with an equal number of exits is known by the name of Sarvatobhadra. A house (with only three gates) having no opening in the west is called by the name of Nandāvartā. A house without any opening in the south is known as Vardhamāna and bestows riches (on the owner or the occupant), while that which has no entrance in the east is called Swastika and bestows sons and riches (both).

	ता	चित्रमात्याभरणा	कपिराजहितकरः ॥ ८ ॥
राववार्यै	चरञ्च्रीमान्	ददर्श च नन्द च ।	भवनाद् भवन गच्छन् ददर्श कपिकुञ्जरः ॥ ९ ॥
विविधाकृतिरूपाणि	भवनानि	ततस्ततः ।	शुश्राव रुचिर गीत त्रिस्थानस्वरभूषितम् ॥ १० ॥
स्त्रीणां	मदनविद्वाना	दिवि चास्तरसामिव ।	शुश्राव काञ्चीनिन्द नूपुराणां च निःस्वनम् ॥ ११ ॥
सोपाननिनदाश्चापि	भवनेषु	महात्मनाम् ।	आस्फोटितनिनादाश्च श्वेडिताश्च ततस्ततः ॥ १२ ॥
शुश्राव जपता तत्र	मन्त्रान्	रक्षोगृहेषु वै ।	न्याध्यायनिरताश्चैव यातुघनान् ददर्श सः ॥ १३ ॥
रावणस्तवसयुक्तान्	गर्जतो	राक्षसानपि ।	राजमार्गं समावृत्य स्थित रक्षोगण महत् ॥ १४ ॥

Ranging in the interest of Śrī Rāma (a son of Raghu), Hanumān (the glorious one), who was wont to do a good turn to Sugriva (the ruler of monkeys), surveyed that city decorated with wonderful wreaths and jewels and rejoiced. Going from house to house, the elephant-like monkey beheld on every side buildings of various shapes and forms and heard melodious songs embellished by notes of higher, medium and lower pitches (uttered from the three different centres, *vss*, the cerebrum, the throat and the heart respectively) (7-10). He also heard the tinkling of ornaments (with tiny bells) worn round the waist as well as the jingling sound of anklets of women

stung with love, who vied with celestial nymphs, as also the footfalls of those going upstairs and downstairs in the houses of high-minded ogres, nay, the sound of clapping of arms (by way of challenge on the eve of a wrestling bout) and the roar of heroes competing in a duel everywhere. (11-12) He actually heard there the sound of those muttering sacred formulas in the dwellings of the ogres and also observed Yātudhānas (a class of ogres) engaged in the study of the Vedas (13). He further saw ogres united for the purpose of glorifying Rāvana and roaring, and a large crowd of ogres which stood blocking the road on all sides (14)

ददर्श मन्थमे गुल्मे	राक्षसस्य चरान्	बहून् ।	दीक्षिताः।ऽऽटिलान् सुण्डान्	गोजिनाम्बरवाससः ॥ १५ ॥
दर्भमुष्टिप्रहरणानग्निकुण्डायुधास्तथा			कूटमुद्गरपाणींश्च	दण्डायुधधरानपि ॥ १६ ॥
एकाधानेकवर्णाश्च	लम्बोदरपयोधरान् ।		करालान् सुनववक्त्राश्च	विकटान् वामनास्ताथा ॥ १७ ॥
धन्विनः खड्गिनश्चैव	शतपत्नीमुसलयुधान् ।		परिचोत्तमहस्ताश्च	विचित्रकवचोज्ज्वलान् ॥ १८ ॥
नातिस्थूलान् नातिकृणान्	नातिदीर्घातिहृस्वकान् ।		नातिगौरान् नातिकृष्णात्रातिकृष्णान्	वामनान् ॥ १९ ॥
विरूपान् बहुरूपाश्च	सुरूपाश्च सुवर्चसः ।		ध्वजिनः पताकिनश्चैव	ददर्श विविधायुधान् ॥ २० ॥
शक्तिवृक्षायुधाश्चैव	पट्टिशागनिधारिणः ।		क्षेपणीपाशाहस्ताश्च	ददर्श स महाकपिः ॥ २१ ॥
सन्निपास्यनुलिस्ताश्च	वराभरणभूषितान् ।		नानाविपसमयुक्तान्	यथास्वैरचरान् बहून् ॥ २२ ॥
तीक्ष्णशूलधराश्चैव	वज्रिणश्च महाबलान् ।		गतसाहस्रमव्यग्रमारक्ष	मन्थम कपिः ॥ २३ ॥
	रक्षोऽधिपतिर्निर्दिष्ट		ददर्शान्तःपुरागतः ।	

In the central zone (of the city) he perceived numerous spies of the ogre (Rāvana), some of whom were disguised as householders initiated into yogic practices, others as anchorites (wearing matted locks on their head), still others as recluses (with shaven heads) and

others as ascetics wearing the hide of cows or deerskin or stark naked (having no covering other than space) (15) He saw them carrying a handful of the sacred Kusā grass as a weapon (to ward off evil spirits), or a fire-vessel (for pouring oblations into it to invoke

malevolent spirits) also as a weapon (for protection against enemies), or bearing hammers and clubs and also holding staffs as weapons (16) He beheld spies who were one-eyed or had a multi-coloured complexion, were pot-bellied or with pendent breasts, were hideous with crooked faces, fierce or dwarfish (17) He saw them armed with a bow or sword, Śataghni or pestle, carrying an excellent Parigha (a club tipped with iron) or effulgent in curious armour (18) He found some of them neither very stout nor too lean, neither very tall nor very short-statured, neither very fair nor very dark-complexioned, neither very humpbacked nor dwarfish (19) He also found them ugly or able to assume many forms, with a comely form or endowed with great brilliance,

carrying banners or pennons or bearing every kind of weapon (20) That great monkey (Hanumān) saw them carrying a javelin or a tree for a weapon or bearing a Pattiśā (a kind of spear with a sharp edge) or thunderbolt and holding a sling or a noose in their hand (21) He (also) saw many wearing a garland and smeared with sandal-paste, adorned with excellent jewels and dressed in various garbs and ranging about at will (22) He (further) saw them carrying a sharp-edged piko, armed with a thunderbolt and endowed with extraordinary might The monkey (also) saw the central garrison, one hundred thousand strong, lodged (in a huge building) in front of the royal gynaeceum as directed by Rāvana (the suzerain lord of ogres)

	स तदा तद् गृहं दृष्ट्वा	महाहाटकतोरणम् ॥ २४ ॥
राक्षसेन्द्रस्य	विख्यातमग्निमूर्ध्नि प्रतिष्ठितम्	। पुण्डरीकाक्षतप्तसिम्भिः परिवर्तितम् ॥ २५ ॥
प्राकाराद्गतमत्यन्त	ददर्श स महाकपिः	। त्रिविप्रनिभं दिव्यं दिव्यनादविनादितम् ॥ २६ ॥
वाजिह्वेपितमधुवन्त	नादितं भ्रूणैस्तथा	। रथैर्यानैर्विमानैश्च तथा हयराजैः शुभैः ॥ २७ ॥
वारुणैश्च	चतुर्दन्तैः श्वताम्रनिचयोपमैः	। भूपितै रश्चिरद्वार मत्तैश्च मृगपक्षिभिः ॥ २८ ॥
राक्षित	सुमहावीर्यैर्वातुधानैः सहस्रशः	। राक्षसाधिपतेर्गुप्ततमाविशे गृहं कपिः ॥ २९ ॥
स	हेमजाम्बूनदचक्रवालं	महारहमुक्तामणिभूषितान्तम् ।
परार्थकालागुरुचन्दनाहं	स	रावणान्तःपुरमाविवेश ॥ ३० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये	अदिकाण्डे	सुन्दरकाण्डे चतुर्थे सर्गे ॥ ४ ॥

Having seen on that occasion the aforesaid building (in which the garrison was housed) with large golden archways, that mighty monkey (Hanumān) beheld the well-known palace of Rāvana (the lord of ogres), erected on the summit of Mount Trīkūta, girded by (a number of) moats adorned with white lotuses The monkey approached the wonderful and well-protected gynaeceum of Rāvana (the suzerain lord of ogres), which resembled paradise and was resonant with marvellous sounds, which was rendered noisy with the neighing of horses and the tinkling of ornaments, whose portals

looked charming with (the presence of) chariots and other conveyances (such as palanquins) as well as with aerial cars (such as Puspaka), as also with beautiful horses and elephants, nay, with four-tusked elephants decked with jewels and resembling masses of white clouds as well as with birds and deer in heat, and which was guarded by thousands of exceptionally powerful Yātudhānas (23-29) The celebrated Hanumān (finally) entered the gynaeceum of Rāvana, which was encircled with walls of refined gold and pure gold (so called because it was found in the olden days in the bed of the Jambū river, now

known by the name of Jammu), and which was (daily) sprinkled whose inside was embellished with with water containing superb Agallochum pearls and gems of great value and sandalwood (30)

Thus ends Canto Four in the Sundarākānda of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic

पञ्चमः सर्गः

Canto V

Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sita.

ततः स मध्यगतमंशुमन्त ज्योत्स्नावितान सुदुरुद्रमन्तम् ।
 ददर्श धीमान् भुवि भानुमन्त गोष्ठे वृष मत्तमिव भ्रमन्तम् ॥ १ ॥
 लोकस्य पापानि विनाशयन्त महोदधिं चापि समेषयन्तम् ।
 भूतानि सर्वाणि विराजयन्त ददर्श शीताशुभयाभियान्तम् ॥ २ ॥
 या भाति लक्ष्मीर्भुवि मन्दरस्था यथा प्रदोषेषु च सागरस्था ।
 तथैव तोयेषु च पुष्करस्था रराज सा चारुनिशाकरस्था ॥ ३ ॥
 हसो यथा राजतपञ्जरस्थः सिंहो यथा मन्दरकन्दरस्थः ।
 वीरो यथा गवितकुञ्जरस्थश्चन्द्रोऽपि बभ्राज तथाम्बरस्थः ॥ ४ ॥
 स्थितः ककुब्जानिव तीक्ष्णशृङ्गो महाचलः श्वेत हवोर्ज्वशृङ्गः ।
 हस्तीव जाम्बूनदबद्धशृङ्गो विभाति चन्द्रः परिपूर्णशृङ्गः ॥ ५ ॥
 विनष्टशीताम्बुतुषारपङ्क्तौ महत्प्रहाराहविनष्टपङ्क्तः ।
 प्रकाशालक्ष्म्याश्रयनिर्मलाङ्क्तौ रराज चन्द्रो भगवाञ्शराङ्क्तः ॥ ६ ॥
 शिलातल प्राप्य यथा मृगेन्द्रो महारण प्राप्य यथा राजेन्द्रः ।
 राज्यं समासाद्य यथा नरेन्द्रस्तथा प्रकाशो विरराज चन्द्रः ॥ ७ ॥
 प्रकाशचन्द्रोदयनष्टदोषः प्रवृद्धरक्षणःपिशिताशदोषः ।
 रामामिरामेरितचित्तदोषः स्वर्गप्रकाशो भगवान् प्रदोषः ॥ ८ ॥
 तन्त्रीस्वराः कर्णसुखाः प्रवृत्ताः स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।
 नक्तचराश्रापि तथा प्रवृत्ता विहर्तुमन्यद्भुतारौद्रवृत्ताः ॥ ९ ॥

Thereupon the wise Hanumān beheld the moon arrived at the meridian and repeatedly spreading out the canopy of its light over the earth like the sun, and resembling a bull in rut ranging in a cow-pen. (1) He forthwith saw the moon dispelling the sins (and the resultant afflictions) of the world (by shedding light everywhere and thereby minimizing the chances of sins being

committed by the people), (may) swelling (by drawing up tides in) the ocean and giving light to (all) created beings while advancing (in the heavens). (2) The same splendour which is visible on Mount Mandara on earth, which plays during evenings on the sea and which rests on a lotus in the waters shone forth in the delightful moon (3) The moon shone forth in the heavens

much in the same way as a swan displays its charm in a silvery cage, as a lion in a cave of Mount Mandara and as a hero mounted on a proud elephant (4) The (full) moon with its horn-like spot fully developed looked exceptionally charming like a bull with pointed horns, like the great white mountain (Himālaya, so called because of its remaining clothed with ice) with its lofty peaks and like an elephant with gold-plated tusks (5) The glorious moon (bearing the earth's shadow in the form of a hare-like figure in the bosom of its orb),—whose stain in the form of cold water and frost (which are supposed to have their origin in the moon, the storehouse of cold) had been washed away (due to proximity to the equator), (nay) by whom stain in the form of darkness had been wiped away through the reflection of the rays of the sun (the big star) and whose spot had turned resplendent through the wealth of its effulgence,—

मत्तप्रमत्तानि समाकुलानि रथाश्वभद्रासनसंकुलानि ।
 वीरश्रिया चापि समाकुलानि ददर्श धीमान् स कपिः कुलानि ॥ १० ॥
 परस्पर चाधिकमाक्षिपन्ति गुञ्जाश्च पीनानिषिविषिपन्ति ।
 मत्तप्रलापानिषिविषिपन्ति मत्तानि चान्योन्यमधिषिपन्ति ॥ ११ ॥
 रक्षासि वक्षासि च विक्षिपन्ति गात्राणि कान्तासु च विक्षिपन्ति ।
 रूपाणि चित्राणि च विक्षिपन्ति दृढानि चापानि च विधिपन्ति ॥ १२ ॥
 ददर्श कान्ताश्च समालम्बन्त्यस्तथापरास्तत्र पुनः स्वपन्त्यः ।
 सुरूपवक्त्राश्च तथा हसन्त्यः क्रुद्धाः पराश्चापि विनिःश्वसन्त्यः ॥ १३ ॥
 महागजैश्चापि तथा नदद्भिः सुपूजितैश्चापि तथा सुसद्भिः ।
 रराज वीरैश्च विनिःश्वसद्भिर्हृदा मुजगैरिव निःश्वसद्भिः ॥ १४ ॥
 बुद्धिप्रधानान् रुचिरामिधानान् सश्रद्धानाङ्गतः प्रधानान् ।
 नानाविधानान् रुचिरामिधानान् ददर्श तस्या पुरि यातुधानान् ॥ १५ ॥
 ननन्द दृष्ट्वा स च तान् सुरूपान् नानागुणानात्मगुणसुरूपान् ।
 विद्योतमानान् स च तान् सुरूपान् ददर्श काश्चिच्च पुनर्विरूपान् ॥ १६ ॥

shone brightly (6) The radiant moon looked exceptionally splendid in the same way as the king of beasts on ascending the level surface of a rock, as a lordly elephant on penetrating deep into a large forest and a ruler of men on duly reaching his (own) kingdom (7) The glorious evening, the evil attaching to which (in the form of darkness, which gives an incentive to the commission of dark deeds) has been dispelled by the appearance of the bright moon, (nay) whose (other) blot in the form of flesh-eating by ogres has been intensified, and in which the bitterness of mind (caused by unrequited love) of young women and their lovers is wiped away, scattered bliss (8) The strains of the lute, delightful to the ear, have started Women of good moral character are sleeping with their husbands Nay, rangers of the night too of very strange and violent behaviour have likewise started disporting themselves (9)

The sagacious monkey, Hanumān, beheld (there) mansions of arrogant and intoxicated ogres connected together, (nay) crowded with chariots, horses

and seats of gold and also full of fortune enjoyed by heroes (10) The proud ogres railed at one another in profusion and (even) threw about

their stout arms too (in a bellicose spirit), uttered wild and incoherent words and insulted one another (11) Nay, the ogres smote their breasts (as a form of exercise) and (lovingly) placed their (hands and other) limbs on (the person of) their beloved ones They also put on various garbs (to please their wives) and drew their strong bows (by way of practice) (12) Hanumān further observed that lovely women were applying sandal-paste on their bodies, while others in those mansions were lying asleep Some with a lovely exterior and countenance were laughing whereas still others, who had been angered (through love) were hissing (like an angry serpent) (13) Nay, with its trumpeting huge elephants,

and likewise with its highly virtuous souls (like Vibhīṣana) greatly adored as well as with its hissing heroes, the city (of Lankā) looked charming like lakes infested (*inter alia*) with hissing serpents (14) The monkey beheld in that city Yātudhānas who were predominantly intellectual, who were sweet of expression, fully devout and pre-eminent in the world, (nay) who were dressed in various garbs and were called by charming names (15) He rejoiced to see the latter, who were comely of form and endowed with many virtues and who behaved in consonance with their virtues Nay, he found those who were comely of form and some others, even though they were misshapen, shining brightly (16)

ततो	वराहैः	सुविशुद्धभावास्तेषां	स्त्रियस्तत्र	महानुभावाः ।
प्रियेषु	पानेषु च	सक्तभावा	दर्श	तारा इव सुखभावाः ॥ १७ ॥
स्त्रियो	ज्वलन्तीन्त्रययोपगृह्णा	निशीथकाले		रमणोपगृह्णाः ।
दर्श	काश्चित्	प्रमदोपगृह्णा	यथा	विहृगा विहृगोपगृह्णाः ॥ १८ ॥
अन्या.	पुनर्हर्षतलोपविशस्तत्र		प्रियाङ्गेषु	सुलोपविष्टाः ।
भर्तुः	परा धर्मसरा	निविष्टा	दर्श	धोमान् मदलोपविष्टाः ॥ १९ ॥
अप्रावृताः	काञ्चनराजिवर्णाः		काश्चित्पराध्यास्तपनीयवर्णाः ।	
पुनश्च	काश्चिच्छशल्क्षमवर्णाः	कान्तप्रहीणा	रुचिराङ्गवर्णाः	॥ २० ॥
ततः	प्रियान् प्राप्य	मनोऽभिरामान्	सुप्रीतियुक्ताः	सुमनोऽभिरामाः ।
गृहेषु	हृष्टाः	परमाभिरामा	हरिप्रवीरः	स दर्श रामा ॥ २१ ॥
चन्द्रप्रकाशाश्च	हि वक्त्रमाला	वक्त्राः	सुपश्माश्च	सुनेत्रमालाः ।
विभूषणाना	च दर्श	मालाः	शतहृदानामिव	चाक्षुमालाः ॥ २२ ॥

He then saw their womenfolk, who were deserving of excellent attire and ornaments, were exceedingly pure-hearted and dignified, whose mind was enamoured of their beloved ones as well as of beverages, who shone like stars and were of excellent disposition (17) He (further) beheld some women who shone brightly (with their wealth of beauty and character) and were adorned with bashfulness, who were embraced at dead of night by their husbands like female birds by their mates and were filled with excessive joy (18)

The wise Hanumān saw (still) other women—who were highly esteemed in the eyes of their husbands, were devoted to their duty (towards their husbands) and had been lawfully married (to them) and were possessed by love—perched on the roof of their mansions and seated most comfortably in the lap of their beloved ones. (19) (Again) there were some women possessing the hue of a golden streak and shorn of their outer garment, while some other highly excellent women possessed the hue of

refined gold Some more, who had been disunited from their husbands, were pale as the moon, though possessed of a lovely complexion (20) The said Hanumān (the foremost hero among the monkeys) then saw most charming young women happy in their homes and filled with great delight to meet their beloved ones,

—who were highly pleasing to their mind,— and lovely with flowers (on their person) (21) He also observed rows of faces shining as the moon, nay, rows of shapely oblique eyes with beautiful lashes and (even so) rows of ornaments resembling charming flashes of lightning (22)

न त्वेव सीता परमाभिजाता पथि स्थिते राजकुले प्रजाताम् ।
 लता प्रफुल्लामिव साधुजाता ददर्श तन्वी मनसाभिजाताम् ॥ २३ ॥
 सनातने वर्त्मनि सनिविष्टा रामेक्षणौ ता मदनमिषिष्टाम् ।
 भर्तुर्मनः श्रीमदनुप्रविष्टा स्त्रीभ्यः पराभ्यश्च सदा विविष्टाम् ॥ २४ ॥
 उष्णादिता सानुसूतास्रकण्ठी पुरा वराहोत्तमनिष्ककण्ठीम् ।
 सुजातपश्चामभिस्त्रकण्ठी वने प्रनुत्तामिव नीलकण्ठीम् ॥ २५ ॥
 अव्यक्तरेवामिव चन्द्रलेखा पासुप्रदिग्धामिव हेमरेवाम् ।
 धतप्ररूढामिव वर्णरेखा वायुप्रभग्नामिव मेघरेवाम् ॥ २६ ॥
 सीतामपश्यन्मनुजेश्वरस्य रामस्य पर्त्नी वदता वरस्य ।
 बभूव दुःखोपहतश्चिरस्य पूर्वगमो मन्द इवाचिरस्य ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे पञ्चमः सर्गः ॥ ५ ॥

He, however, did not find anywhere the frail Sitā, sprung from the mind of the creator and supremely high-born,—descended as she was in a royal house (the House of Nīmi) fixed in the path of virtue,—and resembling a lovely climber in full blossom (23) The monkey (Hanumān) at once turned languid (as it were), afflicted as he was with sorrow, on not finding, even after (striving for) a long time, the celebrated Sitā, the consort of ŚRĪ Rāma—a ruler of men, the best of speakers,—who was firmly established in the eternal path (of devotion to one's husband), who had her eyes fixed on ŚRĪ Rāma (alone), who was possessed by love (for ŚRĪ Rāma), who had penetrated deep into the dignified mind of her spouse and was ever exalted above all other women, who was tormented with anguish (born

of separation from her consort), whose throat was choked with tears incessantly flowing (from her eyes), whose neck was heretofore adorned with an excellent gold ornament worthy of the foremost, who was distinguished by beautiful eyelashes, who had a charming throat and (when united with her spouse) resembled a pea-hen merrily dancing in a forest, who (in her soiled clothes and unclean person in her captivity) shone like the crescent with its outline blurred (due to its being screened by a cloud) or a streak of gold soiled with dust, was prominent like a scar left by a wound (serving as a reminder of the injury sustained by ŚRĪ Rāma in the shape of her abduction) and who (while being transported to Lankā) shone like the streak of a cloud swept by the wind (24—27)

Thus ends Canto Five in the Sundarāhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



षष्ठः सर्गः

Canto VI

Reaching the palace of Rāvaṇa, which served as an adornment to Lanka, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa.

स	निकाम	विमानेषु	विचरन्	कामरूपयुक्	विचचार	कपिलेङ्का	लाघवेन	समन्वितः ॥ १ ॥
आससाद्	च	लक्ष्मीवान्	राक्षसेन्द्रनिवेशनम्	प्राकारेणार्कवर्णेन	भास्वरेणाभिसयुतम् ॥ २ ॥			
रक्षितं	राक्षसैर्भीमैः	सिद्धैरिव	महद् वनम्	समीक्षमाणो	भवन	चकाशे	कपिकुञ्जरः ॥ ३ ॥	
रूप्यकोपहितैश्चित्रैस्तोरणैर्हेमभूषणैः						विचित्राभिश्च	कक्ष्याभिद्गारैश्च	रुचिरैर्दुतम् ॥ ४ ॥
गजास्थितैर्महामात्रै	शूरैश्च	विगतश्रमैः		अपस्थितमसहाय्यैर्हयैः	स्यन्दनयायिभिः ॥ ५ ॥			
मिष्टव्याघ्रतनुत्राणैर्दान्तकाञ्चनराजतीः				घोषवद्भिर्विचित्रैश्च	सदा	विचरितं	रथैः ॥ ६ ॥	
बहुरत्नसमाकीर्णं		परार्थासनभूषितम्		महारथसमावाप	महारथमहासनम् ॥ ७ ॥			
दृश्यैश्च	परमोदारैस्तैश्च	मृगपक्षिभिः		विविधैर्वहुसाहसैः	परिपूर्णं	समन्ततः ॥ ८ ॥		
विनीतैरन्तपालैश्च	रक्षोभिश्च	सुरक्षितम्		मुख्याभिश्च	वरक्षीभिः	परिपूर्णं	समन्ततः ॥ ९ ॥	

Wandering in the midst of seven-storeyed mansions, that monkey, who was full of riches (in the form of strength and valour), who was able to assume any form he chose and was endowed with (tremendous) speed, ranged over Lankā at will and reached the palace of Rāvaṇa (the lord of ogres), enclosed with a wall dazzling like the sun, nay, guarded by terrible ogres as a huge forest by lions Hanumān (an elephant among the monkeys) felt happy (with the prospect of finding out Sītā) while keenly observing the palace, which was surrounded with figures drawn in (molten) silver, archways decked with ornaments of gold, beautiful concentric enclosures and charming gateways, which was waited upon by drivers of elephants mounted on them, unwearied heroes and horses which could not be killed

and which drew chariots, which was ever frequented by marvellous chariots protected with armours of lion-skins and tiger-skins, bearing images of ivory, gold and silver and accompanied by a musical sound (produced by tiny bells fastened round them), which was filled with many precious stones, embellished with most excellent seats and provided with sheds in which big chariots could be made to stand and with spacious quarters for lodging great car-warriors, which was crowded on all sides with well-known beasts and birds of every species, most charming and worth seeing and numbering many thousands, nay, which was scrupulously protected by disciplined soldiers guarding the boundaries as well as by other ogres and was thronged on every side with pre-eminent belles (1-9)

मुदितप्रमदारलं	राक्षसेन्द्रनिवेशनम्	वराभरणसङ्घादैः	समुद्रस्वननिःस्वनम् ॥ १० ॥
तद् राजरुणसम्पन्नं	मुख्यैश्च वरचन्दनैः	महाजनसमाकीर्णं	सिद्धैरिव महद् वनम् ॥ ११ ॥
मेरीमुद्गङ्गाभिरुत	शङ्खत्रोषविनादितम्	नित्यार्चितं	पर्वसुतं पूजितं राक्षसैः सदा ॥ १२ ॥
समुद्रमिव	गम्भीरं	समुद्रसमानिःस्वनम्	महात्मनो महद् वेदम्
महारत्नसमाकीर्णं	ददर्श	स महाकपिः	विराजमानं वपुषा
			गाञ्जाश्वरथसङ्कुलम् ॥ १४ ॥

That great monkey beheld the spacious palace of Rāvana (the lord of ogres), full of joyous belles, which on account of the tinkling of excellent jewels produced a sound that resembled the roaring of a sea, (nay) which was equipped with royal appurtenances, was rendered fragrant with the foremost varieties of sandalwood and remained thronged with eminent personages as a large forest infested with lions, which was resonant with the sound of kettledrums and clay tomtoms and was rendered noisy by the blowing of conches, which was ever respected and kept tidy and clean by

लङ्काभरणमित्येव सोऽमन्यत महाकपिः ।
यद्वाद् यद्दं राक्षसानामुद्यानानि च सर्वगः ।
अवलुप्त्य महावेगं प्रहस्तस्य निवेशनम् ।
अथ मेघप्रतीकाशं कुम्भकर्णनिवेशनम् ।
महोदरस्य च तथा विरूपाक्षस्य चैव हि ।
वज्रदंष्ट्रस्य च तथा पुण्ड्रवे स महाकपिः ।
तथा चेन्द्रजितो वेदम जगाम हरियूपचः ।
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च ।

That mighty monkey, Hanumān, reckoned the palace to be the very ornament of Lankā and wandered about the abode of Rāvana at that time. (15) Moving from house to house belonging to the ogres and even observing all the gardens as well as the palaces, he ranged undaunted everywhere (16) Leaping down into the mansion of Prahasta, the powerful Hanumān, who was endowed with extraordinary vehemence, sprang from that house to another, which belonged to Mahāpārśwa (17) That mighty monkey, Hanumān, then bounded into the palace of Kumbhakarna, which resembled a cloud, and (thence) into that of Vibhīšana (18) He further

धूम्राक्षस्याथ सम्पातेर्भवनं मारुतात्मजः ।
शुकनाभस्य चक्रस्य शटस्य कपटस्य च ।
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य सादिनः ।
करालस्य पिशाचस्य शोणितालस्य चैव हि ।

the ogres and in which the Soma juice was extracted (during sacrificial performances) at every change of the moon (i.e., on the eighth and fourteenth days of each half month and the days of the full moon and no moon), which was inscrutable like the sea and noisy as the sea and was full of ornaments made of precious jewels, (nay) which abounded with precious jewels and looked most charming due to the person of that mighty soul (Rāvana) and was crowded with elephants, horses and chariots, (10-14)

चचार हनुमस्तत्र रावणस्य समीपतः ॥ १५ ॥
वीक्षमाणोऽयसत्रस्तः प्रासादाश्च चचार सः ॥ १६ ॥
ततोऽन्यत् पुण्ड्रवे वेदम महापार्श्वस्य वीर्यवान् ॥ १७ ॥
विभीषणस्य च तथा पुण्ड्रवे स महाकपिः ॥ १८ ॥
विर्युजिह्वस्य भवनं विर्युमालिस्तथैव च ॥ १९ ॥
शुकस्य च महावेगः सारणस्य च धीमतः ॥ २० ॥
जम्बुमालिः सुमालिश्च जगाम हरिपत्तमः ॥ २१ ॥
वज्रकायस्य च तथा पुण्ड्रवे स महाकपिः ॥ २२ ॥

leapt into the house of Mahodara and likewise into that of Virūpākṣa as well and similarly into those of Vidyujjhva and Vidyumālī (19) That great monkey, who was possessed of extraordinary speed, similarly bounded into the house of Vajradamstra as also into the houses of Śuka and the wise Sārana (20) Hanumān (the commander of monkey forces) likewise passed on to the palace of Indrajit (Rāvana's eldest son) and (then) that jewel among the monkeys went into the dwellings of Jambumālī and Sumālī (21) That great monkey also leapt into the abode of Raṅmīketu, and likewise into that of Sūryasāstru, and similarly into that of Vajrakāya (22)

विर्युद्रूपस्य भीमस्य धनस्य विघनस्य च ॥ २३ ॥
ह्रस्वकर्णस्य दंष्ट्रस्य लोमशस्य च रश्मनः ॥ २४ ॥
विर्युजिह्वद्विजिह्वाना तथा हस्तिमुखस्य च ॥ २५ ॥
प्रवसानः क्रमेणैव हनुमान् मारुतात्मजः ॥ २६ ॥

तेषु तेषु महाहैषु भवनेषु महायथाः । तेषामुद्धिमतामृद्धिं ददर्श स महाकपिः ॥ २७ ॥
सर्वेषा समतिक्रम्य भवनानि समन्ततः । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ २८ ॥
रावणस्योपशायिन्यो ददर्श हरिसत्तमः । विचरन् हरिर्गावूर्णो राक्षसीविकृतोऽङ्गाः ॥ २९ ॥
शूलमुद्गरहस्ताश्च शक्तितोमरधारिणः । ददर्श विविधान् गुह्यमास्तस्य रत्नःपतेर्यहै ॥ ३० ॥
राक्षसाश्च महाकायान् नानापहरणोद्यतान् । रक्ताञ्ज्वेतान् सितान्श्चापि हरींश्चापि महाजवान् ॥ ३१ ॥
कुलीनान् रूपसम्पन्नान् गजान् परगजारुजान् । शिथितान् गजगिःश्रायामैरावतसमान् युधि ॥ ३२ ॥
निहन्तून् परसैन्याना गृहे तस्मिन् ददर्श सः । धरतश्च यथा मेवान् खवतश्च यथा गिरीन् ॥ ३३ ॥
मेघस्तनितनिर्घोषान् दुर्वर्षान् समरे परैः ।

The son of the wind-god then visited the habitations of Dhūmrākṣa, Sampāta, Vidyūdrūpa, Bhitma, Ghana and Vighana, Śukanābha, Chakra, Śatha and Kapata, Hrasvākarna, Damstra and the ogre Lomaśa, Yuddhonmatta, Matṭa, Dhvajagrīva, Sūdi, (another) Vidyūjjihva and Dwijihva and likewise those of Hastimukha, Karṇa, Piśācha and also of Śonitākṣa Leaping one after another into the various mansions of great value, that mighty and highly illustrious monkey, Hanumān, son of the wind-god, marked the affluence of those wealthy ogres (23-27) Passing clearly beyond the residences of all (the aforesaid principal ogres) on every side, Hanumān (endowed with riches in the form of virility) once more reached the palace of Rāvana (the ruler of ogres) (28) While wandering (about the palace of Rāvana), Hanumān (a tiger among the monkeys), the foremost of monkeys, beheld (a number

of) ogres with hideous eyes guarding the bed-chamber of Rāvana (29) He also saw in the abode of that lord of ogres various troops of ogres bearing darts and clubs in their hands and carrying javelins and lances (30) He further observed gigantic ogres with uplifted weapons of every description and also found tethered (in the stables) red as well as white steeds of exceeding speed (31) He observed in that palace elephants of superior breed vanquishers of hostile tuskers and destroyers of hostile forces, which were endowed with grace and had been trained in the methods of warfare carried on with elephants, which were equal in combat to Arāvata (the elephant who carries on his back Indra, the ruler of paradise) and discharged fluid from their temples like raining clouds and mountains sending forth rills and springs etc, (nay) whose trumpeting resembled the thundering of clouds and which were hard to assail for the foes

सहस्र वहिनीस्तत्र	जाम्बूनदपरिष्कृताः ॥ ३४ ॥
हेमजलैरविच्छिन्नास्तृणादित्यसनिभाः । ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥ ३५ ॥	
शिविका विविधाकाराः स कपिमास्तत्तमजः । लतागृह्णि वित्राणि चित्राण्यल्यगृह्णि च ॥ ३६ ॥	
क्रौडागृह्णि चान्यनि दारुपर्वतकानि च । कामस्य गृहक रम्य दिवागृहकमेव च ॥ ३७ ॥	
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने । स मन्दरसमप्रख्य मयूरस्थानसकुलम् ॥ ३८ ॥	
ध्वजपट्टिभिराकर्णं ददर्श भवनोत्तमम् ।	
अनन्तरत्ननिचय निधिजाल समन्ततः । धीरनिश्चितकर्माङ्ग गृह भूतपतेरिव ॥ ३९ ॥	
अर्धभिश्चापि रत्नाना तेजसा रावणस्य च । विरराज च तद् वेशम रश्मिवनिव रश्मिमि ॥ ४० ॥	
जाम्बूनदमयान्वेव शयनान्यामनानि च । भाजनानि च द्युश्रणि ददर्श हरियूथप ॥ ४१ ॥	
मन्वासवकृतक्लेद मणिभाजनसंकुलम् । मनोरमसम्भाव कुबेरभवन यथा ॥ ४२ ॥	

नृपुराणा च धोपेण काञ्चीना नि.स्वनेन च । मृदङ्गतलनिधाषैर्बोधवद्विर्निनादितम् ॥ ४३ ॥
 प्रासादसंघातशुत खरिन्गगतसंकुलम् । सुव्यूढकथ्य हनुमान् प्रविवेश महाग्रहम् ॥ ४४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे षष्ठः सर्गः ॥ ६ ॥

Hanumān (also) beheld in the abode of Rāvana, the ruler of ogres, thousands of garrisons adorned with jewels of pure gold (found in the bed of the Jammu river), (nay) fully protected with armours of gold and (therefore) shining brightly like the morning sun (32-35) The aforesaid monkey, son of the wind-god, (further) observed in the palace of Rāvana (the lord of ogres) palanquins of various shapes, wonderful bowers and buildings with picture galleries (duly provided in them) as also other pleasure-houses with wooden mountains, a lovely house for sexual delights and a diurnal pleasure house as well. He found the excellent palace having an appearance like that of Mount Mandara and crowded with pens for peacocks, thickly set with flagstaves, and enriched with heaps of endless precious stones and collections of treasures on all sides. Sacrifices forming part of the ritual were performed there (for the preservation of those treasures) by fearless and resolute priests, so that the palace

looked like the mansion of Kubera (the ruler of spirits) (36-39) Due to the rays of its precious stones and the splendour of Rāvana, the aforesaid palace shone brightly like the sun encircled by its (myriad) rays (40) Hanumān (a leader of monkey hordes) beheld (in that palace) couches and seats and glittering vessels (all) made of gold (41) Hanumān penetrated deep into the huge, beautiful and commodious edifice, whose floors remained wet with wines and liquors (spilt now and then), which was full of vessels made of gems and looked like the mansion of Kubera, (nay) which was resonant with the tinkling of anklets, the jungling of girdles, the sound of clapping and the crash of wooden tomtoms and other deep-sounding musical instruments of percussion, which consisted of multitudes of lofty mansions, was crowded with hundreds of excellent women and encircled by (a number of) spacious concentric enclosures (42-44)

Thus ends Canto Six in the Sundarakhānda of the glorious Rāmāyana of Vālmiki, the work of a Rishi and the oldest epic



सप्तमः सर्गः

Canto VII

The poet incidentally draws a pen-picture of Rāvana's palace and his aerial car known by the name of the *Uspaka*.

स	वेदमजाल	बलवान्	ददर्श	व्यासक्तवैदूर्यसुवर्णजालम् ।
यथा	महत्प्रावृषि	मेवजाल	विशुष्पिनद्ध	सनिहगजालम् ॥ १ ॥
निवेशनाना	विविधाश्च	शालाः	प्रधानगङ्गायुषकापशालः ।	
मनोहराश्चापि	पुनर्विशाला	ददर्श	वेदमाद्रिषु	चन्द्रशालाः ॥ २ ॥

गृहाणि	नानावसुरजितानि	देवासुरैश्चापि	सुसृजितानि ।
सर्वैश्च	दोषैः परिवर्जितानि	कपिर्ददर्श	स्वबलाजितानि ॥ ३ ॥
तानि	प्रयत्नाभिसमाहितानि	मयेन	साक्षादिव निर्मितानि ।
महीतले	सर्वगुणोत्तराणि	ददर्श	लङ्काधिपतेर्गृहाणि ॥ ४ ॥
ततो	ददर्शोच्छ्रितमेवरूप	मनोहर	काञ्चनचारुरूपम् ।
रक्षोऽधिनेस्यात्मबलानुरूप		गृहोत्तम	ह्यप्रतिरूपरूपम् ॥ ५ ॥
महीतले	स्वर्गमिव प्रकीर्णं	श्रिया च्चलन्त	बहुरत्नकीर्णम् ।
नानातरूणा	कुसुमावकीर्णं	गिरेरिवाद्य	रजसावकीर्णम् ॥ ६ ॥
नारीप्रवेकैरिव	दीप्यमान		तडिद्भिरम्भोधरमर्च्यमानम् ।
हसप्रवेकैरिव	वाह्यमान श्रिया	युत खे सुकृत	विमानम् ॥ ७ ॥

The mighty Hanumān beheld the collection of buildings (comprising the palace of Rāvana), to which were fitted lattices of gold inlaid with cat's-eyes, which was full of flocks of birds and looked like a huge mass of clouds pierced by lightning in the rainy season and surrounded by flocks of birds (1) He also observed various apartments forming part of the buildings and stored with excellent conches, bows and other weapons and further saw soul-captivating and commodious attics on tops of the mountain-like mansions (2) The monkey (also) beheld mansions enriched with treasures of various kinds and held in great veneration even by gods and demons, which were completely divorced from all sorts of flaws and which had been acquired (from the possession of Kubera) by dint of might (3) He saw those mansions of Rāvana (the suzerain lord of Lankā), which had been disposed with great

effort and had been constructed as it were by Maya (the architect of the demons, noted for his magical skill), himself and which were superior on the earth's surface in point of all excellences (4) He then beheld the excellent and soul-captivating palace of Rāvana (the suzerain ruler of ogres) of incomparable loveliness, (nay) having the appearance of a towering cloud and possessing the effulgence of gold and worthy of his own (extraordinary) might, which was heaven as it were fallen on earth and was blazing with splendour, which was full of numerous precious stones and strewn with the flowers of various trees, which looked like the summit of a mountain covered with pollen, (nay) which was lit up by jewel-like women as a cloud adorned with flashes of lightning and looked like a beautifully made aerial car full of splendour and being drawn in the skies by excellent swans (5-7)

यथा	नगराग्रं	बहुधातुचित्र	यथा	नभश्च	ग्रहचन्द्रचित्रम् ।
ददर्श	युक्तीकृतचारुमेधचित्र			विमान	बहुरत्नचित्रम् ॥ ८ ॥
मही	कृताः	पर्वतराजिपूर्णाः	शैलाः	कृताः	वृक्षवितानपूर्णाः ।
वृक्षाः	कृताः	पुष्पवितानपूर्णाः	पुष्य	कृत	केसरपत्रपूर्णाः ॥ ९ ॥
कृतानि	वेदमानि	च पाण्डुराणि	तथा	सुपुष्पाण्यपि	पुष्कराणि ।
पुनश्च	पद्मानि	सकेसराणि	वनानि	चित्राणि	सरोवराणि ॥ १० ॥
पुष्पाङ्गव	नाम	विराजमान	रत्नप्रभाभिश्च		विघूर्णमानम् ।
वेदमोत्तमानामपि	चोच्चमानं		महाकपिस्तत्र		महाविमानम् ॥ ११ ॥

कृताश्च	वैदूर्यमया	विहङ्गा	रूप्यप्रवालैश्च	तथा	विहङ्गाः ।
चित्राश्च	नानावसुभिर्भुजगा		चात्यानुरूपस्तुरगा		शुभाङ्गाः ॥ १२ ॥
प्रवालजाम्बूनदपुष्पपक्षाः			सलीलमावर्जितजिह्वापक्षाः		।
कामस्य	साक्षादिव	भान्ति	पक्षाः कृता	विहङ्गाः	सुसुखाः सुपक्षाः ॥ १३ ॥
नियुज्यमानाश्च	गजाः	सुहस्ताः	सकेसराश्चोत्पल्पन्नहस्ताः ।		
बभूव	देवी च	कृता	सुहस्ता	लक्ष्मीस्तथा	पद्मिनि पद्महस्ता ॥ १४ ॥

Hanumān (also) beheld (in that palace) an aerial car decked with numerous precious stones and charming like a beautiful cloud endowed with many hues (by the rays of the sun), which resembled a mountain-peak, looking picturesque with numerous minerals, and the firmament illumined by planets including the moon (8) The ground (on which those intending to board the aerial car stood) had been provided with rows of (artificial) hills (of gems, gold etc), the latter (in their turn) were covered with clusters of trees (also artificial), the trees were clothed with bunches of (artificial) flowers, while the flowers were made full with filaments and petals (9) White mansions had been erected (in it) and likewise pools, with lovely flowers, again, lotuses with filaments had been planted and charming groves grown and lakes (too) had been constructed (10) (Thus) Hanumān (the great monkey) saw there the vast aerial car bearing the name of Puspaka, derived from the word 'Puspa' (a flower), capable of travelling long

distances and shining brightly with the rays of precious stones, (nay) enjoying an exalted rank among the foremost of aerial cars (serving as the residence of gods) (11) Birds of cat's-eye gems as well as those fashioned of silver and corals, nay, lovely serpents made of various jewels and also horses of beautiful limbs resembling steeds of a noble breed figured there (12) Birds of charming beaks and lovely wings had been made carved, which bore on their wings flowers of corals and sterling gold, which had playfully contracted their slanting wings and which looked like allies of Cupid himself (13) In a lotus-pool (within the Puspaka) could be seen (artificial) elephants with shapely trunks and covered with filaments (of lotuses) engaged in offering worship to Goddess Laksmī (the goddess of fortune and Consort of Lord Viṣṇu) with lotus-petals held in their trunks, and an image of Goddess Laksmī too had been fashioned with (four) graceful hands and holding a lotus in Her hand (14)

इतीव	तद्ग्रहमभिगम्य	शोभनं	सविस्सयो	नगमिव	चाशकन्दरम् ।
पुनश्च	तत्परमसुगन्धि	सुन्दर	हिमात्यये	नगमिव	चाशकन्दरम् ॥ १५ ॥
ततः	स ता कपिरभिव्य	प्रजिता	चरन्	पुरीं	दशमुखबाहुपालिताम् ।
अदृश्य	ता जनकसुतां	मुपूजिता	सुदुःखिता	पतिगुणवेगनिर्जिताम् ॥ १६ ॥	
ततस्तदा	बहुविधमभिवितात्मनः	कृतात्मनो	जनकसुता	सुकर्मनः ।	
अपश्यतोऽभवदतिदुःखित	मनः	सचक्षुषः	प्रविचरतो	महात्मनः ॥ १७ ॥	
इत्याषे	श्रीमद्रामायणे	वाल्मीकीये	आदिकाव्ये	सुन्दरकाण्डे	सप्तमः सर्गः ॥ ७ ॥

Hanumān was thus filled with wonder on visiting that splendid and beautiful aerial car, resembling a

mountain with lovely caverns and further looking like a tree with charming hollows and supremely fragrant

during the spring-time (lit, the close of winter) (15) Reaching that honoured city, protected by the arms of Ravana (the ten-headed monster) and not finding (anywhere), even though moving about (freely), that daughter of King Janaka, highly respected and sore afflicted and conquered by the force of her consort's

virtues, the aforesaid monkey presently felt very miserable (16) The mind of the highsouled monkey, who had contemplated on the Supreme Spirit in many ways and disciplined his self, (nay) who (always) followed the right path and who kept his eyes open, thereupon became sore distressed when he did not perceive Sitā on that occasion, though ranging wide. (17)

Thus ends Canto Seven in the Sundarakhanda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

अष्टमः सर्गः

Canto VIII

A further description of the aerial car Puṣpaka

स तस्य मध्ये भवनस्य सस्थितो महद्दिमानं मणिरत्नचित्रितम् ।
 प्रतत्जाम्बूनदजालकृत्रिम ददर्श धीमान् पवनात्मजः कपिः ॥ १ ॥
 तदप्रमेयप्रतिकारकृत्रिम कृत स्वय साञ्चिति विश्वकर्मणा ।
 दिव गते वायुगणे प्रतिष्ठित व्यराजतादित्यपथस्य लक्ष्म तत् ॥ २ ॥
 न तत्र किञ्चिन्न कृत प्रयत्नतो न तत्र किञ्चिन्न महाधरत्नवत् ।
 न ते विशेषा नियताः सुरेष्वपि न तत्र किञ्चिन्न महाविशेषवत् ॥ ३ ॥

Stationed in the centre of the aforesaid palace, that intelligent monkey sprung from the loins of the wind-god beheld a vast aerial car, rendered picturesque by gems and jewels and distinguished by the structure of lattice windows of highly refined gold (1) The aerial car was embellished with images etc. of immeasurable beauty and made by Viśvakarmā (the artisan of gods) himself as an excellent achievement Placed on the aerial path lying in the

heavens it shone brightly as a beacon-light in the orbit of the sun (2) There was nothing in that structure which had not been executed with special effort and there was no part of it which was not inlaid with precious stones of great value The specialties which were incorporated into it were not to be found even in the abodes of gods and there was nothing in it which was not marked with some great speciality (3)

तस्समाधानपराक्रमार्जित	मनस्समाधानविचारिणम्	
अनेकसंस्थानविशेषनिर्मित	तत्सूतस्तुत्यविशेषनिर्मितम्	॥ ४ ॥
मनः रामाधाय तु शीघ्रगामिन	दुरासद मादतनुत्यगामिनम् ।	
महारामना पुण्यकृता महर्द्धिना	यथास्विनामभ्यमुदामिवालयम् ॥ ५ ॥	
विशेषमालम्ब्य विशेषसंस्थित	विचित्रकूटं बहुकूटमण्डितम् ।	
मनोऽभिराम शरदिन्दुनिर्मल	विचित्रकूट शिखर गिरेर्यथा ॥ ६ ॥	
बहन्ति यत्कण्डलबोमितानना	महाशाना व्योमचरा निशाचराः ।	
विद्वृत्तविश्वस्तविशाललोचना	महाजवा भूतगणाः सहस्राः ॥ ७ ॥	

वसन्तपुष्पोत्करचारुदर्शनं वसन्तमासादपि पारुदर्शनम् ।
 म पुष्पकं तत्र विमानमुत्तम इदर्श तद् वानरधीयसत्तमः ॥ ८ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डेऽष्टमः सर्गः ॥ ८ ॥

That prince among monkey heroes saw in that palace the excellent aerial car, Puspaka, which had been secured (by Rāvana) by dint of prowess acquired through askesis and concentration of thought (on Lord Siva), which went wherever the thought of its master directed it after concentration of mind, (nay) which had been constructed according to specific models and prepared with special appropriate materials collected from various places, which moved swiftly following the mind of its master and was difficult to approach (for the sinful), (nay) which sped as swiftly as the wind and could be occupied only by exalted souls who had performed meritorious deeds and acquired enormous wealth of askesis, were illustrious and enjoyed the foremost

happiness, which having partaken of a peculiarity (of its own), had been shaped in a peculiar fashion, which was a (veritable) collection of curios and was adorned with numerous apartments, which was soul-captivating and bright as the autumnal moon and looked like a mountain-peak with (a number of) lovely (smaller) pinnacles, which was borne by hosts of gnomes, thousands in number, whose faces were adorned with ear-rings, who were voracious eaters and had large rolling and unwinking eyes, were endowed with tremendous speed, (nay) who travelled through space and ranged at night, and which with its bunches of vernal flowers was charming to look at and was lovelier even than the vernal month. (4—8)

Thus ends Canto Eight in the Sundarakhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

नवमः सर्गः

Canto IX

Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvana, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states.

तस्यालयवलिख्य मध्ये विमलमायतम् । ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः ॥ १ ॥
 अर्धयोजनविस्तीर्णमायत योजनं महत् । भवनं राक्षसेन्द्रस्य बहुप्रासादसकुलम् ॥ २ ॥
 मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम् । सर्वतः परिचक्राम हनुमानरिसूदनः ॥ ३ ॥
 उत्तमं राक्षसावास इतुमानवलोकयन् । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ ४ ॥
 चतुर्विधगौर्दिरदैस्त्रिविधागैस्तथैव च । परिश्रितमसम्भाष्य रक्षसागमदायुधैः ॥ ५ ॥
 राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम् । आह्वताभिश्च विक्रम्य राजकन्याभिरावृतम् ॥ ६ ॥
 तत्रक्रमकराकीर्णं तिम्रिगिल्लवाकुलम् । वायुवेगसमाधृतं पद्मगैत्रिणं सागरम् ॥ ७ ॥

In the centre of that palace, the most excellent of all edifices, Hanumān, sprung from the loins of the wind-god, espied the huge, spotless and spacious mansion of Rāvana (the lord of ogres), the foremost of (all) buildings, half a Yojana (or four miles) wide and a Yojana (or eight miles) long and crowded with numerous edifices (1-2) Looking about for the large-eyed Sitā, a princess of the Videha territory, Hanumān, the slayer of his foes, ranged all over (in that palace) (3) Gazing on the excellent abode of the ogres, Hanumān, who was full of riches

(in the form of strength and valour), presently approached the mansion of Rāvana (the ruler of ogres) (4) The commodious edifice was surrounded by elephants with four, two and three tusks respectively and was being guarded by ogres with uplifted weapons (5) The mansion was thronged with ogresses, who were wives of Rāvana as well as by princesses who had been brought away by him after showing valour (6) It looked like a sea infested with crocodilus and alligators, crowded with whales and (other) fishes, tossed by the force of winds and teeming with serpents. (7)

या हि वैश्रवणे लक्ष्मीया चन्द्रे हरिवाहने । सा रावणग्रहे रम्या नित्यमेवानपायिनी ॥ ८ ॥
 या च राज्ञः कुबेरस्य यमस्य वरुणस्य च । तादृशी तद्विशिष्टा वा ऋद्धी रत्नोद्यहेष्विह ॥ ९ ॥
 तस्य हर्म्यस्य मध्यस्थवेरम चान्यत् सुनिर्मितम् । बहूनिर्भूहंसयुक्तं ददर्श पवनारामजः ॥ १० ॥
 ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद् विश्वकर्मणा । विमानं पुष्पकं नाम सर्वरत्नविभूषितम् ॥ ११ ॥
 परेण तपसा लेभे यत् कुबेरः पितामहात् । कुबेरनोजसा जित्वा लेभे तद् राक्षसेश्वरः ॥ १२ ॥

The lovely splendour that hangs about Kubera (son of Sage Viśravā), the moon and Indra (who has a greenish mount) ever existed in the abode of Rāvana and never departed (from it) (8) In the dwellings of the ogres at Lankā was found the same type of prosperity or (even) greater than that which reigned in the residences of King Kubera (the ruler of Yaksas and other demigods), Yama (the god of retribution) and Varuna (the god of waters) (9) Hanumān (sprung from the loins of the wind-god) beheld another edifice in the centre of the aforesaid mansion, which was

beautifully constructed and marked with the presence of numerous elephants in rut (10) Conquering Kubera by dint of his (superior) physical strength, Rāvana (the lord of ogres) had won (as a booty) that heavenly aerial car, Puspaka by name, which had been constructed in heaven for Brahmā (the creator) by Viśvakarmā (the architect of gods) and was embellished with all kind of precious stones, and which Kubera had scoured by virtue of the severest asceticism from Brahmā (the grandfather of the entire creation, which was brought forth by his mind-born sons, the Prajāpatis) (11-12)

ईहामृगसमायुक्तैः कार्तस्वरहिरण्यभैः । सुकृतैरचितं न्तभैः प्रदीतमिव च श्रिया ॥ १३ ॥
 मेरुमन्दरसकाशैरुत्थित्वाङ्घ्रिवाभ्यम्ब्रम् । कूटागारैः शुभागारैः सर्वतः समलङ्कृतम् ॥ १४ ॥
 ज्वलनाकंप्रतीकाशैः सुकृतं विश्वकर्मणा । हेमसोपानयुक्तं च चारुप्रवरवेदिकम् ॥ १५ ॥
 जालवातायनैर्युक्तं काञ्चनैः स्फटिकैरपि । इन्द्रनीलमहानीलमणिपवरशेदिकम् ॥ १६ ॥
 विद्रुमेण विचित्रेण मणिभिश्च महाधनैः । निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ॥ १७ ॥
 चन्दनेन च रत्नेन तपनीयनिभेन च । सुपुण्यगन्धिना युक्तमादित्यतर्कणोपमम् ॥ १८ ॥
 विमानं पुष्पकं दिव्यमाचरोहं महाकपिः । तत्रस्थः सर्वतो गन्धः पानमक्ष्यान्नसम्भवम् ॥ १९ ॥

दिव्य मम्मुच्छ्रित चित्रन रूपवन्तभिवानिलम् । स गन्धस्त महासत्त्व वन्धुर्वन्दुमिवोत्तमम् ॥ २० ॥
इत एहीत्युवाचिव तत्र यत्र स रावणः ।

Hanumān (the mighty monkey) leapt up the heavenly aerial car, Puspaka, which was supported by well-fashioned pillars of gold and silver, embellished with images of wolves, and which was ablaze as it were with splendour, which was graced on all sides with secret cells and pleasure-houses, resembling Meru and Mandara mountains, brilliant as fire and the sun and scraping the heavens as it were, which had been constructed well by Viśvakarmā (the architect of gods), had stairways of gold and charming and excellent platforms radiant with sapphires and emeralds, was provided with lattice windows of gold as well

as of crystal, was embellished on all sides with floors inlaid with lovely coral and precious gems and matchless pearls and which shone like the rising sun painted as it was with red sandal bright as heated gold and emitting a pure odour Standing there he smelt the heavenly odour coming from drinks and foods including cooked rice and diffused on all sides—odour which impinged on him as though it were solid air That odour called as it were Hanumān, who was endowed with extraordinary vitality, (even) as a relation would call an esteemed relative, to the place where Rāvana was, saying 'Come hither'

ततस्ता प्रस्थितः शाला ददर्श महतीं शिवाम् ॥ २१ ॥
रावणस्य महाकान्ता कान्तामिव वरञ्जियम् । मणिसोपानविकृता हेमज्वालविराजिताम् ॥ २२ ॥
स्फाटिकैरावृततला दन्तान्तरितरूपिकाम् । मुक्तावप्रवालैश्च रूप्यचामीकरैरपि ॥ २३ ॥
विभूषिता मणिस्तम्भैः सुबहुस्तम्भभूषिताम् । समैर्ध्रुमिरत्युच्चैः समन्तात् सुविभूषितैः ॥ २४ ॥
स्तम्भैः पक्षैरिवात्युच्चैर्दिव सम्प्रस्थितामिव । महत्या कुथयाऽऽस्तीर्णा पृथिवीलक्षणाङ्कया ॥ २५ ॥
पृथिवीमिव विस्तीर्णा सराग्र्यदृशालिनीम् । नादिता मत्तविहरीर्दिव्यगन्धाधिवासिताम् ॥ २६ ॥
पराव्यस्तरणोपेता रक्षोऽभिपनिषेविताम् । धूम्रामगुणधूपेन विमला हसपाण्डुराम् ॥ २७ ॥
पत्रपुष्पोपहारिण कल्पाशीमिव सुप्रभाम् । मनसो मोदजननां वर्गस्यापि प्रसाधिनीम् ॥ २८ ॥
ता शोकनाशिनी दिव्या श्रियः सजननीमिव ।

Set out from there he beheld that well-known, wonderful, spacious and cosy hall which was the most beloved of Rāvana as a loved belle, had stairways of gems constructed with extra care and was adorned with lattice windows of gold, whose floors were covered with slabs of crystal inlaid with figures of ivory, pearls, diamonds and corals as well as of silver and gold, which was embellished with pillars of gems, uniform, straight and very tall and highly ornamented as well as with numerous other pillars, which, supported as it was on very lofty pillars looking like (so many) wings, had duly set out

as it were on its flight to heaven, whose floor was covered with a large carpet with designs of mountains, trees and rivers etc (the features of the earth's surface) executed on it, which was extensive like the earth and looked charming with mural representations of (various) countries and dwellings, which was rendered noisy by birds in heat and (ever) remained scented with celestial odours, which was hung with excellent tapestries and was inhabited by Rāvana (the suzeran ruler of ogres), which remained smoky with fumes of incense made of Agallochum, though spotless and white as a swan, (nay)

which with its offerings of leaves and flowers looked variegated as it were, was full of great effulgence and soul-ravish-

ing and served as an adornment even to splendour, which banished (all) grief and gave birth to prosperity as it were

इन्द्रियाणीन्द्रियाथैस्तु पञ्च पञ्चभिरुत्तमैः ॥ २९ ॥
 तर्पयामास मातेव तदा रावणपालिता ।
 स्वर्गोऽय देवलोकोऽयमिन्द्रस्यापि पुरी भवेत् । सिद्धिवैद्य परा हि स्यादित्यमन्यत मारुतिः ॥ ३० ॥
 प्रध्यायत इषापरवत् प्रदीपास्तत्र काञ्चनान् । धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ॥ ३१ ॥
 दीपाना च प्रकाशेन तेजसा रावणस्य च । अर्चिर्भिर्भूषणाना च प्रदीतेत्यभ्यमन्यत ॥ ३२ ॥
 ततोऽपश्यत् कुथासीन नानावर्णाम्बरसज्जम् । सहस्र वरनारीणा नानावेषविभूषितम् ॥ ३३ ॥
 परिवृत्तोऽधरात्रे तु पाननिद्रावर्गगतम् । क्रीडित्वोपरतं रात्रौ प्रसुप्त बलवत् तदा ॥ ३४ ॥
 तत् प्रसुप्त विरुचे निःशब्दान्तरभूषितम् । निःशब्दहस्रप्रमर यथा पद्मवन महत् ॥ ३५ ॥

Like a mother, the chamber protected by Rāvana gratified on that occasion (all) the five senses (of Hanumān) with the excellent five objects of those senses. Hanumān (son of the wind-god) speculated that the place where he stood might indeed be paradise or that it might be the realm of (the principal) gods, the city of Indra (the ruler of gods) or that it might be the realm of Brahmā (the attainment of which constitutes the highest achievement on the material plane) (13-30) Hanumān found the lights burning (steadily) inside lamps of gold (mounted on lamp-posts also of gold and bedimmed as it were by the splendour of Rāvana) in that chamber as though they were in deep contemplation like gamblers

worsted in gambling by expert gamblers (31) He thought that the chamber was ablaze with the brilliance of the lights and the glory of Rāvana as also with the splendour of the ornaments (32) Next he found lying on the carpet at that moment thousands of belles wearing clothes and garlands of diverse hues and clad in various attires, nay, fallen dead asleep at night under the influence of drunk and slumber, having retired after sport, half of the night having (already) passed (33-34) Fast asleep and adorned with jewels (such as girdle and anklets) which did not make their peculiar tinkling sound, that bevy shone brightly like a large bed of lotuses with the swans and bees sitting calm and quiet (without any noise) (35)

तासा संवृतदन्तानि मीलिताक्षीणि मारुतिः । अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम् ॥ ३६ ॥
 प्रसुद्धानीव पद्मानि तासां भूत्वा क्षयाक्षये । पुनः संवृतपत्राणि रात्राविव बसुस्तदा ॥ ३७ ॥
 इमानि सुखपद्मानि नियत मत्तपट्टपदाः । अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥ ३८ ॥
 इति वामन्यत श्रीमानुपपत्या महाकपिः । मेने हि गुणतस्तानि समानि सलिलोद्भवैः ॥ ३९ ॥
 सा तस्य शुश्रुभे शाला तामिः स्त्रीभिर्विराजिता । शरदीव प्रसन्ना श्रौस्ताराभिरभिशोभिता ॥ ४० ॥
 स च तामिः परिक्रित् शुश्रुभे राक्षसाधिपः । यथा ह्युडुपतिः श्रीमास्ताराभिरिव संवृतः ॥ ४१ ॥
 याश्च्यवन्तेऽम्बरात् ताराः पुण्यशेषसमावृताः । इमास्ताः सगताः कृत्वा इति मेने हरिस्तदा ॥ ४२ ॥
 ताराणामिव सुव्यक्तं महतीनां शुभाचिषाम् । प्रभावर्गप्रसादाश्च विरेजुस्तत्र योषिताम् ॥ ४३ ॥

Hanumān (son of the wind-god) saw the faces of those belles with their teeth concealed by their (sealed) lips and their eyes closed and emitting a fragrance akin to that of a lotus (36)

Assuming the shape of full-blown lotuses at the close of night, their faces again looked at that time like lotuses with their petals closed at night (37) By recourse to reason the glorious and

mighty monkey (Hanumān) presumed that the drunken bees must be repeatedly invoking the hospitality of these lotus-like faces as they do in the case of expanded lotuses, for he regarded the former akin to lotuses (lit, flowers sprung from water). (38-39) Irradiated by those women that chamber of Rāvana shone like the cloudless sky spangled on all sides with stars in autumn (40) And, surrounded by them, Rāvana (the suzerain lord of

ogres) actually shone like the glorious moon (lit, the lord of stars) encircled by stars (41) The monkey (Hanumān) thought at that time that all those meteors that fell from the heavens, wrapped up in the residue of their (exhausted stock of) merit had been (re-) united there (42) Nay, the lustre, complexion and grace of the women lying there very vividly resembled the brilliance, charm and clearness of big stars radiating bright lustre (43)

व्यावृत्तकचपीनलक्षप्रकीर्णवर्षुषाणः

व्यावृत्तलिलाः काश्चित् काश्चिद्भ्रान्तनूपुराः ।

मुक्ताहारवृताश्रान्त्याः काश्चित् प्रसस्तवाससः ।

अकुण्डलधराश्रान्त्या विच्छिन्नमृदितलजः ।

चन्द्राञ्छकिरणभाश्च हाराः कासाचिदुद्भताः ।

अपरासा च वैदूर्याः कादम्बा इव पक्षिणः ।

हसकारण्डवोपेताश्वकवाकोपशोभिताः ।

किङ्किणीजालसकोशास्ता हेमविपुलाम्बुजाः ।

मृदुभङ्गेषु कासाचित् कुचम्रेषु च सस्थिताः ।

अशुकान्ताश्च कासान्विमुखमारुतकम्पिताः ।

ताः पताका इवोद्भूताः पत्नीना रचिरप्रभाः ।

ववल्शुषात्र कासाचित् कुण्डलानि शुभाचिषाम् ।

। पानव्यायामकालेषु निद्रोपहतचेतसः ॥ ४४ ॥

। पार्श्वे गलितहाराश्च काश्चित् परमयोषितः ॥ ४५ ॥

। व्याविद्धरघनादामाः किमोर्थ इव वरिष्ताः ॥ ४६ ॥

। गजेन्द्रमृदिताः फुल्ला लता इव महावने ॥ ४७ ॥

। हसा इव बभुः सुताः स्तनमन्धेषु योषिताम् ॥ ४८ ॥

। हेमसूत्राणि चान्यासा चक्रवाका इवाभवन् ॥ ४९ ॥

। आपगा इव ता रेजुर्जवनैः पुलिनीरिव ॥ ५० ॥

। भाषग्राहा यशस्तीराः सुप्ता नद्य इवाबधुः ॥ ५१ ॥

। शशुर्भूषणानीव शुभा भूषणराजसः ॥ ५२ ॥

। उर्ध्वपरि वक्रत्राणा व्याधुयन्ते पुनः पुनः ॥ ५३ ॥

। नानाकर्णलुवर्णाना वक्रत्रमूलेषु रेकिरे ॥ ५४ ॥

। मुखमारुतसकम्पैर्मन्द मन्दं च योषिताम् ॥ ५५ ॥

Their locks and thick garlands thrown into disorder and their excellent jewels scattered at the time of drinking and dancing etc, they had fallen unconscious under the influence of slumber (44) Some (of them) had the sacred marks on their forehead wiped off, others had their anklets thrown off (their ankles), while (still) other belles had their necklaces fallen off by their side (45) Some lay covered by their (broken) necklaces, while others had their raiment slipped off, while (yet) others, who had the strings of their girdles snapped, lay like young mares which had been made to carry loads (and fallen asleep under a spell of exertion) (46) Some did not have any ear-rings (which had obviously dropped in the course of their dancing

etc), while others had their garlands broken and crushed and looked like blossomed creepers lying crushed by a lordly elephant in a large forest (47) Again, the pearl necklaces of some women, which had come out and shone like the rays of the moon and the sun, appeared like swans lying asleep in the space between their breasts. (48) Necklaces of cat's-eye gems on the breasts of some ladies looked like Kādamba birds (a species of geese with dark grey wings), while chains of gold on the breasts of others appeared like Chakrawāka birds (49) With their thighs for banks they looked like rivers characterized by swans and ducks and graced by Chakrawākas. (50) With the tiny bells forming part of their girdles for buds, the gold

ornaments for big lotuses, the amorous gestures appearing on their person in their dream for alligators and their splendour for banks the women while asleep looked like (so many) streams (51) The charming marks of ornaments imprinted on their tender limbs as well as on the nipples of some women looked like (so many) ornaments. (52) Shaken by the breaths of their mouths, the ends of the upper garments drawn

over the faces of some women fluttered again and again. (53) Those pieces of cloth drawn over the lower parts of the faces of Rāvana's consorts of diverse lovely complexions waved like streamers of agreeable splendour (54) The ear-rings of some women of charming splendour gently vibrated due to the movements of the breaths escaping from their mouths. (55)

शर्करासवगन्धः स प्रकृत्या सुरभिः सुखः । तासा वदननिःश्वासः सिषेवे रावण तदा ॥ ५६ ॥
 रावणाननशङ्काश्च काश्चिद् रावणयोषितः । सुखानि च सपत्नीनामुपाजिभ्रन् पुनः पुनः ॥ ५७ ॥
 अत्यर्थं सक्तमनसो रावणे ता वरत्रियः । अन्वतन्नाः सपत्नीना प्रियमेवाचरत्सदा ॥ ५८ ॥
 बाहूनुपनिधायात्याः परिहार्यविभूषितान् । अशुकानि च रम्याणि प्रमदास्तत्र त्रिरियरे ॥ ५९ ॥
 अन्या वक्षसि चान्यस्यास्तस्याः कचिद् पुनर्भुजम् । अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा कुचौ ॥ ६० ॥
 ऊरुपाह्वकटीपुष्टमन्योन्यस्य समाश्रिताः । परस्परनिविष्टाङ्गयो मदस्नेहवशानुगाः ॥ ६१ ॥
 अन्योन्यस्याङ्गसंस्पर्शात् प्रीयमाणाः सुमध्यमाः । एकीकृतभुजाः सर्वाः सुषुप्तस्तत्र योषितः ॥ ६२ ॥
 अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा । मालेव ग्रथिता सूत्रे शृगुभे मत्तवटपदा ॥ ६३ ॥
 लताना माधवे मासि कुल्लानां वायुसेवनात् । अन्योन्यमालाग्रथित ससक्तकुसुमोच्चयम् ॥ ६४ ॥
 प्रतिवेष्टितसुक्लन्धमन्योन्यभ्रमराकुलम् । आसीद् वनमिवोद्भूतं स्त्रीवन रावणस्य तत् ॥ ६५ ॥
 उचितेष्वपि सुव्यक्तं न तासां योषिता तदा । विवेकः शक्य आधातु भूषणाङ्गभ्रमरलज्जाम् ॥ ६६ ॥
 रावणे सुखसविष्टे ताः स्त्रियो विविधप्रमाः । ज्वलन्तः काञ्चना दीपाः प्रेक्षन्तोऽनिमिया इव ॥ ६७ ॥

Emitting the odour of spirituous liquor extracted from sugar, the well-known breath escaping from their mouth, which was naturally fragrant and delightful, was refreshing Rāvana at that time. (56). Nay, some consorts of Rāvana smelt again and again the mouths of their co-wives, suspecting them to be Rāvana's (due to infatuation caused by intoxication and sleep) (57) No longer masters of themselves, their mind being excessively attached to Rāvana, the aforesaid belles (thereby) brought delight only at that time to their co-wives (who too in their turn smelt the mouths of their co-wives, mistaking them to be Rāvana's) (58) Some young women lay there placing their arms adorned with bracelets (under their heads by way of a pillow), while others did so placing their lovely

garments under their head (59) A certain woman lay (with her head resting) on another's bosom, while another lay using the latter's arm as a pillow Yet another for her part lay converting the lap of another into a pillow, while a third lay turning the latter's breasts into a pillow. (60) Yielding to the influence of intoxication and love, they rested (their heads) on the thighs, sides, waist and backs of one another, their limbs placed on one another's limbs (61) Feeling delighted with the touch of one another's limbs, their arms intertwined, all the women, who were distinguished by their slender waist, were lying asleep there. (62) Strung on the arms of one another intertwined as one string, drunken black bees in heat resting over it (in the form of hair and nipples etc.), the aforesaid garland of

women looked really charming like a wreath of flowers strung on a thread. (63) Shaken by the breaths from their mouths (in the shape of their covering), that gathering of the consorts of Rāvāna, strung together in the form of a garland, with their bunches of flowers joined with one another, their boughs (in the form of shoulders) interlocked and the black bees (in the form of hair) promiscuously mixed, looked like a cluster of creepers blossomed in the (vernal) month of Vaiśākha (corresponding to April) due

to the caress of the (southern) breeze. (64-65) It was not possible to distinguish at that moment the jewels, the limbs, the raiment and the garlands of those women (lying intertwined as they were), even though the jewels etc. very vividly figured in their customary places. (66) While Rāvāna lay comfortably asleep, (the deities presiding over) the lights burning on lampposts of gold gazed with unwinking eyes as it were on those women of varying splendour (whom they dared not look on for fear of Rāvāna so long as he was awake). (67)

राजपिपिप्रद्रेत्यानां गन्धर्वाणां च योषितः । रक्षसा चामवन् कन्यास्तस्य कामवशगतः ॥ ६८ ॥
 युद्धक्रमेण ताः सर्वा रावणेन हृताः स्त्रियः । समदा मदनेनैव मोहिताः काश्चिदागताः ॥ ६९ ॥
 न तत्र काश्चित् प्रमदाः प्रसङ्गा वीर्योपपन्नेन गुणेन लम्बाः ।
 न चान्यकामापि न चान्यपूर्वा विना बरह्मा जनक्रात्मजा तु ॥ ७० ॥
 न चाकुलीना न च हीनरूपा नादक्षिणा नानुपचारयुक्ता ।
 भार्याभिवत् तस्य न हीनसत्त्वा न चापि कान्तस्य न कामनीया ॥ ७१ ॥
 बभूव बुद्धिस्तु हरीश्वरस्य यदीदृशा राववमपत्नी ।
 इमा महाराक्षसराजभार्याः सुजतमस्येति हि साव्रतुदुदः ॥ ७२ ॥
 पुनश्च सोऽचिन्तयदात्तर्पुो ध्रुवं विशिष्टा गुणतो हि सीता ।
 अथायमस्या कृतवान् महात्मा लङ्केश्वरः कष्टमनायकर्म ॥ ७३ ॥
 इत्यार्षे श्रीमद्रामायणे वात्समीकीये आदिकाण्डे सुन्दरकाण्डे नवमः सर्गः ॥ ९ ॥

Fallen a prey to lust, unmarried daughters of royal sages, Brahmans and demons, as well as of Gandharvas (celestial musicians) and ogres had (chosen to) become his wives. (68) Many other women had been borne away by him because he was fond of war (since he thought that their relatives would offer resistance), while (yet) others, who were drunk with passion, had come (of their own accord), initiated as they were through love (69) Even though he was full of prowess, no women among them, excepting of course the daughter of Janaka, who was worthy of being adored (even) by the best, had been forcibly carried off by him, they had been won through eminence (in valour,

power, prowess, comeliness etc.). Nor was there any who longed for another nor anyone who had belonged to another in the past. (70) Again, no consort of his was low-born, nor devoid of beauty nor clumsy nor unadorned nor feeble nor repulsive to her husband. (71) The following thought actually entered the mind of the pious-minded Hanumān (the leader of monkeys) that if Sitā, the lawful wife of Śrī Rāma had been allowed (by Rāvāna) to remain as happy (with her husband) as those consorts of the mighty Rāvāna (the ruler of ogres) were, the birth of Rāvāna would indeed have been blessed. (72) Nay, Hanumān thought a second time that surely Sitā was superior (to all these) in point of excellence

that having assumed a deceptive form, this difficult and ignoble deed (in the shape of her mighty ruler of Lankā perpetrated a her abduction) with reference to her. (73)

Thus ends Canto Nine in the Sundarakhānda of the glorious Rāmāyana of Valmiki, the work of a Rṣi and the oldest epic.

दशमः सर्गः

Canto X

Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description.

Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sita, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail.

तत्र दिव्योपम मुख्य स्फटिक रत्नभूषितम् ।	अनेक्षमणो हनुमान् ददर्श शयनासनम् ॥ १ ॥
दान्तकाञ्चनचित्राङ्गैर्वैदूर्यैश्च वरासनैः ।	महर्हास्तरणोपेतैरुपगन्त महर्धनैः ॥ २ ॥
तस्य चैकतमे देशे दिव्यमालोपशोभितम् ।	ददर्श पाण्डुर छत्रं ताराधिपतिनिभम् ॥ ३ ॥
जातरुपरिक्षिप्त चित्रभानोः समग्रभम् ।	अशोकमालावितत ददर्श परमासनम् ॥ ४ ॥
बालव्यजनहस्तभिर्वीज्यमानं समन्ततः ।	गन्धैश्च विविधैर्जुष्ट वरधूनेन धूपितम् ॥ ५ ॥
परमास्तरणस्तीर्णमविकाजिनसद्वृतम् ।	दामनिर्वरमास्थाना समन्तादुपशाभितम् ॥ ६ ॥
तस्मिन्नीमूतसकश प्रदीतौज्ज्वलकुण्डलम् ।	लोहितक्ष महाबाहु महारजतवाससम् ॥ ७ ॥
लोहितैर्नतुल्लिताङ्ग चन्दनेन सुगन्धिना ।	संभ्यारक्तमिवाकाशे तोयद् सतड्ढिगुणम् ॥ ८ ॥
वृत्तमाभरणैर्दिव्यैः सुखं कामरूपिणम् ।	सदृक्षवनगुल्माढ्य प्रसुप्तमिव मन्दरम् ॥ ९ ॥
क्रीडित्वोपरत रात्रौ वराभरणभूषितम् ।	प्रिय राक्षसकन्याना राक्षसना सुखावहम् ॥ १० ॥
पीत्वाप्युपरत चापि ददर्श स महाकपिः ।	मास्त्रे शयने वीरं प्रसुप्त राक्षसधिपम् ॥ ११ ॥

Looking round, Hanumān observed in that chamber a prominent dais made of crystal and decked with precious stones and appearing like a celestial structure, with a couch placed on it (1) It was furnished with excellent couches of great value, made of cat's-eye gems and fitted with component parts made of ivory and gold and with various figures painted on them and covered with precious beds (2) In a portion of the dais Hanumān further

beheld a white canopy decked with heavenly wreaths and shining brightly like the moon (the lord of stars) (3) He (also) saw exceptionally excellent couch overlaid with gold, refulgent as fire and overhung with wreaths of Aśoka flowers (4) It was being fanned on all sides by women bearing crowns in their hands, was refreshed with perfumes of various kinds and incensed with excellent incense (5) It was overspread with an excellent bed, upholstered with

sheepskin and decked on every side with wreaths of excellent flowers (6) Hanumān, the great monkey, saw the gallant and mighty-armed Rāvana (the suzerain lord of ogres) of a comely exterior with reddened eyes, and closely resembling a cloud (in complexion), who was adorned with bright and flashing ear-rings and clad in robes of golden texture, was smeared all over with fragrant red sandal-paste presented the appearance of a cloud reddened at sunset and illumined with flashes of lightning

निःश्वसन्तं यथा नाग रावण वानरोत्तमः ।
अथारोहणमासाद्य वेदिकान्तरमाश्रितः ।
शुशुभे राक्षसेन्द्रस्य स्वफतः शयन शुभम् ।

Extremely disgusted (at the sight of that sinful monster) on approaching Rāvana, who was snoring like an elephant, Hanumān (the foremost of monkeys) shrank back like one terribly afraid (12) Then, going down the stairway and stationed on a landing of the stairway (at some distance from the dais on which Rāvana lay), the mighty

काञ्चनाङ्गदण्डौ ददर्श स महात्मनः ।
ऐरावतविषाण, ग्रैरापीडनकृतव्रणौ
पीनौ समशुजातासौ सगतौ बलसयुतौ
सहतौ परिषाकारौ वृत्तौ करिकरोपमौ
दागधतजकसेनेन सुगीतिन सुगन्धिना
उत्तपस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ
ददर्श स कपिस्तस्य बाहू शयनतस्थितौ
ताभ्या स परिपूर्णान्यासुभान्या राक्षलेश्वरः ।

He (also) observed the two outstretched arms of the gigantic lord of ogres, which were adorned with armlets of gold and resembled a pair of flags raised in honour of Indra (on the 12th day of the bright half of Bhādrapada), which bore scars of wounds sustained in combat with the ends of the tusks of Airāvata (the carrier of Indra), (nay)

in the sky, who was adorned with celestial ornaments and was able to change his form at will and who (with his twenty arms etc) looked like Mount Mandāra covered with clusters of trees and no. in charub, and lying fast asleep, who had retired after dalliance at night and was decked with excellent jewels, was beloved of Rāksasa (ogre) maids and the delight of ogres and, having ceased from drinking, was lying fast asleep on that magnificent couch (7-11)

आसाद्य परमोद्दिग्नः सोपसर्वत् सुमीनत् ॥ १२ ॥
श्रीय राक्षसगार्दूल प्रेक्षते स्म महाकपिः ॥ १३ ॥
गन्धहृत्तिनि त्वविष्टे यथा प्रव्रजण महत् ॥ १४ ॥

monkey began to look intently on the drunken Rāvana (a tiger among the ogres) (13) As Rāvana (the ruler of ogres) lay sleeping, the magnificent couch (on which he lay) looked like the lofty Prasāvana, a mountain with a scent-elephant* (an elephant of the best kind, whose scent alone drives away hostile elephants) lying on it (14)

विक्षितौ राक्षसेन्द्रस्य मुञ्जविन्द्रध्वजोपमौ ॥ १५ ॥
वज्रोस्त्रिल्लितपीनासौ विष्णुचक्रपरिक्षितौ ॥ १६ ॥
सुलक्षणगणखङ्कुश्री स्वङ्कुलीतलक्षितौ ॥ १७ ॥
विक्षितौ गयने शुभ्रे पञ्चशीपीविबोरगौ ॥ १८ ॥
चन्दनेन परार्धेन स्वगुञ्जितौ म्वलङ्कृतौ ॥ १९ ॥
यक्षपन्नगगन्धववेवदानवराविर्गौ ॥ २० ॥
मन्दरस्यन्तरे सुप्तौ मह ही रुपिताविव ॥ २१ ॥
शुशुभेऽचलसकाशः शृङ्गाभ्यानिव मन्दरः ॥ २२ ॥

whose fleshy shoulders had been lacerated by the thunderbolt (of Indra) and which had been injured by the discus of Lord Viṣṇu which were fleshy and culminated in uniform and well formed shoulders, were tough-jointed and powerful, bore auspicious marks on their nails and thumbs and were characterized by shapely fingers and palms,

* यस्य गन्ध समाश्रय उचित्छन्ति प्रतिद्विपाः । स वै गन्धगजो नाम नृपतेविक्रयवहः ॥

which were compact and rounded, resembled a pair of iron clubs and were shaped like the (tapering) proboscis of an elephant and which, while outstretched on the white bed, looked like a pair of five-hooded serpents, which had been artistically smeared with exceptionally excellent, very cool and fragrant sandal-paste of the colour of a hare's blood and profusely adorned, which were strenuously kneaded by belles and had been anointed with excellent perfumes and

which made Yaksas, Nāgas, Gandharvas, god and demons cry (in terror when they dared to oppose him) (15-20) The monkey Hanumān gazed on his two arms placed on the couch as though they were two large angry serpents lying asleep in a cave of Mount Mandara (21) With both those fully developed arms, Rāvana (the lord of ogres), who closely resembled a mountain, looked charming like Mount Mandara with two* peaks (22)

चूतपुनागसुरभिर्यकुलोत्तमसयुतः

तस्य राक्षसराजस्य निश्क्राम महामुखात्

Pervading as it were (the whole of) that chamber, issued from the huge mouth of the aforesaid ruler of ogres, (even) as he lay asleep, breaths carrying the fragrance of the mango

। मृद्यान्नरससयुक्तः

। शयानस्य विनिःश्वसः पूरयन्निव तद् गृहम् ॥ २४ ॥

and the nutmeg and united with the odour of excellent Bakula flowers, nay, scented with the fragrance of excellent dishes and preceded by the odour of drinks. (23-24)

मुक्तामणिविचित्रेण काञ्चनेन

रक्तचन्दनदिग्धेन

पाण्डुरोगापविद्धेन

माषराशिप्रतीकाशं

चतुर्भिः

पादमूलमाताश्रापि

शशिप्रकाशावदना

दृष्यवादित्रकुशला

वज्रवैद्युर्गर्भाणि

तासां

काञ्चनेन

तथा हारेण

क्षौमेण

निःश्वसन्तं

काञ्चनैर्दीपैर्दीप्यमानं

ददर्श

श्रवणान्तु

शुभैर्ललितकुण्डलेः

विराजता

शोभिना

क्षतत्रेभ्रगम्

भुजङ्गवत्

चतुर्दिशम्

सुमहात्मनः

वरकुण्डलभूषणाः

राक्षसेन्द्रमुजाङ्गगाः

योषिताम्

।

। मुकुटेनापवृत्तेन

। पीनायतविशालेन

। मृदाह्येण

। गाङ्गे महति तोयान्ते

। प्रकाशीकृतसर्वाङ्गं

। पत्नीः स

। अम्लानमाल्याभरणा

। वराभरणधारिण्यो

। ददर्श

। विराराज

कुण्डलोज्ज्वलिताननम् ॥ २५ ॥

वक्षसामिविराजता ॥ २६ ॥

पितेनोत्तरवाससा ॥ २७ ॥

प्रसुप्तमिव कुञ्जरम् ॥ २८ ॥

विशुद्धगौरिव ॥ २९ ॥

रत्नःपतेर्युद्धे ॥ ३० ॥

हरियूथपः ॥ ३१ ॥

नियण्णा ददशे कपिः ॥ ३२ ॥

कुण्डलान्यङ्गदानि च ॥ ३३ ॥

। तन्नभस्तरागौरिव ॥ ३४ ॥

In the palace of that gigantic lord of ogres, the lover of his wives, Hanumān saw Rāvana,—whose face was lit up with ear-rings and who was adorned with a diadem of gold, which was rendered picturesque by pearls and was shining brightly though it had receded (a bit) from its position, who was distinguished by his fleshy, large and broad chest, which was smeared with red sandal-paste and shone brightly

with a charming string of pearls, who had blood-red eyes and was covered (below the loins) with a white silken loin-cloth, which had been dislodged from its position, and was properly covered with a costly yellow upper garment, who resembled a heap of black beans, was hissing like a serpent and looked like an elephant lying fast asleep in a large stream of the (holy) Gangā, who was being illumined on all the

* In these verses Rāvana has been spoken of as having only one head and two arms. This shows that in ordinary circumstances he was endowed with only one head and two arms and that in conflicts only he voluntarily assumed as many as two heads and twenty arms

four sides by four lights set on golden pillars and (accordingly) had all his limbs lit up even as a cloud is irradiated by flashes of lightning,— and also looked on his wives lying at his soles (25—30) Hanumān (a leader of monkey hordes) found them with their faces resplendent as the moon, (nay) adorned with excellent ear-rings and graced with unwithered (celestial) garlands (31) The monkey (Hanumān) saw lying (there) women who were skilled in dancing and playing

on musical instruments, (nay) who found a place in the arms and lap of Rāvana (the ruler of ogres) and who wore excellent jewels (32) He beheld on the lobes of the ears of those women ear-rings of gold set with diamonds and cat's-eye gems, as well as armlets (about their arms) (33) That chamber, which was shaped like an aerial car, shone brightly with their faces, bright as the moon and graced with lovely ear-rings, (even) as the firmament with hosts of stars. (34)

मदव्यायामखिन्नास्ता	राक्षसेन्द्रस्य	योषितः ।	तेषु	तेष्ववकाशेषु	प्रसुप्तास्तनुमन्थमाः ॥ ३५ ॥						
अङ्गहारेस्तथैवान्या		कोमलैर्दृव्यशालिनी	।	विन्यस्तशुभसर्वाङ्गी	प्रसुप्ता	वरवर्णिनी ॥ ३६ ॥					
काचिद् बीणां	परिष्वज्य	प्रसुप्ता	सम्प्राकाशते ।	महानदीप्रकीर्णव	नलिनी	पोतमश्रिता ॥ ३७ ॥					
अन्या	कञ्जगतेनैव	मद्भुक्तेनासितेक्षणया	।	प्रसुप्ता	भामिनी	भाति	वालपुत्रेव वसला ॥ ३८ ॥				
पटहं	चारुसर्वाङ्गी	न्यस्य	शोते	शुभस्तनी	।	चिरस्य	रमण	लब्ध्या	परिष्वज्येव	कामिनी ॥ ३९ ॥	
कान्तिद्	वीणा	परिष्वज्य	सुप्ता	कमलञ्चोचना	।	वर	प्रियतम	रुह्य	सकामेव	दि	कमिनी ॥ ४० ॥
विपञ्चो	परिरुह्यान्या	नियता	नृत्यशालिनी	।	निद्रावगमनुप्राप्ता	सत्कान्तेव	भामिनी	॥ ४१ ॥			
अन्या		कनकभक्तशैर्मृदुपीनेर्मनोरमेः	।	मृदङ्ग	परि	वेद्व्याङ्गैः	प्रसुप्ता	मत्सलोचना	॥ ४२ ॥		
भुजपादान्तरस्थेन	कव्चंगेन	कृशोदरी	।	पणवेन	सहानिन्ध्या	सुप्ता	मदकृत	श्रमा	॥ ४३ ॥		
डिण्डिम	परिरुह्यान्या	तथैवासक्तडिण्डिमा	।	प्रसुप्ता	तरुण	वसमुपगुह्येव	भामिनी	॥ ४४ ॥			
काचिदाडम्बर	नारी	भुजसम्भोगपीडितम्	।	कृत्वा	कमलञ्चारी	प्रसुप्ता	मदमोहिता	॥ ४५ ॥			
कलशीमपविद्धयान्या	प्रसुप्ता	भाति	भामिनी	।	वसन्ते	पुष्पशबला	मलेव	परिमाजिता	॥ ४६ ॥		
पाणिभ्यां च कुचौ	काचित्	सुवर्णकलशोपमौ	।	उपगुह्यावला	सुप्ता	निद्रावलयप्राजिता	॥ ४७ ॥				
अन्या	कमलपत्राक्षी	पूर्णन्दुसटशानना	।	अन्यामालिङ्ग्य	सुशोर्णी	प्रसुप्ता	मदविह्वला	॥ ४८ ॥			
आतोद्यानि	विचित्राणि	परिष्वज्य	वरखिल्यः ।	निरीड्य च कुचैः	सुप्ताः	कामिन्यः	कामुकानिव	॥ ४९ ॥			

Languid with intoxication and amorous dalliance, the (aforesaid) consorts of Rāvana (the ruler of ogres) with slender waists had fallen asleep during the varying spells of respite (35) Though fast asleep, a certain woman with an excellent complexion, all whose limbs had been specially endowed with beauty, likewise appeared graceful in a dancing mood (due to habit) with delicate motions of her limbs (36) Fallen fast asleep hugging her vina, (of six strings) another woman looked exceptionally charming like a lotus plant, thrown about in a large river, having clung

to a boat (37) Another dark-eyed lovely woman, who had lain fast asleep with a Madduka (a kind of small drum) placed in one of her arm-pits looked like a loving matron with her infant (in her lap) (38) Another woman with lovely breasts and graceful of every limb lay hugging a tambourine as though a passionate woman lay embracing her lover on securing him after a long time (39) Yet another woman with lotus-like eyes lay asleep pressing a vina (of six strings) to her bosom as though a passionate woman lay clasping her most beloved husband with passion,

(40) Another self-possessed lovely woman, who looked graceful in a dancing mood, had fallen asleep clasping a vina with seven strings as though she lay with her beloved one. (41) Another woman with intoxicated eyes lay fast asleep pressing a wooden tom-tom to her bosom with her golden, soft, fleshy and soul-ravishing limbs. (42) Another woman with a slender waist and irreproachable (in point of beauty), who had been worn out through drunkenness, was lying asleep with a tabor pressed to her bosom (lit, the space between the two arms) and inserted in one of her arm-pits. (43) Another lovely woman lay fast asleep hugging a drum and with another drum slung likewise on her back as though she lay embracing her young husband as also her child. (44) Another woman with eyes resembling the petals of a lotus and infatuated through

inebriety lay fast asleep pressing an Ādambara (a kind of musical instrument) in the compass of her arms. (45) Lying fast asleep having (unconsciously) upturned a jug of water (and getting wetted thereby) another lovely woman, lay like a wreath of varied flowers sprinkled with water in spring (to keep it green). (46) Overcome by pressure of sleep, still another woman lay asleep pressing with her hands her breasts resembling two golden pitchers. (47) Overpowered by drunkenness, a woman with eyes resembling the petals of a lotus and a face resembling the full moon lay fast asleep embracing another woman of lovely hips. (48) Hugging musical instruments of various kinds and pressing them with their breasts as passionate women embrace their lovers, a number of belles could be seen lying there. (49)

तासामेकान्तविन्यन्ते शयानां शयने शुभे । दर्श रूपसम्पन्नमथ ता स कपिः स्त्रियम् ॥ ५० ॥
 सुकामणिसमायुक्तैर्भूयैः सुविभूषिताम् । विभूषयन्तीमिव च स्वश्रिया भवनेत्तमम् ॥ ५१ ॥
 गौरीं कनकवर्णामिष्टमन्तःपुरेश्वरीम् । कपिमन्दोदरीं तत्र शयाना चारुरूपिणीम् ॥ ५२ ॥
 स ता दृष्ट्वा महाबाहुर्भूषिता मारुतात्मजः ।
 तर्कयामास सीतिति रूपयौवनसम्पदा । हर्षेण महता युक्तो ननन्द हरियूययः ॥ ५३ ॥
 आस्फोटयामास चुचुम्ब पुच्छं ननन्द चिक्रीड जगौ जयाम् ।
 सम्मानरोहन्निपयात भूमौ निदर्शयन् स्वा प्रकृति कपीनाम् ॥ ५४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे दशमः सर्गः ॥ १० ॥

That monkey, Hanumān, then saw, lying asleep there on a magnificent couch set apart from those of the aforesaid women a celebrated fair-complexioned lady, shedding a golden lustre, Mandodarī (by name), beloved of Rāvana and the mistress of the women of the gynaeceum, who was rich in comeliness and endowed with a charming exterior, (nay) who was profusely adorned with ornaments set with pearls and gems and who was illumining the excellent

edifice with her splendour as it were. Seeing her lying adorned and endowed with wealth of beauty and exuberance of youth, the mighty-armed Hanumān (sprung from the loins of the wind-god) inferred her to be Sītā, filled with great delight, that leader of monkey hordes felt transported with joy (50-53) Demonstrating his simian nature, he clapped his arms and kissed his tail, rejoiced, frolicked, sang and paced, climbed up the pillars and dropped (back) on the ground. (54)

Thus ends Canto Ten in the Sundarāhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Banishing by recourse to reason the thought that the lady whom he had seen was Sita, Hanuman searches for Sita once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience.

अवधूय च ता बुद्धिं बभूववस्थितस्तदा । जगाम चापरा चिन्ता सीता प्रति महाकपिः ॥ १ ॥
 न रामेण वियुक्ता सा स्वतुमर्हति भामिनी । न भोक्तुं नाप्यलकट्टं न पानयुपसेवितुम् ॥ २ ॥
 नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम् । न हि रामवमः कश्चिद् विद्यते त्रिदशध्वपि ॥ ३ ॥
 अन्यैवमिति निश्चित्य भूयस्तत्र चचार सः । पानममो हरिश्रेष्ठः सीतासददर्शनस्तुक्तः ॥ ४ ॥

Having dismissed that thought, Hanumân (the great monkey) became normal again. Then he indulged in further reflection concerning Sîtâ as follows—(1) "Separated from Râma the aforesaid belle should not be able to sleep nor to eat nor again to adorn herself, much less to enjoy drink (2) Nor would she consort with another male, be he the lord of celestials

himself, for there is none equal to Śrî Râma even among the gods (who have only three stages in life, viz, childhood, adolescence and youth, the fourth, viz, old age, being absent in them)" (3) Concluding that she must be someone other (than Sîtâ), Hanumân, the foremost of monkeys, began to move about in the banqueting hall once more, keen as he was to discover Sîtâ. (4)

श्रीडितेनापराः क्लान्ता गीतेन च तथापराः । नृत्येन चापराः क्लान्ताः पानविप्रहतास्तथा ॥ ५ ॥
 सुरजेषु मृदङ्गेषु चेलिकासु च संस्थिताः । तथाऽऽस्तरणनुख्येषु सविश्रम्भपराः स्त्रियः ॥ ६ ॥
 अन्नना सहेषु भूषितेन विभूषणैः । रूपतलापदालन युक्तगीतायमभिषाया ॥ ७ ॥
 देशकालामियुक्तेन युक्तवाक्याभिधायिना । रताभिरेन सयुक्ता ददर्श हरिदूथयः ॥ ८ ॥
 अन्यत्रापि वरक्षीणा रूपसलापदायिनाम् । सहस्रं युवतीनां तु प्रयुतं स ददर्श ह ॥ ९ ॥
 देशकालामियुक्तं तु युक्तवाक्याभिधायि तत् । रताविरतसयुतं ददर्श हरिदूथयः ॥ १० ॥
 तासां मन्वे महःबाहुः शुश्रुमे राक्षसेश्वरः । गोष्ठे महति मुख्यानां गावा मन्वे यथा वृषः ॥ ११ ॥
 स राक्षसेन्द्रः शुश्रुमे तामिः परिवृतः स्वयम् । करेणुभियथारण्ये परिकीर्णो महाद्विषः ॥ १२ ॥

Some had been worn out through gambling, while others had likewise got fatigued through singing. Still others had been exhausted through dancing while others had been overpowered by drink. (5) Nay, some had reclined on tabors, wooden tomtoms and

Chelikās (a kind of musical instrument), while other women had likewise lain asleep on excellent beds. (6) Hanumân (a commander of monkey hordes) saw the banqueting hall full of thousands of belles adorned with excellent jewels, who indulged in talking of one another's

charms and discussing the apposite meaning of songs, were skilled in discerning time and place and capable of using appropriate expressions and excessively addicted to pleasure (7-8) Elsewhere too he actually saw lying fast asleep thousands of young belles who were wont to lie down talking of one another's charms so the tradition goes, (9) Hanumān (a leader of monkey hordes) found these latter capable of discerning what was called

for at a particular time and place and wont to use proper expression and lying fast asleep after ceaselessly indulging in sexual delights (10) In their midst the mighty-armed Ravana (the lord of ogres) looked charming like a bull lying in the midst of excellent cows in a big cow-pen (11) Surrounded by them, the aforesaid lord of ogres himself looked charming like a lordly elephant encircled by female elephants in a forest (12)

सर्वकामैश्वेता च पानभूमिं महत्पानः । ददर्श कपिशार्दूलस्तस्य रक्ष पतेरृहे ॥ १३ ॥
 मृगणा महिषाणा च वराहणा च भगशाः । तत्र न्यस्तानि मासानि पानभूमौ ददर्श सः ॥ १४ ॥
 रौकमेषु च विद्यालेषु भाजनेष्वप्यभक्षितान् । ददर्श कपिशार्दूलो मद्रान् कुक्कुटस्तथा ॥ १५ ॥
 ब्राह्मणश्रीणसकान् दधिसोवर्चलयुतान् । शल्यान् मृगमयूरश्च हनुमानन्ववैक्षत ॥ १६ ॥
 कुकलान् विविधाशङ्खाञ्छकानान्वभक्षितान् । महिष, नेकशल्याश्च मेघाश्च कृतनिष्ठितान् ॥ १७ ॥
 लेखानुच्चावचान् पेयान् भोज्यान्नुच्चावचानि च । तयाम्लवणोत्तैर्विविधै रगखण्डवैः ॥ १८ ॥

Hanumān (a tiger among monkeys) once more ransacked the banqueting hall in the palace of the aforesaid lord of ogres of gigantic proportions, which was furnished with all desired objects (13) He saw the meats of deer and buffaloes as well as of boars separately arranged in that banqueting hall (14) Hanuman (a tiger among monkeys) further beheld placed in big vessels of gold the meats of peacocks and fowl, that had not (yet) been tasted (by anyone). (15) Hanumān (also)

perceived (there) the meats of boars, rhinoceroses, porcupines, deer and peacocks preserved in curds and sochal salt, as also the meats of birds known by the name of Karkala, goats of various kinds, hares, half-consumed buffaloes, also Ekasalyas (a kind of fish), and the dressed meat of rams as well as chutneys and drinks of various kinds as also dishes of different kinds that could be easily gulped, along with Kegas* and Khāndavas of every description seasoned with sour and salty sauces. (16-18)

महानुपुरकेयूरे रपविद्वैर्भहाधनेः । पानभजनविक्षातैः फलैश्च विविधैरपि ॥ १९ ॥
 कृतपुष्पापहारा भूराधका पुष्यति श्रियम् । तत्र तत्र च विन्यस्तैः सुद्विल्लशयानसनेः ॥ २० ॥
 पानभूमिर्धना वह्निं प्रदत्तैवापलस्यते ।

With large anklets and armbands of great value thrown away and drinking vessels scattered about, as also with fruits of various kinds scattered (here and there), the floor (of the banqueting hall), on which flowers had been

offered (to gods), spread its charm profusely. Nay, with couches and seats set (of gold and precious stones) arranged in order at various places close to one another appeared unmade as it were even without fire

* The juice of grapes and pomegranates sweetened with sugar-candy, honey etc is known by the name of Kaga in the fluid state and is called Khaḍḍava when thickened—

सितान्ध्यादिनद्युरो द्राक्षादाङ्गिनजो रसः । विरलश्चेच्छुतो रागः सान्द्रश्चेद् खाण्डवः स्मृतः ॥

वहुप्रकारैर्विविधैर्वरसस्कारसस्कृतैः ॥ २१ ॥
 मातैः कुशलसयुक्तैः पानभूमितैः पृथक् । दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि ॥ २२ ॥
 शंकरासवमाध्वीकाः पुण्यासवफलासवाः । वासचूर्णैश्च विविधैर्मृष्टास्तेतैः पृथक् पृथक् ॥ २३ ॥
 सतता शृगुभे भूमिर्माल्यैश्च बहुसंस्थितैः । हिरण्यमयैश्च कलमौर्भाजनैः स्फाटिकैरपि ॥ २४ ॥
 जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता । राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ॥ २५ ॥
 पानश्रेष्ठा तथा भूमि कपिस्तत्र ददर्श सः । सोऽपश्यच्छातकुम्भानि सीधोर्मणिमयानि च ॥ २६ ॥
 तानि तानि च पूर्णानि भाजनानि महाकपिः । क्वचिदर्धावशेषाणि क्वचित् पीतान्शेषवतः ॥ २७ ॥
 क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह । क्वचिद्भक्ष्याश्च विविधान्क्वचित्पानानि भागशाः ॥ २८ ॥
 क्वचिदर्धावशेषाणि पश्यन् वै विचचार ह ।

Transparent beverages of various kinds that had trickled down from Kadamba and other trees as well as artificial liquors lying separately on the floor of the banqueting hall alongside of meats of various kinds and different tastes, dressed by expert cooks and flavoured with diverse excellent ingredients, as also beverages distilled from sugar, honey, flowers and fruits (such as vine and date-palms) and impregnated with aromatic powders of various kinds separately were seen by Hanumān. (19-23) Strewn with flowers collected at various places and covered with pithers of gold, also vessels of crystal and pots of gold and other substances with

two outlets, the floor of the banqueting hall looked charming. The aforesaid monkey (Hanumān) likewise saw the floor of that hall with excellent beverages collected in pithers of silver as well as of gold. That great monkey also beheld different vessels of gold as well as of gems, full of wine. Here he saw wine jars which were half-full, and there he saw them wholly drained, while elsewhere he found them quite full so the tradition goes. Hanumān, they say, roamed about beholding at one place foods of various kinds requiring mastication and beverages kept separately elsewhere, and drinks half exhausted at a third place.

शयनान्यत्र नारीणां शय्यानि बहुधा पुनः । परस्परं समादिल्य कश्चित् सुप्ता वराङ्गनाः ॥ २९ ॥
 कश्चिच्च वस्त्रमन्यस्या अपहृत्योपगुह्य च । उपगम्यावला - सुप्ता निद्रावल्परजिता ॥ ३० ॥
 तासांयुच्छ्वासवतेन वस्त्रं मार्यं च गात्रजम् । नात्यर्थं स्पन्दते चित्रं प्राप्य मन्दमिवानिलम् ॥ ३१ ॥
 चन्दनस्य च शीतस्य सीधोर्मधुरसस्य च । विविधस्य च मालस्य पुष्पस्य विविधस्य च ॥ ३२ ॥
 बहुधा मारुतस्तस्य गन्धं विविधसुदृहन् । स्नानानां चन्दनानां च धूपानां चैव मूर्च्छितः ॥ ३३ ॥
 प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा । श्यामावदातास्तत्रान्याः कश्चित् कृष्णा वराङ्गनाः ॥ ३४ ॥
 कश्चित् काञ्चनवर्णाङ्गथः प्रमदा राक्षसालये । तासां निद्रावशात्त्राज्यं मर्दनेन विमूर्च्छितम् ॥ ३५ ॥
 पद्मिनीनां प्रसुप्तानां रूपमासीद् यथैव हि ।
 एषं सर्वमशेषेण रावणान्तःपुरं कपिः । ददर्श स महतेजा न ददर्श च जानकीम् ॥ ३६ ॥

Here the beds of many women were lying unoccupied, while elsewhere some belles lay asleep embracing one another. (24-29) Moving to (the bed of) another, snatching away her covering and wrapping herself in it, a certain woman, who had been overpowered by

pressure of slumber, lay asleep embracing her (30) Due to their outgoing breaths the excellent covering and garland on their body shook gently as on facing a gentle breeze. (31) Nay, waiting the varied scent of cool sandal-paste, sweet-tasting wine as well as of the

diverse floral wreaths and various flowers as also of sandal-paste fit to be used for bath and of incenses burning in that edifice, the wind blew hard in many ways at that time and its fragrance spread over the aerial car, Puspaka (standing outside) In the abode of that ogre (Rāvana) some belles were of a dark-brown complexion while others were fair-complexioned. Some were dark-complexioned, while

other young women were of a golden complexion. Withered (partly) due to the influence of sleep and partly due to (excessive) indulgence in sexual delights, the elegance of those women precisely resembled the grace of closed lotus flower indeed. In this way Hanumān (the exceptionally glorious monkey) thoroughly searched the entire gynaeceum of Rāvana, but he did not find Sitā (Janaka's daughter) (32-36)

निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकापि । जगाम महतीं शङ्का धर्मसाध्वसशङ्कितः ॥ ३७ ॥
 परदारवरोधस्य प्रसुप्तस्य निरीक्षणम् । इदं खलु ममात्यर्थं धर्मलोपं करिष्यति ॥ ३८ ॥
 न हि मे परदारणा दृष्टिर्विषयवर्तिनी । अयं चात्र मया दृष्टः परदारपरिग्रहः ॥ ३९ ॥
 तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः । निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी ॥ ४० ॥
 कामं दृष्ट्वा मया सर्वा विश्रस्ता रावणस्त्रियः । न तु मे मनसा किञ्चिद् वैकृत्यमुपपद्यते ॥ ४१ ॥
 मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने । शुभाशुभास्वस्थासु तच्च मे सुव्यवस्थितम् ॥ ४२ ॥
 नान्यत्र हि मया शक्या वैदेही परिमार्गितुम् । स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ॥ ४३ ॥
 यस्य सत्त्वस्य या योनिस्तस्या तत् परिमार्गते । न शक्य प्रमदा नद्या मृगीषु परिमार्गितुम् ॥ ४४ ॥
 तदिदं मार्गितं तावच्छुद्धेन मनसा मया । रावणान्तःपुरं सर्वं दृश्यते न च जानकी ॥ ४५ ॥

While gazing on those women, that great monkey fell a victim to grave misgiving, seized as he was with apprehension regarding the infringement of the moral code (on his part) (37) (He said to himself) "Gazing on a group of others' wives lying fast asleep (and therefore in dishabille) is not good. Indeed it will utterly neutralize my virtue. (38) My gaze never fell on the wives of others heretofore. (Nay) this fellow (Rāvana), who had taken the consorts of others to wife, has also been seen by me (which in itself is sinful)." (39) Another thought then cropped up in the mind of the high-minded Hanumān, whose mind was definitely devoted to a single purpose,—a thought which showed to him the way of determining his duty (40) (He said to himself) "True, all

the consorts of Rāvana were seen by me lying unsuspecting (of my presence), yet no foulness (of purpose) entered my mind. (41) The mind is undoubtedly instrumental in impelling all the sense-organs to good and evil actions, and that mind of mine is firmly established in righteousness (42) Surely Sitā (a princess of the Videha territory) could not be searched for by me anywhere else, for when search has to be carried out thoroughly, women are always looked for in the midst of women (43) One looks for a being amongst the variety which comprises it. A lost woman could not be sought for among the deer (44) Therefore with a pure mind only has this entire gynaeceum of Rāvana been ransacked by me, Janaka's daughter, however, is not to be seen" (45)

देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान् । अवेक्षमाणो हनुमान् नैवापश्यत् जानकीम् ॥ ४६ ॥
 तामपश्यन् कपिस्तत्र पश्यन्कन्या वरस्त्रियः । अपक्रम्य तदा वीरः प्रस्थातुमुपचक्रमे ॥ ४७ ॥
 स भूयः सर्वतः श्रीमान् मार्कतिर्यलमाश्रितः । आपानभूमिमुत्सृज्य ता विचेतु प्रचक्रमे ॥ ४८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पकादशः सर्गः ॥ ११ ॥

Even while gazing on the daughters of gods, Gandharvas and Nāgas, the powerful Hanumān did not behold Janaka's daughter at all (46) Not finding Sitā there while seeing other belles, and slipping away (from that

place), the hero (Hanumān) then prepared to leave (for another place) (47) Leaving the place of carousing, that glorious offspring of the wind-god began once more to search for Sitā on all sides with assiduity (48)

Thus ends Canto Eleven in the Sundarakhanda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

द्वादशः सर्गः

Canto XII

Having failed to discover Sita even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again.

स तस्य मध्ये भवनस्य सस्थितो लतागृहाश्वित्रगृहान् निशागृहान् ।
जगाम सीतां प्रतिदर्शनोत्सुको न चैव ता पश्यति चारुदर्शनाम् ॥ १ ॥
स चिन्तयामास ततो महाकपिः प्रियामपश्यन् रघुनन्दनस्य ताम् ।
ध्रुवं न सीता ध्रियते यथा न मे विचिन्वतो दर्शनमेति मैथिली ॥ २ ॥
सा राक्षसानां प्रवरेण जानकी स्वशीलसंरक्षणतत्परा सती ।
अनेन नूनं प्रति दुष्टकर्मणा हता भवेदार्यपथे परे स्थिता ॥ ३ ॥
विरूपरूपा विभ्रता विचर्षो महानना दीर्घविरूपदर्शनाः ।
समीक्ष्य ता राक्षसराजयोषितो भयाद् विनष्टा जनकेश्वरात्मजा ॥ ४ ॥
सीतामहद्गुह्यं ह्यनवाप्य पौरुषं विद्वल्य कालं सह वानरैश्चिरम् ।
न मेऽस्ति सुग्रीवसमीपगा गतिः सुतीक्ष्णदण्डो बलवांश्च वानरः ॥ ५ ॥
दृष्टमन्तःपुरं सर्वं दृष्ट्वा रावणयोषितः । न सीता दृश्यते साञ्चीं ब्रूया जातो मम श्रमः ॥ ६ ॥

Remaining stationed within the four walls of that palace, Hanumān (who was keen to discover Sitā) visited the arbours, picture galleries and dormitories, but did not perceive that lady of charming looks (1) Not finding that beloved consort of Śrī Rāma (the delight of the Raghus), that great monkey (Hanumān) thereupon reflected (as follows)— Undoubtedly Sitā does

not survive in that the princess of Mithilā does not meet my eye even though I continue to look for her (2) That virtuous lady, Sitā (Janaka's daughter), who was intent on scrupulously guarding her chastity and adhered to the exalted path of noble women, has surely been disposed of by this foremost leader of the ogres, who has perpetrated most wicked deeds. (3) Or the daughter of

the lord of the Janakas perished from fear on seeing those servant-maids of Rāvāna (the ruler of ogres) of hideous looks, monstrous faces and large ugly eyes, deformed and lustreless (4) Now that I have not been able to discover Sitā and win the prize of my valour and have diverted myself for a long time in the company of monkeys

किं नु मा वानराः सर्वे गत वक्ष्यन्ति संगताः ।
अदृष्ट्वा किं प्रवक्ष्यामि तामह जनकात्मजाम् ।
किं वा वक्ष्यति वृद्धश्च जाम्बवानद्भद्रश्च सः ।
अनिर्वेदः त्रियो मूलमनिर्वेदः पर सुखम् ।
अनिर्वेदो हि सतत सर्वार्थेषु प्रवर्तकः ।
तस्मादनिर्वेदकर यत्न चेष्टेऽहमुत्तमम् ।
आपानगाला विचितास्तथा पुष्पग्रहाणि च ।
निष्कृटान्तररथ्याश्च विमानानि च सर्वशः ।

What, I wonder, will all the monkeys come together say to me when I have gone (to them) ? They will say, 'Going there, what did you accomplish, O gallant one ? (Please) make it known to us' (7) Not having seen the celebrated daughter of Janaka, what reply shall I give ? The time-limit (fixed by Sugrīva) having been exceeded, I shall surely await death (by abstaining from food and drink). (8) What, again, will the aged Jāmbavān and the celebrated Prince Angada as well as the assembled monkeys say (to me) when I have reached the (other) end of the sea ? (9) Indefatigability is the root of prosperity, indefatigability constitutes

इति सचिन्त्य भूयोऽपि विचेतुमुपचक्रमै ॥ १४ ॥

भूमौ गृह्णात्सैत्यग्रहान्

अपवृष्वश्च

* चतुरङ्गलमात्रोऽपि

प्राकारान्तरवीथ्यश्च

राक्षस्यो

रूपेणाप्रतिमा

नागकन्या

द्वाराणि

सर्वमप्यवकाश

नावकाश.

वेदिकासैत्यश्रयाः ।

विरूपा

लोके

वराहोहा.

गृहातिग्रहकानपि

कषाटान्यवचदृष्ट्यन्

स विद्यते ।

श्वप्राश्च पुष्करिण्यश्च सर्वं

विद्वृतास्तया

विद्याभरन्नियः ।

पूर्णचन्द्रनिभाननाः ।

there is no longer any possibility of my reaching the presence of Sugrīva, (for) the (aforesaid) monkey is mighty and metes out most severe punishment (5) The entire gynaeceum has been explored, all the womenfolk of Rāvāna have (also) been seen, the virtuous Sitā (however) is not to be seen and my exertion has proved of no avail (6)

गत्वा तत्र त्वया वीर किं कृत तद् वदस्व नः ॥ ७ ॥

ध्रुव प्रायमुपासिष्ये कालस्य व्यतिवर्तने ॥ ८ ॥

गत पार समुद्रस्य वानराश्च समागताः ॥ ९ ॥

भूयस्तत्र विचेध्यामि न यत्र विचयः कृतः ॥ १० ॥

करोति सकल जन्तोः कर्म यच्च करोति सः ॥ ११ ॥

अदृष्ट्वाश्च विचेध्यामि देशान् रावणपालितान् ॥ १२ ॥

चित्रशालाश्च विचिता भूयः क्रोडाग्रहाणि च ॥ १३ ॥

supreme happiness. I shall (therefore) resume my search (for Sitā) in those places where no search has (so far) been conducted (by me) (10) Indeed indefatigability constantly impels one to pursue all objects Nay, it rewards with success the action of a living being which it performs. (11) I shall therefore put forth supreme effort which may restore self-reliance, and shall explore the unexplored regions protected by Rāvāna. (12) Banqueting halls have (already) been explored (by me) and even so gardens, Picture-galleries have also been ransacked by me and pleasure-houses too, even so, the alleys of gardens attached to houses and also all seven-storeyed buildings."

उत्पत्तन् निपतश्चापि तिष्ठन् गच्छन् पुनः क्वचित् ॥ १५ ॥

प्रविशान् निष्पतश्चापि प्रपतन्नुत्पतन्निव ॥ १६ ॥

विचचार महाकपिः ।

रावणान्तःपुरे तस्मिन् य कर्पिर्न जगाम सः ॥ १७ ॥

श्वप्राश्च पुष्करिण्यश्च सर्वं तेनावलोकितम् ॥ १८ ॥

दृष्ट्वा हनुमता तत्र न तु सा जनकात्मया ॥ १९ ॥

दृष्ट्वा हनुमता तत्र न तु राघवमन्दिनी ॥ २० ॥

दृष्ट्वा हनुमता तत्र न तु सा जनकात्मया ॥ २१ ॥

प्रमथ्य राक्षसेन्द्रेण नागकन्या यत्नादृताः । दृष्ट्वा हनुमता तन न सा जनकनन्दिनी ॥ २२ ॥
 सोऽपश्यस्ता महाबाहुः पथ्यश्चान्या वरस्त्रियः । विपसाद महाबाहुर्हनुमान् मारुतात्मजः ॥ २३ ॥
 उद्योग वानरेन्द्राणां हवन सागरस्य च । व्यर्थं वीक्ष्यानिलसुतश्चिन्ता पुनरुपगतः ॥ २४ ॥
 अवतीर्य विमानाच्च हनुमान् मारुतात्मजः । चिन्तामुपजगामाथ शोकोपहृतचेतनः ॥ २५ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे द्वादशः सर्गः ॥ १२ ॥

Reflecting thus, Hanumān further began to explore basements, sheds on cross-roads and also pleasure-houses built beyond residential houses but not far from them. Springing up and down at one place, also tarrying (awhile) at another and then departing, nay, opening doors and closing them, making good his entry and coming out, descending and going up, that great monkey (Hanumān) ranged through all space, till not even the space of four fingers was left in the aforesaid gynaeceum of Rāvana, which that monkey did not cover (13-17) The lanes within the defence walls, the platforms forming the base of trees on cross-roads, chaams as well as lotus ponds—everything was explored by him (18) Ogresses of various shapes, ugly and deformed, were (also) seen by Hanumān there, but not the aforesaid daughter of Janaka (19) Foremost Vidyādhara women, peerless in beauty, were (also) seen there by

Hanumān, but not Sitā (the delight of Śrī Rāma) (20) Daughters of Nāgas of lovely limbs, whose faces shone like the full moon, were (also) seen by Hanumān there, but not that offspring of Janaka (21) Daughters of Nāgas, who had been forcibly borne away by Rāvana (the ruler of ogres) after handling them roughly, were (also) seen by Hanumān there, but not Sitā (the delight of Janaka) (22) Not finding her even though gazing on other belles, the aforesaid Hanumān, son of the wind-god, of mighty arms gave way to despair (23) Finding the endeavour of the leaders of monkeys and his own leaping across the sea futile, Hanumān (the offspring of the wind-god) gave way to anxiety once more (24) Nay, descending from the aerial car, Hanumān, sprung from the loins of the wind-god, now fell a brooding, his understanding having been clouded by grief (25)

Thus ends Canto Twelve in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Coming to explore the aerial car, Puṣpaka, and not finding Sita even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rama or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, while he contemplates fasting till death or suicide or the killing of Rāvana, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Rṣis and gods for success in his undertaking.

विमानान् तु स सक्रम्य प्राकार हरियूथपः । हनुमान् वेगवानासीद् यथा विद्युद् घनात्तरे ॥ १ ॥

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् । अदृष्ट्वा जानकी सीतामब्रवीद् वचन कपिः ॥ २ ॥
 भ्रूयिष्ठ लोलिता लङ्का रामस्य चरता प्रियम् । न हि पश्यामि वैदेही सीता सर्वाङ्गोभनाम् ॥ ३ ॥
 पल्लवानि तटाकानि सरासि सरितस्तथा । नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः ॥ ४ ॥
 लोलिता वसुधा सर्वा न च पश्यामि जानकीम् ।
 इह सम्पतिना सीता रावणस्य निवेशने । आख्याता गृध्रराजेन न च सा दृश्यते न किम् ॥ ५ ॥
 किं नु सीताय वैदेही मैथिली जनकालम्बा । उपतिष्ठेत विवशा रावणेन हृता बलत् ॥ ६ ॥

Passing from the aerial car on to the defence wall, the agile Hanumān, a leader of monkey hordes, for his part flashed like lightning athwart a cloud (1) Ranging observantly through the apartments of Rāvana, but not finding Sitā, Janaka's daughter (anywhere), the monkey, Hanumān, spoke (to himself) as follows —(2) "In my attempt to do what is pleasing to Śrī Rāma Lankā has been explored by me many a time, yet I do not perceive Sitā, a princess of the Videha territory, who is charming of every limb (3) Pools, ponds, lakes and streams, rivers and forest

regions abounding in water as also mountains difficult of access, nay, the entire land (comprised in Lankā) has been scoured, but I do not find Sitā (Janaka's daughter) Sitā was reported by Sampātī, the ruler of vultures, to be here in the abode of Rāvana, yet she is not to be seen I wonder why she is not found. (4-5) Forcefully borne away by Rāvana, oan Sitā, the offspring of King Janaka, a princess of Mithilā and claiming her descent from the Videha kings, helplessly consort with him (6)

क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः । विन्धतो रामबाणानामन्तरा पतिता भवेत् ॥ ७ ॥
 अथवा ह्रियमाणायः पथि सिद्धनिषेविते । मन्ये पतितमार्याया हृदयं प्रेश्य सागरम् ॥ ८ ॥
 रावणस्योरुवेगेन मुजाम्ब्या पीडितेन च । तथा मन्ये विशालाक्ष्या त्यक्त जीवितमार्याया ॥ ९ ॥
 उपर्युपरि सा नूनं सागर क्रमतस्तदा । विचेष्टमाना पतिता समुद्रे जनकालम्बा ॥ १० ॥
 आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः । अबन्धुर्भक्षिता सीता रावणेन तपस्विनी ॥ ११ ॥
 अथवा राक्षसेन्द्रस्य पत्नीभिरसितेक्षणा । अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति ॥ १२ ॥
 सम्पूर्णचन्द्रप्रतिम पद्मपत्रनिभेक्षणम् । रामस्य ध्यायती वक्त्र पञ्चत्व कुपणा गता ॥ १३ ॥
 हा राम लक्ष्मणोत्पेवं हायोभ्ये चेति मैथिली । विलय्य बहु वैदेही न्यस्तदेहा भविष्यति ॥ १४ ॥
 अथवा निहिता मन्ये रावणस्य निवेशने । भृश लालयते बाला पद्मरस्येव सारिका ॥ १५ ॥
 जनकस्य कुले जाता रामपत्नी सुमध्यमा । कथमुत्पलपत्राक्षी रावणस्य वज्र ब्रजेत् ॥ १६ ॥

"I presume she might have dropped midway from the grasp of the ogre (Rāvana) as he was flying in a hurry taking Sitā (in his arms), fearing the arrows of Śrī Rāma (7) Or while she was being borne away along the path of the Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth), the (very) heart of the noble lady crumbled, I believe, at the sight of the sea (8) Or I think

on account of the great speed assumed by Rāvana and under the pressure of his arms that large-eyed noble lady yielded up her life. (9) Surely while wriggling (in her attempt to extricate herself from the grip of Rāvana) as he was flying over the sea, that daughter of Janaka dropped into the sea (10) Or maybe poor unbefriended Sitā was, while guarding her chastity, devoured by this mean Rāvana (himself).

(11) Or that dark-eyed innocent lady might have been eaten up by the wives of Rāvāna (the ruler of ogres), who were actuated by vile motives. (12) The pitiable lady met with her death contemplating on the countenance of Śrī Rāma, resembling the full moon, with lotus-like eyes (13) Sitā (a princess of Mithilā), who claimed her descent from the Videha kings, must

विनष्टा वा प्रणष्टा वा मृता वा जनकालम्बा । रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम् ॥ १७ ॥
निवेद्यमाने दोषः स्याद् दोषः स्यादनिवेदने । कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे ॥ १८ ॥
अस्मिन्नेवंगते कार्ये प्रातःकालं क्षम च किम् । भवेदिति मर्ति भूयो हनुमान् प्रविचारयन् ॥ १९ ॥

"But whether Sitā is living unseen (anywhere) or has perished (by falling into the sea) or has died (due to her inability to bear separation from her lord), the news would not bear transmission to Śrī Rāma, who is fond of his wife. (17) A catastrophe (in the shape of loss of Śrī Rāma's life) may follow if the matter is reported (to Śrī Rāma) and an offence will be

यदि सीतामदृष्ट्वाह वानरेन्द्रपुरीमितः । गमिष्यामि ततः को मे पुरुषार्थो भविष्यति ॥ २० ॥
ममेदं लङ्घनं व्यर्थं सगरस्य भविष्यति । प्रवेशश्चैव लङ्घया राक्षसानां च दर्शनम् ॥ २१ ॥
किं वा वक्ष्यति सुग्रीवो हरयो वापि सगताः । किष्किन्धामनुसम्प्राप्तौ तौ वा दशरथात्मजौ ॥ २२ ॥
गत्वा तु यदि काकुत्स्थ वक्ष्यामि परुषं वचनः । न दृष्टेति मया सीता ततस्त्वयश्च्यति जीवितम् ॥ २३ ॥
परुषं दारुणं तीक्ष्णं क्रूरमिन्द्रियतापनम् । सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति ॥ २४ ॥
तं तु वृच्छ्वागतं दृष्ट्वा पञ्चत्वगतमानसम् । भृशानुरक्तमेधावी न भविष्यति लक्ष्मणः ॥ २५ ॥
विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति । भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति ॥ २६ ॥
पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः । कौसल्या च सुमित्रा च कैकेयी च न सशयः ॥ २७ ॥

(He said to himself) "If I return to Kiskindhā (the capital of the ruler of monkeys) from this place without finding out Sitā, of what avail will my exertion prove to be ? (20) My leaping across the sea in this way, as well as my entry into Lankā and my survey of the ogres will come to nought (21) What, I wonder, will Sugrīva or the assembled monkeys or the two sons of Daśaratha tell me when I have reached Kiskindhā ? (22) If, having gone there, I for my part

have cast off her body wailing a lot and crying ' O Rāma ! O Lakṣmana ! O Ayodhyā !!! ' (14) Or having been lodged in the abode of Rāvāna, the youthful lady is repeatedly wailing like a caged mīna (15) How can the slender-waisted consort of Śrī Rāma, born in the line of Janaka and having eyes resembling the petals of a lotus, submit to the will of Rāvāna ? (16)

committed (by me in the shape of disloyalty to Śrī Rāma) in the event of my not reporting the matter (to him) How, I wonder, should I act ? Both the courses appear difficult to me " (18) Hanumān (now) fell seriously as a revolving one more the problem as to what would be opportune and advisable when the question as to what should be done has become so knotty. (19)

communicate to Śrī Rāma (a scion of Kakutṣṭha) the jarring news that Sitā has not been found by me, he will forthwith give up his life. (23) Hearing the harsh, severe, piercing, cruel, soul-agonizing and unpleasant tidings about Sitā, he will no longer survive (24) Finding him reduced to straits and resolved upon dying, the extremely devoted and sagacious Lakṣmana too will be no more (25) Hearing of the two (half-) brothers having perished, Bharata too will die

and, hearing of Bharata being dead, Kausalyā and Sumitrā, and Kaikeyī
 Śatrughna (too) will not live. (26) too will no doubt cease to be
 Reckoning their sons to be dead. (27)

कृतज्ञः सत्यमधश्च सुग्रीवः प्रवगाधिपः । राम तथागत दृष्ट्वा ततस्त्वयन्तं जीवितम् ॥ २८ ॥
 दुर्मना व्यथिता दीना निरानन्दा तपस्विनी । पीडिता भर्तृगात्रेण रुमा त्यजन्तं जीवितम् ॥ २९ ॥
 वालिजेन तु दुःखेन पीडिता शोककर्णिता । पञ्चत्वमागता राजी तारापि न भविष्यति ॥ ३० ॥
 मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च । कुमारोऽयङ्गदस्तस्माद् विजहिष्यति जीवितम् ॥ ३१ ॥
 भर्तृजेन तु दुःखेन अभिभूता वनौकसः । शिरास्यभिहनिष्यन्ति तलेर्मुष्टिभिरेव च ॥ ३२ ॥
 सान्त्वेनानुप्रदानेन मानेन च यशस्विना । लालिताः कपिनाथेन प्राणास्त्यज्यन्ति वनराः ॥ ३३ ॥
 न वनेषु न शैलेषु न निरोधेषु वा पुनः । ऋीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः ॥ ३४ ॥
 सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः । शैलान्नेभ्यः पतिष्यन्ति समेषु विपनेषु च ॥ ३५ ॥
 विपमुद्ग्रन्थन वापि प्रवेगं ज्वलनस्य वा । उपवासमयी वस्त्रं प्रचरिष्यन्ति वनराः ॥ ३६ ॥
 शिरमारोदन मन्ये गते मयि भविष्यति । इक्ष्वाकुकुलनागश्च नागश्चैव वनौकसाम् ॥ ३७ ॥

"Finding Śrī Rāma reduced to such a plight, Sugrīva, the suzerain lord of monkeys, who is grateful and true to his pledge, will forthwith yield up his life (28) Disconsolate and distressed, miserable and cheerless, nay, stricken with grief over the death of her husband, poor Rūmā (too) will surrender her life (29) Stricken with agony caused by the death of Vāli, nay, emaciated through grief and resolved upon dying, Queen Tārā (Vāli's widow) either would no longer survive (30) Consequent on the death of his parents and the calamity that befalls Sugrīva, Prince Angada too will thereupon surrender his life (31) Overwhelmed by agony caused by the loss of their master, the monkeys (lit, denizens of the forest) for their part will smite their (own) heads with their palms and fists as well (32) Having been cherished by the illustrious lord of

monkeys with friendly inquiries gifts and honour, the monkeys will give up the ghost (33) Coming together the foremost among the monkeys will no longer indulge in sports in woodlands, on mountains and in covered places (such as caves) (34) Stricken with agony on the death of their master, they will fall down with their sons and wives as well as with their ministers from the mountain-tops on even or rugged grounds (35) (Nay) the monkeys will swallow poison, or even hang themselves or enter the fire or take to fasting (till death) or fall back upon their own weapons (to bring about their death) (36) I think a terrible wail will be set up on my return (to Kīṣkindhā), nay, the destruction of the race of Ikṣvāku as also the extirpation of monkeys (lit, denizens of the forest) will follow. (37)

सोऽहं नैव गमिष्यामि किष्किन्धा नगरोमितः । नहि शश्याम्यहं द्रष्टुं सुग्रीव मैथिलीं विना ॥ ३८ ॥
 मम्यगच्छति चेहस्ये धर्मात्मनौ महारथौ । आगता तौ धरिष्येते वानराश्च तरस्विनः ॥ ३९ ॥
 हस्तादानो सुखादानो नियतो वृश्मूलिकः । वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम् ॥ ४० ॥
 सागरानुपजे देशे बहुमूलफलोदके । चित्ति कृत्वा प्रवेश्यामि समिद्धमरणीसुतम् ॥ ४१ ॥
 उपविष्टस्य वा सम्गम्य लिङ्गिन साधयिष्यतः । शरीरं भ्रशयिष्यन्ति वायसाः श्रापदानि च ॥ ४२ ॥
 इदमन्युषिभिर्दष्टं नियोगमिति मे मतिः । सम्यगापः प्रवेश्यामि न चेत् पश्यामि जानकीम् ॥ ४३ ॥

मुञ्जातमूला मुभगा श्रीर्तिमाला यशस्विनी । प्रभग्ना चिररात्राय मम सीतामपश्यतः ॥ ४४ ॥
 तापसो वा भविष्यामि नियतो वृष्टमूलिकः । नेतः प्रतिगमिष्यामि तामहृष्टसितेक्षणाम् ॥ ४५ ॥
 यदि तु प्रतिगच्छामि सीतामनभिगम्य ताम् । अद्भुतः सहितः सर्वैर्वात्सरैर्न भविष्यति ॥ ४६ ॥
 विनाशे बहवो दीपा जीवनं प्राप्नोति भद्रकम् । तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति मगमः ॥ ४७ ॥

"Situating as I am, I shall on no account return to the city of Kiskindhā from this place, for I shall not be able to see Sugrīva without (tracing out) Sitā (the princess of Mithilā) (38) If I do not return and continue at this place, those two great car-warriors (Śrī Rāma and Lakṣmana), who have set their mind on virtue, will preserve their lives as also the agile monkeys, full of hope (for my return) (39) Subsisting on whatever comes to my hands or whatever comes to my mouth (through another's will), (may) self-restrained, and resting at the foot of trees, I shall actually live as a hermit on my not discovering the daughter of Janaka (40) (Or) preparing a funeral pile on a (piece of) watery land adjoining the sea (so that my ashes may be washed away by the waves of the sea) and (as such) abounding in roots, fruits and water, I shall enter a flaming fire (produced by rubbing two wooden sticks together). (41) Or crows and beasts of prey will eat up my body when I have sat down for fasting till death and am engaged in my attempt to extricate the soul (encased in the subtle body, which constitutes the Linga or invariable concomitant of an embodied soul) from the body (42) If I do not

find Sitā (Janaka's daughter), I shall enter the waters for good, for this way of departure (from this world) has also been recognized by the seers such as my belief (43) Since I have not found out Sitā even after a long time, the garland of my glory,—which had a lovely beginning (in the shape of my role as Sugrīva's messenger to Śrī Rāma, which paved the way for the alliance between the two), (may) which conferred good fortune (on Sugrīva) and which endowed me with fame (as a confidante of Śrī Rāma entrusted with the duty of delivering his message along with his signet ring to his beloved spouse separated from him),—has been snapped (44) Or I shall turn out to be an ascetic living at the foot of trees and remaining self-restrained (In any case) I shall not return from this place without seeing the dark-eyed Sitā (45) If, however, I go back without finding the celebrated Sitā, Prince Angada with the other monkeys will cease to be (46) There are numerous evils attending self-destruction, a man continuing to live attains good fortune (sooner or later) I shall therefore preserve my life, (for) attainment of happiness is (more or less) certain if one continues to live" (47)

एवं बहुविधं दुःखं मनसा धारयन् बहु । नाभ्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः ॥ ४८ ॥
 ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः ।
 रावणं वा वधिष्यामि दशग्रीवं महाबलम् । कामस्तु हता सीता प्रत्याचीर्णं भविष्यति ॥ ४९ ॥
 अथवैनं समुत्क्रिय्य उष्युर्पति सागरम् । रामायोपहरिष्यामि पशुं पशुपतेरिव ॥ ५० ॥
 हतिं चिन्तासमापन्नः सीतामनभिगम्य ताम् । ध्यानशोकस्पीतास्ता चिन्तयामास वानरः ॥ ५१ ॥
 यावत् सीता न पश्यामि रामपत्नीं यशस्विनीम् । तावदेता पुरीं लङ्कां विचिनोमि पुनः पुनः ॥ ५२ ॥
 सम्पातिवचनञ्चापि रामं यद्धानयाम्यहम् । अपश्यन् रावको भार्या निर्देहेत् सर्ववानरान् ॥ ५३ ॥

इहैष नियताहारो वस्यामि नियतेन्द्रियः । न मत्कृते विनश्येयुः सर्वे ते नरवानराः ॥ ५४ ॥
 अशोकवनिका चापि महीतीयं महाद्रुमा । इमामधिगमिष्यामि नहीय विचिता मया ॥ ५५ ॥
 वसून् रुद्रास्ताऽऽदित्यानश्विनौ मरतोऽपि च । नमस्कृत्वा गमिष्यामि रक्षसा शोकवर्धनः ॥ ५६ ॥
 जित्वा तु राक्षसान् देवीमिक्ष्वाकुकुलनन्दिनीम् । सम्प्रदास्यामि रामाय सिद्धीमिव तपस्विने ॥ ५७ ॥

Conceiving with his mind a good deal of trouble of various kinds in this way, Hanumān (an elephant among monkeys) could not reach the end of his grief at that time (48) Then, recalling his prowess, the courageous Hanumān (an elephant among the monkeys) said to himself, "Or I shall make short work of the ten-headed Ravana, who is endowed with extraordinary might It does not matter if Sitā has been abducted, her abduction will be avenged by me (in that way) (49) Or, lifting him up and carrying him across the sea, I shall offer him to Śrī Rāma a sacrificial animal as it were to Lord Rudra (the god of destruction)" (50) Thus overwhelmed with uneasiness due to his failing to find out the celebrated Sitā, the monkey (Hanumān), whose mind was overcome with anxiety and grief, reflected (as follows) :—(51) "I shall explore the city of Lankā again and again as long as I do not find out Sitā, the illustrious consort of Śrī Rāma (52) Even if I fetch Śrī

Rāma (here) on the strength of Sampātī's words, Śrī Rāma (a son of Raghu) may burn all monkeys (with the fire of his wrath) on not beholding his spouse (53) (Therefore) I shall (continue to) live at this very place (Lankā) on a regulated diet with my senses under control Let not all men and monkeys perish for my fault (54) Here is a large grove too of Aśoka trees, containing gigantic trees. I shall (now) explore it since it has not been scoured by me (so far). (55) Having saluted the (eight) Vasus (a class of gods), the (eleven) Rudras as well as the (twelve) Ādityas (sons of Aditi), the two Aświs (the twin-born physicians of gods) as also the (forty-nine) wind-gods, I shall proceed (to ransack the Aśoka garden), and (thereby) intensify the grief of the ogres (56) Again, having conquered the ogres, I shall hand over the god-like Sitā, the delight of Ikṣvāku's race, to Śrī Rāma (even) as success is conferred on an ascetic (by a goddess pleased with his austerities)" (57)

स मुहूर्तमिव ध्यात्वा चिन्ताविग्रथितेन्द्रियः । उदतिष्ठन्महाबाहुर्हनुमान् मारुतात्मजः ॥ ५८ ॥
 नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
 नमोऽस्तु रुद्रेन्द्रयमानिलेम्ब्यो नमोऽस्तु चन्द्राग्निमरुद्रगोभ्यः ॥ ५९ ॥
 स तेभ्यस्तु नमस्कृत्वा शुभीवाय च मारुतिः । दिशः सर्वाः समालोक्य सोऽशोकवनिका प्रति ॥ ६० ॥
 स गत्वा मनसा पूर्वमशोकवनिका शुभाम् । उत्तर चिन्तयामास वानरो मारुतात्मजः ॥ ६१ ॥

Having reflected awhile as it were, celebrated Hanumān, that mighty-armed son of the wind-god, whose senses had been enfeebled through anxiety, got up (and said) (58) "Hail to Śrī Rāma accompanied by Lakṣmana, as well as to that godlike lady an offspring of King Janaka ! Salutations to Rudra

(the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god (my father) and hail to the moon-god, the god of fire and the (forty-nine) wind-gods !" (59) Having paid reverence to the aforesaid as well as to Sugriva (his master), and surveying all the

quarters, Hanumān, that son of the wind-god, for his part (mentally) proceeded towards the Aśoka grove (60) Having mentally reached the

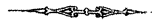
splendid Aśoka grove in the first instance, the monkey, Hanumān (an offspring of the wind-god) envisaged the future (as follows) — (61)

ध्रुव तु रक्षोवहुला भविष्यति वनाकुला । अशोकवनिका पुण्या सर्वसंस्कारसंस्कृता ॥ ६२ ॥
 रक्षिणश्चात्र विहिता नून रक्षन्ति पादपान् । भगवानपि विश्वात्मा नातिक्रोभ प्रवायति ॥ ६३ ॥
 सक्षितोऽय मयाऽऽत्मा च रामार्थे रावणस्य च । सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिणासिंहवह ॥ ६४ ॥
 ब्रह्मा स्वयम्भूर्गवान् देवाश्चैव तपस्विनः । सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत् ॥ ६५ ॥
 वरुण. पाशदस्तश्च सोमादित्यौ तथैव च । अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥ ६६ ॥
 सिद्धिं सर्वाणि भूतानि भूताना चैव यः प्रभुः । दास्यन्ति मम ये चान्येऽयदृष्टाः पथि गोचराः ॥ ६७ ॥
 तदुन्नस पाण्डुरदन्तमव्रणं शुचिसितं पद्मपलाशलोचनम् ।
 द्रक्ष्ये तदार्यावदन कदा न्वहं प्रसन्नताराभिपतुल्यवर्चसम् ॥ ६८ ॥
 क्षुद्रेण हीनेन नृशसमूर्तिना सुदारुणालकृततपेष्पारिणा ।
 बलाभिभूता ह्यबला तपस्विनी कथ तु मे दृष्टिपथेऽद्य सा भवेत् ॥ ६९ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः ॥ १३ ॥

"Surely the Aśoka grove must be guarded by many ogres and surrounded by forests, and must be sacred and also cultured with all cultivating processes (such as breaking up the ground and uprooting weeds). (62) Nay, the guards posted there undoubtedly protect the trees, so that the all-pervading and powerful wind too does not blow freely with unusual violence (63) In the interests of Śrī Rāma and also in order to avoid the gaze of Rāvana this body has been contracted by me, let all the gods along with hosts of Ṛsis (the seers of Vedic Mantras) for their part grant success to me in this undertaking (64) May the glorious self-born Brahmā (the creator) as well as (other) gods and ascetics, may, the god of fire and the wind-god and Indra (who is invoked by many), the wielder of the thunder-bolt, grant success to me ! (65)

Varuna (the god of water), who carries a noose in his hand, and even so the moon-god and the sun-god, and likewise the two high-souled Aświs and all the (forty-nine) wind-gods, all created beings as well as Lord Viṣnu, who is the Lord of (all) created beings, and also other gods who may fall on the way, whether seen or even unseen, will bestow success on me. (66-67) I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars) P (68) How on earth will that helpless and pitiable lady, over-powered with might by the mean and vile Rāvana of noxious form, who, though savage, assumes an ornamented form, fall within the range of my sight today P" (69)

Thus ends Canto Thirteen in the Sundarāhāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛsi and the oldest epic



चतुर्दशः सर्गः

Canto XIV

Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanuman enters the grove and, leaping from tree to tree in the course of his search for Sita, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sita might turn up on the bank of the stream to say her Sandhya prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs.

स मुहूर्तमिव ध्यात्वा मनसा रक्षाधिगम्य ताम् । अवाल्लतो महातेजाः प्राकार तस्य वेदमनः ॥ १ ॥
 स तु महदृष्टसर्वाङ्गः प्राकारस्थो महाकपिः । पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान् ॥ २ ॥
 सालनगीकान् भव्याश्च चम्पकाश्च सुपुष्पितान् । उद्दालकान् नागवृक्षाश्चूतान् कपिसुखानपि ॥ ३ ॥
 तथाऽऽम्रवणसम्पन्नोऽरुलताशतसमन्वितान् । ज्यामुक्त इव नाराचः पुच्छुवे वृक्षवाटिकाम् ॥ ४ ॥
 स प्रविश्य विचित्रा ता विहगैरभिनादिताम् । राजतैः काञ्चनैश्चैव पदपैः सर्वतो वृताम् ॥ ५ ॥
 विहगैर्मृगसघैश्च विचित्रा चित्रकाननाम् । उदितादित्यमकरा ददर्श हनुमान् बली ॥ ६ ॥
 वृता नानाविधैर्वृक्षैः पुष्पोपाफलोपगैः । कोकिलैर्मृगैश्च राजैश्च मत्तैर्नित्यनिषेविताम् ॥ ७ ॥
 प्रहृष्टमनुजा काले मृगपक्षिमदाकुलाम् । मत्तवर्हिणमवुष्ट नानाद्रिजगणायुताम् ॥ ८ ॥

Reflecting awhile (as to how he should reach the Aśoka grove) and reaching Sitā mentally, Hanumān (who was endowed with extraordinary energy) leapt from the defence wall of the palace on to the enclosure of the Aśoka grove (1) Stationed on the (said) enclosure, with all his limbs thrilled (with joy at the prospect of finding Sitā in the grove), that great monkey for his part found the various trees—viz, sal, Aśoka, Bhavya and Champaka, which were in full blossom, as well as Uddālaka, Nāgakesara and mango trees with their fruits crimson as the snout of a monkey,—surrounded with clumps of mango trees and intertwined with hundreds of climbers, and covered at the extremities with flowers, it being the beginning of spring (Nay)

like an arrow shot from a bow-string (by Śrī Rāma,), he leapt into the grove (2-4) Penetrating deep into it, the mighty Hanumān surveyed that marvellous grove, which was rendered noisy by birds, was surrounded on all sides with golden and silvery trees and looked variegated with birds and herds of deer, which consisted of lovely thickets and (with its reddish flowers) appeared (red) like the sun just risen, (nay) which was fringed with trees of various kinds laden with flowers and fruits, and was ever inhabited by cuckoos and king bees in heat, which filled men with delight at all times and overwhelmed deer and birds with heat and which was made noisy by peacocks in heat and was full of birds of every species. (5-8)

मार्गमागो वरारोहा राजपुत्रीमनिन्दिताम् । सुखप्रसुतान् विहगान् बोधयामास वानरः ॥ ९ ॥
 उत्सन्नदिर्दिजगणैः पक्षैर्वतैः समाहताः । अनेकवर्णा विविधा मुसुः पुण्यवृष्टयः ॥ १० ॥

पुष्पावकीर्णः द्युद्युभे हनुमान् मारुतात्मजः । अशोकवनिकायां पृथक् पुष्पकोटं गिरिम् ॥ ११ ॥
 दिशः सर्वाभिधानन्त बृक्षलण्डगतं कपिम् । दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ॥ १२ ॥
 वृक्षेभ्यः पतितैः पुष्पैरवकीर्णां पृथग्विधैः । राज वसुधा तत्र प्रमेदव विभूषिता ॥ १३ ॥
 तरस्विना ते तरवस्तरसा बहु कम्पिताः । कुमुमानि विचित्राणि सद्युः कपिना तदा ॥ १४ ॥
 निश्रुतपत्रगिखराः शीर्णपुष्पफल्द्रुमाः । निक्षिप्तवल्गभरणा धूर्ता इव पराजिताः ॥ १५ ॥
 हनुमता वेगवता कम्पितास्ते नगोत्तमाः । पुष्पपत्रफलान्याद्यु मुसुसुः फलाख्यिनः ॥ १६ ॥
 विहगसधैर्हानास्ते स्कन्धमात्राश्रया द्रुमाः । वसुधुरगमाः सर्वे मारुतेन विनिर्मुताः ॥ १७ ॥
 विधूतकेशी युवतिर्यथा मृदितवर्णका । निपीतद्युभदन्तोष्ठी नलैर्दन्तैश्च विश्वता ॥ १८ ॥
 तथा लाङ्गलहस्तैस्तु चरणाम्या च मर्दिता । तथैवाशोकवनिका प्रभग्नवनपादपा ॥ १९ ॥
 महालताना दामानि व्यधमत् तरसा कपिः । यथा प्रावृषि वेगेन भेषजालानि मारुतः ॥ २० ॥

While searching for that irreproachable princess of excellent limbs, the monkey woke the birds sweetly lying asleep. (9) Buffeted by flocks of birds with winds while moving on their wings, the trees (in the Aśoka grove) released showers of flowers of various kinds and various colours. (10) Covered with those flowers, Hanumān, sprung from the loins of the wind-god, looked charming like a mountain of flowers in the midst of the Aśoka grove (11) Beholding the monkey stationed in a cluster of trees after running in all directions, all living beings (in the Aśoka garden) thought that it was Spring (incarnate) (12) Strewn with flowers of various kinds fallen from the trees, the earth there shone like a young woman richly adorned (13) Shaken with violence in diverse ways by the impetuous monkey, the aforesaid trees shed blooms of diverse kinds at that time (14) With their tops shorn of leaves and their blossom and fruit fallen, the trees stood like

gamblers who, when they had staked (even) their raiment and ornaments (15) Shaken by the impetuous Hanumān, those excellent trees, adorned with fruit, speedily shed their blossom, leaves and fruit (16) Deserted by flocks of birds and depended upon by their boughs alone, all the trees, when violently shaken, became unworthy of being approached (17) Battered by the tail and hands as well as by the feet (of Hanumān) and with its trees shattered, the Aśoka grove looked exactly like a young woman whose locks have been thrown into disorder, whose Tilaka (sacred mark on the forehead) has been effaced, whose lips illumined by her bright teeth have been deprived of their colour (by being kissed again and again) and who has been dug into with nails and bitten with teeth. (18-19) The monkey in his impetuosity snapped the clusters of thick climbers (even) as the wind scatters masses of clouds in its onrush during the rains (20)

स तत्र मणिभूमिश्च राजतीश्च मनोरमाः । तथा काञ्चनभूमिश्च विचरन् दृष्ट्वा कपिः ॥ २१ ॥
 वापीश्च विविधाकारः पूर्णाः परमवारिणा । महाहैमिणिसोपानैरुपपन्नास्ततस्ततः ॥ २२ ॥
 मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः । काञ्चनैस्तु चमिश्चिन्नैस्तारजैरुपशोभिताः ॥ २३ ॥
 बुद्धपद्मोत्पलवनाश्चक्रवाकापशोभिताः । नल्पहस्तसद्युध्वा हससारसनादिताः ॥ २४ ॥
 दीर्घाभिर्द्रुमयुक्ताभिः सरिन्द्रिश्च समन्ततः । अमृतोपमतोयाभिः शिवभिश्चपसकृताः ॥ २५ ॥
 लताशतैरुत्थिताः सतानकुमुदावृताः । नानागुल्मावृत्तवनाः करवीरकृतान्तराः ॥ २६ ॥

Ranging in that grove, the monkey beheld soul-ravishing grounds paved with gems and plated with silver and gold (21) He also beheld at different places ponds of different shapes, which were full of excellent water and provided with costly steps of gems, which were distinguished by sands of pearls and corals and bottoms of crystals and were embellished with lovely golden trees growing on their margin, which contained beds of open lotuses and lilies, were adorned with Chakrawākas (red

geese), and resonant with the notes of Chātaka birds and were made noisy by swans and cranes, which were fed on all sides with broad and delightful streams containing nectar-like water and bordered by trees, which were screened by hundreds of creepers and covered with flowers of Santāna (a species of celestial wish-yielding trees), whose water was surrounded with shrubs of various kinds and which could be peeped into through Karavīra trees, which served as air-holes (22-26)

तोऽम्बुधरसकाश प्रवृद्धशिलर गिरिम् । विचित्रकूट कूटैश्च सर्वतः परिवारितम् ॥ २७ ॥
 शिलयुद्धैरवतत नानावृक्षसमावृतम् । ददर्श कपिशार्दूलो रम्य जगति पर्वतम् ॥ २८ ॥
 ददर्श च नगात् तस्मान्नदी निपतिता कपिः । अङ्कदिव समुत्पत्य प्रियस्य पतिता प्रियाम् ॥ २९ ॥
 जले निपतिताम्रैश्च पादपैरुपशोभिताम् । वार्यमाणामिव क्रुद्धा प्रमदां प्रियवन्दुभिः ॥ ३० ॥
 पुनरवृत्ततोया च ददर्श स महाकपिः । प्रसन्नामिव कान्तस्य कान्ता पुनरुपस्थिताम् ॥ ३१ ॥

Then Hanumān (a tiger among monkeys) sighted a mountain closely resembling a cloud (laden with moisture), with elevated and charming peaks and surrounded on all sides with (other) mountain-tops, which was dotted with caves and covered with trees of every species and was (reckoned as) a lovely mountain on earth (27-28) The monkey (further) beheld a stream fallen from that mountain like a beloved wife fallen (in rage) with a bound

from the lap of her loved one, and adorned with trees whose boughs had bent down to the level of water, and (thus) looking like an enraged young woman (leaving her loved one) being detained by her near and dear ones (29-30) Again the great monkey saw the stream of the river turned back (due to its being impeded in its course by the aforesaid boughs), showing as if the beloved wife had returned (duly) reconciled to her loved one (31)

तस्मादूरात् स पद्मिन्यो नानाद्विजगणायुताः । ददर्श कपिशार्दूलो हृन्मान् मारुतात्मजः ॥ ३२ ॥
 कृत्रिमा दीर्घिका चापि पूर्णा शीतेन वारिणा । मणिप्रवरसोपाना सुक्तासिक्तशोभिताम् ॥ ३३ ॥
 विविचैर्भृगुसपैश्च विचित्रा चित्रकाननाम् । प्रासादैः सुमहद्विश्च निर्मितैर्विश्वकर्माणा ॥ ३४ ॥
 काननैः कृत्रिमैश्चापि सर्वतः समलङ्कृताम् । ये केचित् पादपास्तत्र पुष्पोपगण्डोपगाः ॥ ३५ ॥
 उच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः । लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम् ॥ ३६ ॥
 काञ्चनां शिशापमेका ददर्श स महाकपिः । वृता हेममयीभिस्तु वेदिकाभिः समन्ततः ॥ ३७ ॥
 सोऽपश्यद् भूमिभागाश्च नगप्रलवणानि च । सुवर्णवृक्षानपरान् ददर्श शिखिसनिभान् ॥ ३८ ॥
 तेया द्रुमाणा प्रभया मेरोरिव महाकपिः । अमन्यत तदा वीरः काञ्चनोऽस्मीति सर्वतः ॥ ३९ ॥
 तान् काञ्चनान् वृक्षगणान् मारुतेन प्रकम्पितान् । किङ्किणीशतनिर्घोषान् दृष्ट्वा विस्सयमागमत् ॥ ४० ॥
 सुपुष्पिताग्रान् रुचिरास्तरुणाङ्कुरपल्लवान् ।

Not far from that mountain, the aforesaid Hanumān, an offspring

of the wind-god and a tiger among monkeys, sighted lotus-ponds crowded

with birds of every species. (32) Nay, he also beheld an artificial oblong pond full of cool water, provided with steps made of excellent gems and enriched with sands in the form of pearls, nay, which looked charming with various herds of deer, was surrounded by manifold tuokets and lined with huge mansions constructed by Viśvakarmā (the architect of gods) and which was duly adorned on all sides with artificial woods Whatever trees there were were laden with flowers and fruit, were crowned with boughs which spread like an umbrella and were all provided (at their foot) with platforms having (smaller) golden platforms above That mighty monkey (then) sighted a singular golden Śīmśāpā (Aśoka) tree intertwined with

numerous clusters of climbers and clothed with abundant leaves, and actually surrounded on all sides by golden daises. (33—37) He (also) beheld stretches of (open) land and mountain springs as well as other golden trees resplendent as fire (38) Enveloped by the effulgence of those trees, which resembled the brilliance of Mount Meru (the golden mountain), the hero thought himself to be golden all round (39) Hanumān was wonderstruck to behold the aforesaid clusters of splendid golden trees with their crests in full blossom and bristling with young shoots and leaves,—trees which, when violently shaken by the wind, emitted a sound like the tinkling of hundreds of ornaments for the waist with tiny bells fastened to them

तामारुह्य महाविगः शिशयां पर्णसंवृताम् ॥ ४१ ॥
 इतो द्रक्ष्यामि वैदेही रामदर्शनखलसाम् । इतश्चेतश्च दुःखार्ता सम्पतन्ती यदृच्छया ॥ ४२ ॥
 अशोकवनिका चेत्य दृढ रम्या दुरात्मनः । चन्दनैश्चम्पकैश्चापि बकुलैश्च विभूषिता ॥ ४३ ॥
 इयं च नलिनी रम्या द्विजसन्निषेविता । इमा सा राजमहिषी नूनमेष्यति जानकी ॥ ४४ ॥
 सा रामा राजमहिषी राघवस्य प्रिया सती । वनसन्चारकुशल ध्रुवमेष्यति जानकी ॥ ४५ ॥
 अथवा नृगशावाश्री वनस्यास्य विचक्षणया । वनमेष्यति साग्नेह रामचिन्तासुकर्षिता ॥ ४६ ॥
 रामशोकामिसतता सा देवी वामलोचना । वनवासरता नित्यमेष्यते वनचारिणी ॥ ४७ ॥
 वनेचराणां सततं नूनं स्पृह्यते पुरा । रामस्य दयिता चार्या जनकस्य सुता सती ॥ ४८ ॥
 सध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी । नदी चेमा शुभजला सध्यायै वरवर्णिनी ॥ ४९ ॥
 तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा । शुभायाः पार्थिवेन्द्रस्य पत्नी रामस्य सम्मता ॥ ५० ॥
 यदि जीवति सा देवी ताराधिपनिभानना । आगमिष्यति सवश्यमिमा शीतजला नदीम् ॥ ५१ ॥
 एवं तु मत्वा हनुमान् महात्मा प्रतीक्षमाणो मनुजेन्द्रपत्नीम् ।
 अवेष्यमाणश्च ददर्श सर्वं सुपुष्पिते पर्णवने निलीनः ॥ ५२ ॥
 इयार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Climbing up that Śīmśāpā tree covered with leaves, Hanumān (who was full of great impetuosity) reflected as follows —“From this position I shall look out for Sitā (a princess of the Videha territory), who is sighing for Śrī Rāma's sight and who, stricken with sorrow, must be wandering aimlessly to and fro. (40-42) Nay, this Aśoka grove

of the evil-minded Rāvāna is highly delightful and is richly adorned with sandal-wood and Champaka,—as well as with Bakula trees (43) Here is a lovely lotus-pond, frequented by flocks of birds Queen Sitā (daughter of Janaka) will undoubtedly seek it (44) Bereft of Śrī Rāma, the aforesaid Queen Sitā (daughter of Janaka), ever beloved of Śrī

Rāma (a scion of Raghu), and accustomed to roaming in woods, will surely walk to this place (45) Or that fawn-eyed lady, who is conversant with the beauties of this forest, will seek this forest at this spot today, greatly emaciated as she is by the thought of Śrī Rāma (46) Sore stricken with grief on account of separation from Śrī Rāma, that fair-eyed lady, who is ever fond of dwelling in woods and is used to roving in forests, will turn up this side (47) Nay, the noble and virtuous daughter of Janaka, the beloved spouse of Śrī Rāma perpetually loved heretofore the denizens of the grove without doubt. (48) Intent on the devotions pertaining to the (morning and evening) twilights, the fair-complexioned daughter of Janaka,

who (ever) looks as though she were (only) sixteen years old, will surely seek this stream of translucent water for the sake of her (morning) ablutions and devotions. (49) Nay, this magnificent Aśoka grove is also worthy of that charming lady, who is the highly esteemed consort of Śrī Rāma, the king of the rulers of the earth (50) If that godlike lady, whose countenance resembles the moon (the suzerain lord of stars), is surviving, she will undoubtedly visit this stream of cool waters." (51) Pondering thus and expecting Sītā (the consort of a ruler of men), nay, looking all round (in search of her) while remaining concealed on that tree in full blossom and thick with leaves, the high-souled Hanumān surveyed the entire grove (52)

Thus ends Canto Fourteen in the Sundarākānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

पञ्चदशः सर्गः

Canto XV

Casting his eyes all round while remaining perched on the top of that Śimsāpā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age.

स वीक्षमाणस्तत्रस्यो	सर्गमाणश्च	मैथिलीम् ।	अवेक्षमाणश्च	महीं सर्वा	तामन्ववैक्षत ॥ १ ॥
सतानकलतामिश्र	पादपैरुपशोभिताम् ।	दिव्यगन्धरसोपेता	सर्वतः	समलकृताम् ॥ २ ॥	
ता स नन्दनसकाशा	मुगपक्षिभिरावृताम् ।	हर्म्यप्रासादसम्बाधा	कोकिलकुलनिःसनाम् ॥ ३ ॥		
काञ्चनोत्पलपद्माभिर्वीपीभिरुपगोभिताम्		बह्वासनकुयोपेता	बहुभूमिगहायुताम् ॥ ४ ॥		
सर्वर्तुकुसुमै	रम्यैः फलवद्भिश्च	पादपैः	पुष्पितानामशोकाना	श्रिया	सयौंद्यप्रभाम् ॥ ५ ॥
प्रदीप्तामिव	तत्रस्यो मासतिः	समुदैक्षत	निष्पत्रशाखा	विहगैः	क्रियमाणासिवासकृत् ॥ ६ ॥
विनिष्पतद्भिः	शतशश्चित्रैः	पुष्पावतसकैः	समूलपुष्परचितैरशोकैः	गोकनाशनैः ॥ ७ ॥	
पुष्पभारातिभारैश्च	सृष्टशद्भिरेव	मेदिनीम् ।	कर्णिकारैः	कुसुमितैः	किशुकैश्च सुपुष्पितैः ॥ ८ ॥
	स देशः	प्रभया	तेषा	प्रदीप्त	इव सर्वतः ।

Glaning all round while remaining perched on that tree, and surveying the ground (below) in quest of Sītā (the princess of Mithilā), Hanumān explored the entire Aśoka grove. (1) Seated there, Hanumān (son of the wind-god)

surveyed the Aśoka grove, which was adorned with trees intertwined with Santānaka climbers, and enriched with celestial odours and delicious substances, and had been decorated on all sides, and (as such) closely resembled the

Nandana grove (in paradise), which was full of animals and birds and crowded with mansions and palaces and resounded with the notes of cuckoos, which was graced with large oblong wells containing golden water-lilies, and lotuses furnished with numerous seats and carpets and provided with many-storeyed buildings, which was embellished with lovely trees flowering in every season and laden with fruit and which in virtue of the loveliness of Aśoka trees in blossom scattered the splendour of sunrise and looked inflamed as it were, and the boughs of whose trees were being repeatedly divested of their leaves

as it were by birds even as they flew away from them (and again perched on them) Adorned with wonderful Aśoka trees, which by virtue of their crest-like flowers falling down in hundreds appeared as though made of flowers from their very roots and dispelled (all) grief,—as well as with Karnikāra trees in blossom, which, bending (as they did) under the heavy weight of their clusters of flowers, seemed to touch the ground, and with Kimśuka trees in full blossom, that region was ablaze as it were on all sides with their brilliance

पुनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा ॥ ९ ॥
 विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः । शातकुम्भनिभाः केचित् केचिदग्निशिलप्रभाः ॥ १० ॥
 नीलाञ्जननिभाः केचित् तथागोकाः सहस्रशः । नन्दन विवृषोद्यान चित्र चैत्रयथ यथा ॥ ११ ॥
 अतिवृत्तमिवाचिन्त्य दिव्य रम्यश्रियायुतम् । द्वितीयमिव चाकाश पुष्पशोतिर्गणायुतम् ॥ १२ ॥
 पुष्परत्नशतैश्चित्र पञ्चम सागरं तथा । सर्वतुंपुष्पैर्निचित पादपैर्मधुगन्धिभिः ॥ १३ ॥
 नानानिनादैरुद्यानं रम्य मृगगणद्विजैः । अनेकगन्धप्रवह पुष्पगन्ध मनोहरम् ॥ १४ ॥
 शैलेन्द्रमिव गन्धाब्जं द्वितीय गन्धमादनम् ।

Numerous Punnāga and Saptaparna trees as also Champakas and Uddālakas in full blossom, whose roots had assumed great dimensions, were spreading their charm (in that grove) Aśoka trees stood (there) in thousands, some of which shone brightly as gold, others were resplendent as flames of fire, while still others were dark as collyrium. The (Aśoka) garden was delightful as the Nandana, the garden of gods, and lovely as the Chaitraratha grove (of Kubera), nay, far superior to the two aforesaid groves as it were, and was inconceivable, wonderful and invested with a charming splendour. Spangled with hosts of luminaries in the form of flowers, it

was a second firmament as it were, and enchanting like a fifth ocean (besides the four oceans bounding the earth according to the ancient geography) with hundreds of precious stones in the form of its flowers Hanumān (also) beheld a garden (forming part of the Aśoka grove), full of trees blooming in every season and diffusing a sweet fragrance, (nay) delightful on account of its herds of animals and birds,— which emitted cries of various kinds,— which scattered many odours and ravished the mind with its holy scents and which was like another Gaṇḍhamaḍana, the lord of mountains, rich in odours.

अशोकवनिकाया तु तस्या वानरपुंगवः ॥ १५ ॥
 स ददशविदूरस्थं चैत्यप्रासादमूर्षितम् । मध्ये स्तम्भसहस्रेण स्थित कैलासपाण्डुरम् ॥ १६ ॥
 प्रवालकृतसोपानं ततकाञ्चनवेदिकम् । मुष्णन्तमिव चक्षुषि श्रोतमानमिव श्रिया ॥ १७ ॥
 निर्मलं प्राशुभावत्वादुखिल्वन्तमिवाम्बरम् । ततो मन्दिनसवीता राक्षसीभिः समावृताम् ॥ १८ ॥
 उपवासकृत्वा दीनां निःश्वसन्ती पुनः पुनः । ददर्श शुक्लपक्षादौ चन्द्ररेखाविमालाम् ॥ १९ ॥

मन्दप्रख्यायमानेन	रूपेण	रुचिरप्रभाम् ।	पिनद्धा धूमजालेन शिखामिव विभावसोः ॥ २० ॥
पीतेनैकेन	सर्वीता	क्लिष्टेनोत्तमवाससा ।	सपङ्कामनलकारा विपवामिव पद्मिनीम् ॥ २१ ॥
पीडिता दुःखसतता	परिशीणा	तपस्विनीम् ।	ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम् ॥ २२ ॥
अश्रुपूर्णमुखी	दीना	कृशामनगनेन च ।	शोकध्यानपरा दीना नित्य दुःखपरायणाम् ॥ २३ ॥
मिर्यं जनमपश्यन्ती	पश्यन्ती	राक्षसीयाम् ।	स्वगणेन मृगी हीना श्वगणेनावृतामिव ॥ २४ ॥
नीलनारागामया	वेण्या	जवन	गतयैक्या नीलया नीरदापाये वनराज्या महीमिव ॥ २५ ॥
सुखाह्रां दुःखसतता		व्यसनानामकोविदाम् ।	ता विलोक्य विशालाक्षीमधिक मदिना कुशाम् ॥ २६ ॥
तर्क्यामास	सीतेति	कारणैरुपादिभिः ।	द्वियमाणा तदा तेन रक्षसा कामरूपिणा ॥ २७ ॥
	यथारूपा	हि दृष्टा	सा तथारूपेयमङ्गना ।

In the aforesaid Aśoka grove that bull among monkeys saw situated at a short distance a lofty temple, which was supported in the centre on a thousand pillars and was free from impurities and white as Mount Kailāsa, which shone brightly due to its splendour and blinded the eyes as it were, and appeared by virtue of its eminence to scrape the heavens, and which was provided with steps made of coral and platforms of refined gold. Then he caught sight of a woman who was surrounded by ogresses, was emaciated through fasting and looked miserable, who was sighing again and again and was immaculate like the disc of the moon at the beginning of a bright fortnight, who was casting a delightful splendour with her form which could (only) be indistinctly recognized, who being clad in a soiled raiment looked like a flame enveloped in smoke, who was clad in a single yellow worn-out excellent cloth and, being smeared with dust and divested of (all) decoration, looked like a muddy lotus-pond devoid of lotuses, who, being oppressed, tormented with agony, wasted and reduced to a pitiable

condition, looked like the constellation Rohini pressed by the planet Mars, who wore a wretched appearance, her face bathed in tears, and was worn out through abstinence from food, was given over to grief and anxiety, felt exhausted and was ever plunged in sorrow, who, being unable to see her beloved ones and able to behold ogresses (alone), appeared like a she-doe disunited from her herd and surrounded by a pack of hounds and who, with a single braid looking like a black serpent and reaching up to her hinder part, looked like the earth with a dark-green row of trees at the end of the monsoon (when the clouds have disappeared) (2-25). Beholding that large-eyed woman, who looked very untidy and emaciated, who had never known calamities (before) and who, though deserving of comforts, was stricken with sorrow, Hanumān guessed her to be Sitā on convolving grounds (He said to himself) "This lady is precisely endowed with the same form in which that woman was seen (by us) being borne away (over Mount Rāyamūka) the other day by that ogre able to change his form at will "

पूर्वचन्द्राननां	सुभ्रू	चारवृत्तपयोधराम् ॥ २८ ॥
कुर्वती प्रमया देवी	सर्वा	विततिमिरा दिशः ।
सीता पद्मपलाशाक्षी	मन्मथस्य	रतिं यथा ।
भूमौ सुतनुमासीना	नियतामिव	तापसीम् ।
शोकजालेन महता	विततेन	न राजतीम् ।
ता स्मृतीमिव	सदिग्धामुद्दि	निपतितामिव ।
		विहतामिव च श्रद्धामाशा प्रतिहतामिव ॥ ३३ ॥

ता नीलकण्ठी विम्बोष्ठी सुमध्या सुप्रतिष्ठिताम् ॥ २९ ॥
 इष्टा सर्वस्य जगतः पूर्णचन्द्रप्रभामिव ॥ ३० ॥
 निःश्वासबहुला भीरु सुजगेन्द्रबधूमिव ॥ ३१ ॥
 ससक्ता धूमजालेन शिखामिव विभावसोः ॥ ३२ ॥
 विहतामिव च श्रद्धामाशा प्रतिहतामिव ॥ ३३ ॥

सोपसर्गा यथा सिद्धिं बुद्धिं सकलुषामिव । अश्रूतेनापवादेन कीर्तिं निपतितामिव ॥ ३४ ॥
 रामोपरोधव्यथिता रक्षोगणनिपीडिताम् । अवला मृगगावाक्षी वीक्षमाणा ततस्ततः ॥ ३५ ॥
 वाष्पाश्रुपरिपूर्णेन कृष्णवक्राक्षिपक्षमाणा । वदनेनाप्रसन्नेन निःश्वसन्तो पुनः पुनः ॥ ३६ ॥
 मलयङ्कशरा दीना मण्डनार्हामण्डिताम् । प्रभा नक्षत्रराजस्य कालमेवैरिवावृताम् ॥ ३७ ॥
 तस्य सदिदिहे बुद्धिस्तथा सीता निरीक्ष्य च । आम्नायानामयोगेन विद्या प्रशिक्षिलामिव ॥ ३८ ॥
 दुःखेन बुबुधे सीता हनुमाननलकृताम् । सस्कारेण यथा हीना वाचमर्थान्तरं गताम् ॥ ३९ ॥

Gazing on that godlike lady, Sītā, of comely form, whose countenance resembled the full moon, who had shapely eyebrows and graceful rounded breasts and who was dispelling the darkness of all the (four) quarters by her radiance, whose neck presented a bluish appearance (due to her wearing ornaments of sapphire which cast a bluish splendour about them), whose lips were (ruddy) like the (ripe) Bimba fruit, who had a slender waist and well-disposed limbs, whose eyes resembled the petals of a lotus, who compared with Rati, the consort of Love, was beloved of the whole world even as the light of a full moon, who was seated on the (bare) ground like an ascetic woman leading an austere life and who, though timid (by nature), was hissing frequently like the consort of the lord of serpents, who being enmeshed in a mighty and extensive cobweb of grief, ceased to shine like a flame intertwined with smoke, who resembled a Smṛti text of doubtful meaning, a treasure that has been cast away, faith that has been shattered, a

hope which has been frustrated, perfection impeded by obstacles, understanding clouded by passion or reputation marred by false scandal who was tormented by obstruction caused in the service of Śrī Rāma and oppressed by (the presence of) ogres, whose eyes resembled those of a fawn and who was looking all round in her helplessness, who with her cheerless countenance bathed in tears and with her eyes distinguished by dark and oblique lashes was sighing again and again, who had put on a thick coat of dirt (on her person due to want of toilet and bath), felt distressed and was undecorated though deserving of (every) decoration and looked like the radiance of the moon (the king of stars) obscured by dark clouds and who had grown very thin like knowledge obscured for want of uninterrupted study, the mind of Hanumān got puzzled (26-38) With difficulty did Hanumān recognize Sītā, who was unadorned, even as one is able to decipher with difficulty a text which being devoid of purity (of expression) has undergone a change of meaning (39)

ता समीक्ष्य विगालक्ष्णां राजपुत्रीमनिन्दिताम् । तर्कयामास सीतेति कारणैरुपपादयन् ॥ ४० ॥
 वैदेह्या यानि चाङ्गेषु तदा रामोऽन्वकीर्तयत् । तान्याभरणजालानि गात्रशोभीन्वल्लयत् ॥ ४१ ॥
 सुकृतौ कर्णवैद्यौ च श्वद्यूौ च मुमस्थितौ । मणिविद्रुमचित्राणि हस्तेष्वभरणानि च ॥ ४२ ॥
 श्यामानि चिरयुक्तवात् तथा सस्थानवन्ति च । तान्येवैतानि मन्येऽहं यानि रामोऽन्वकीर्तयत् ॥ ४३ ॥
 तत्र यान्यवहीनानि तान्यहं नोपलक्षये । यान्यस्या नावहीनानि तानीमानि न शन्यः ॥ ४४ ॥
 पीत कनकपट्टाभ खस्त तद्वसनं शुभम् । उत्तरीय नगासक्तं तदा दृष्टं झ्रुवंगमैः ॥ ४५ ॥
 भूपणानि च मुखयानि दृष्टानि धरणीतले । अनयैवापविद्धानि खनवन्ति महान्ति च ॥ ४६ ॥
 इदं चिरग्रहीतत्वाद् वसनं क्लिष्टवत्तरम् । तथाप्यनूतं तद्वर्णं तथा श्रीमद्यथेतरत् ॥ ४७ ॥
 इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया । प्रणष्टापि सती यस्य मनसो न प्रणश्यति ॥ ४८ ॥
 इयं सा यत्कृते रामश्चतुर्भिरिह तप्यते । काश्यपेनानृशंसेन शोभेन मदनेन च ॥ ४९ ॥

स्त्री प्रगच्छति कारुण्यादाश्रितेत्यावृशस्यतः । पत्नी नष्टेति शोकेन प्रियेति मद्नेन च ॥ ५० ॥
 अस्या देव्या यथा रूपमङ्गप्रत्यङ्गसोद्यवम् । रामस्य च यथा रूपं तस्येयमसितेक्षणम् ॥ ५१ ॥
 अस्या देव्या मनस्तस्मिन्तस्य चास्या प्रतिष्ठितम् । तेनेय स च धर्मात्मा मुहूर्त्तमपि जीवति ॥ ५२ ॥
 दुष्कर कृतवान् रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देहं न शोकेनावसीदति ॥ ५३ ॥
 एवं सीता तथा दृष्ट्वा हृष्टः पवनसम्भवः । जगाम मनसा रामं प्रशशस च तं प्रभुम् ॥ ५४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये मुन्दरकाण्डे पञ्चदश सर्ग ॥ १५ ॥

Observing that large-eyed and irreproachable princess, Hanumān concluded her to be Sitā, establishing her identity on the following grounds (40) He perceived the same ornaments casting their charm on her limbs as Śrī Rāma had mentioned at the time of his (Hanumān's) leaving Kiskindhā as existing on the person of Sitā (a princess of the Videha territory) (41) (He said to himself) " I find (on her person) a pair of skillfully-shaped earrings and also a pair of well-fitting Śwadamstras (another ornament for the ears), as well as ornaments on the limbs of her hands, set with gems and coral (42) Though darkened (due to their not having been brushed for a long time and also due to their contact with her untidy person), they are of the same shape I (therefore) believe them to be the same of which Śrī Rāma spoke (at the time) (43) I don't find (on her person) those which had dropped (on the Rṣyamūka mountain) No doubt the existing ornaments are the same which did not drop from her person (44) That shining yellow upper garment, which looked like a sheet of gold (due to its texture of gold) and which, when dropped, was seen by the monkeys caught in a tree at that time, as also the principal ornaments found lying on the earth's surface, which were valuable and made a tinkling sound, were dropped by her alone (45-46) Although the existing garment (on her person) is exceed-

ingly worn, having been used (by her) for a long time, its colour is yet unfaded and the piece is as bright as the other one (47) She is (no other than) the beloved and virtuous spouse of Śrī Rāma with golden limbs, who though out of his sight has not disappeared from his mind (48) Here is the one for whom Śrī Rāma is suffering torment through the following four, *viz.*, pity, tenderness, grief and love—through pity for a (helpless) woman (deserving protection) having disappeared, through tenderness for one who was dependent on him, through grief at the thought of his (own) spouse having been lost and through love for one who was beloved of him (49-50) The comeliness of Śrī Rāma and the elegance of each of his major and minor limbs are analogous to those of this godlike lady and the comeliness of this lady is similar to that of Śrī Rāma, hence this dark-eyed woman must be his (consort) (51) The mind of this godlike lady is set on him, while his mind is set on her For this reason (alone) does she as also that pious-minded soul survive even for a short while (52) Lord Śrī Rāma has done what was hard to accomplish (for him) in that he has been able to preserve his life even though disunited from her and does not perish through grief " (53) Delighted in this way to behold Sitā as mentioned above, Hanumān (sprung from the loins of the wind-god) sought (the presence of) Śrī Rāma with his mind and admired the aforesaid lord (54)

Thus ends Canto Fifteen of the *Sundarakāṇḍa* in the glorious *Rāmāyana* of Vālmīki, the work of a *Rṣi* and the oldest epic



पोडशः सर्गः

Canto XVI

Admiring the virtue and propitious bodily marks etc. of Sītā,
Hanumān grieves at the thought of that lady, for whose
sake Khara, Virāḍha and other ogres were killed,
having been reduced to such a sad plight.

प्रशस्य तु प्रशस्तव्या सीता ता हरिपुगवः । गुणाभिराम राम च पुनश्चिन्तापरोऽभवत् ॥ १ ॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्षाकुलेक्षणः । सीतामाश्रित्य तेजस्वी हनुमान् विललाप ह ॥ २ ॥
मान्या गुरुचिनीतस्य लक्ष्मणस्य गुरुप्रिया । यदि सीता हि दुःखार्ता कालो हि दुरतिक्रमः ॥ ३ ॥
रामस्य व्यवसायज्ञ लक्ष्मणस्य च धीमतः । नात्यर्थं क्षुभ्यते देवी गङ्गैव जलदगमे ॥ ४ ॥
तुल्यशीलवयोवृत्ता तुल्याभिजनलक्षणाम् । राषवोऽर्हति वैदेहीं त चेयमसितेक्षणा ॥ ५ ॥
ता दृष्ट्वा नवहेमामा लोककान्तामिव श्रियम् । जगाम मनसा राम वचन चेदमब्रवीत् ॥ ६ ॥

Having admired the aforesaid Sītā, who was worth admiring, as well as Śrī Rāma, who was pleasing by virtue of his excellences, Hanumān for his part became absorbed in thought once more. (1) Reflecting awhile, the celebrated and glorious Hanumān, whose eyes got bedimmed with tears, started lamenting as follows about Sītā—(2) "If even Sītā, who deserves (all) honour and is the beloved consort of Śrī Rāma, the eldest brother of Lakṣmana, who had been instructed (in good morals) by his elders, is stricken with sorrow, indeed it is difficult to withstand the force of destiny (3) Conscious (as she is) of the prowess of Śrī Rāma as well as of the sagacious Lakṣmana, the godlike lady

does not feel much agitated any more than the holy Ganga at the approach of the monsoon. (4) Śrī Rāma (a son of Raghu) is worthy of Sītā (a princess of the Videha territory), whose character, age and conduct are well-matched with his and whose pedigree and bodily marks (too) are on a par with his, and this dark-eyed lady too is worthy of Śrī Rāma " (5) Perceiving the aforesaid lady, who looked (quite) young and shone like gold and who resembled Lakṣmī (the goddess of fortune), coveted by the (whole) world, Hanumān sought (the presence of Śrī Rāma) with his mind and said (to himself as follows)— (6)

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः । रावणप्रतिमो वीर्ये कवन्धश्च निपातितः ॥ ७ ॥
विराधश्च हतः सख्ये राधसो भीमविक्रमः । वने रामेण विक्रम्य महेंद्रेणैव शम्बरः ॥ ८ ॥
चतुर्दश सहस्राणि रक्षसा भीमकर्मणाम् । निहतानि जनस्थाने शरैरग्निशिलोपमैः ॥ ९ ॥
खरश्च निहतः सख्ये त्रिशिराश्च निपातितः । दूषणश्च महतेजा रामेण विदितात्मना ॥ १० ॥
ऐश्वर्यं वानराणां च दुर्लभं वाल्पिपलितम् । अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकविश्रुतः ॥ ११ ॥
सागरश्च मयाऽऽकान्तः श्रीमान् नदनदीपतिः । अस्या हेतोर्विशालाक्ष्याः पुरी चैव निरीक्षिता ॥ १२ ॥
यदि रामः समुद्रान्ता मेदिनी . परिवर्तयेत् । अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः ॥ १३ ॥
राज्यं वा त्रिपु लोकेषु सीता वा जनकालम्बा । त्रैलोक्यराज्यं सकलं सीतायां नाऽनुयात् कलाम् ॥ १४ ॥
इयं सा धर्मशीलस्य जनकस्य महात्मनः । सुता मैथिलराजस्य सीता भर्तृदृढव्रता ॥ १५ ॥

उत्थिता मेदिनीं भिन्वा क्षेत्रे हलमुखधते । पद्मरेणुनिभैः कीर्णा शुभैः केदारपारुभिः ॥ १६ ॥
 विकान्तस्यार्थशीलय्य सयुगेधनिवर्तिनः । स्तुपा दशरथस्यैवा व्येष्टा राजो यशस्विनी ॥ १७ ॥
 धर्मज्ञस्य कृत्स्नस्य रामस्य विदितात्मनः । इय सा दयिता भार्या राक्षसीवशमागता ॥ १८ ॥
 सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलकृता । अचिन्तयित्वा कथानि प्रविष्टा निर्जन वनम् ॥ १९ ॥

"For the sake of this large-eyed lady was killed Vāli, and Kabandha (as well), who was equal to Rāvana in valour, was disposed of (7) The ogre Virādha too of redoubtable prowess was got rid of in combat by Śrī Rāma by showing his valour even as the demon Śambara was killed by the mighty Indra, (8) Fourteen thousand ogres of terrible deeds were made short work of in Janasthāna by means of arrows resembling tongues of fire (9) Khara too was slain on the field of battle and so was Tmāsrā brought low as also Dūsana, endowed with extraordinary energy, by Śrī Rāma, who has realized the self (10) Nay, on account of her Sugriva, who is well known throughout the world, attained the lordship of monkeys, which was difficult to acquire, guarded as it was by Vāli (11) Nay, for the sake of this large-eyed lady has the mighty sea, the lord of rivers and streams, been crossed by me and this city (of Lankā) explored (12) If for her sake Śrī Rāma turned the earth bounded by the oceans upside down, or even the universe, it would be but

justifiable such is my belief (13) If sovereignty over (all) the three worlds, on the one hand and Sitā, daughter of King Janaka, on the other, were put on the scales, the integral sovereignty of the three worlds would not approach even a fraction of Sitā (14) She is (no other than) the celebrated Sitā, daughter of Janaka, the virtuous and high-souled king of Mithilā, unswerving in her vow of devotion to her lord (15) While a field was being furrowed with a ploughshare, she rose splitting open the earth, and covered with the dust of the field, which gleamed like pollen (16) She is the illustrious and seniormost daughter-in-law of the valiant King Daśaratha of noble disposition, who never turned his back on the field of battle (17) Fallen under the sway of ogresses, she is the beloved consort of Śrī Rāma, who knows what is right, is conscious of services rendered to him and is a knower of the Self (18) Completely renouncing all enjoyments and not minding hardships, she entered the lonely forest, overcome as she was by love for her husband (19)

सतृष्टा फलमूलेन भर्तृशुश्रूषणापरा । या परा भजते प्रीतिं वनेऽपि भवने यथा ॥ २० ॥
 सेय कनकवर्णाङ्गी नित्यं सुसितभाषिणी । सहते यातनमेतामनर्यानामभाषिणी ॥ २१ ॥
 इमा तु शीलसम्पन्ना द्रष्टुमिच्छति राघवः । रावणेन प्रमथिता प्रपामिव विपासितः ॥ २२ ॥
 अस्या नूनं पुनर्लोभाद् राघवः प्रीतिमेष्यति । राजा राज्यपरिभ्रष्टः पुनः प्राप्यैव मेदिनीम् ॥ २३ ॥
 कामभोगैः परित्यक्ता हीना बन्धुजनेन च । धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी ॥ २४ ॥
 नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान् । एकस्थदृष्ट्वा नूनं राममेवानुपश्यति ॥ २५ ॥
 भर्ता नाम पर नार्याः शोभन भूषणादपि । एषा हि रहिता तेन शोभनार्हं न शोभते ॥ २६ ॥
 दुष्कर्म कुरुते रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देहं न दुःखेनावसीदति ॥ २७ ॥
 इमामसितकेशान्ता शतपत्रनिभेषणाम् । सुखार्हा दुःखिता शाल्वा ममापि व्यथित मनः ॥ २८ ॥
 क्षितिक्षमा पुष्करसनिभेक्षणा या रक्षिता राघवल्क्ष्मणाभ्याम् ।
 सा राक्षसीभिर्विकृतेक्षणाभिः सरक्ष्यते सम्प्रति वृक्षमूले ॥ २९ ॥

हिमहतनल्लिनीव	नष्टशोभा	व्यसनपरम्परया	निपीड्यमाना ।
सहचररहितेव	चक्रवाकी	जनकसुता	कृपणा दशा प्रपन्ना ॥ ३० ॥
अस्या हि	पुष्पावनताग्रशाखाः	शोक इदं वै	जनयन्त्यशोकाः ।
हिमव्यपायेन	च	शीतरश्मिरभ्युत्थितो	नैकसहस्तरश्मिः ॥ ३१ ॥
इत्येवमर्थ	कपिरन्ववेश्य	संतिथमित्येव	तु जातबुद्धिः ।
सश्रित्य	तस्मिन्	निषसाद	वृक्षे बली हरीणामृषभस्तरस्वी ॥ ३२ ॥

इत्यापे श्रीमद्गामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः ॥ १६ ॥

"That very Sitā of golden limbs, ever given to speaking with a sweet smile and undeserving of woes,—who, contented as she was with fruit and roots (alone) and devoted to the service of her husband, experienced the same (degree of) supreme felicity in the forest as in her (own royal) abode,—is undergoing this suffering (here) ! (20-21) Like a thirsty man yearning to find a place where water is freely distributed to passers-by, Śrī Rāma (a scion of Raghu) for his part longs to see this lady rich in chastity, though tormented by Rāvana (22) Śrī Rāma (a scion of Raghu) will surely derive joy through recovery of her (even) as a king deprived of his throne on regaining the land (23) Deprived of all coveted enjoyments and bereft of her kinsfolk, she preserves her body, desirous as she is of meeting him (24) She neither sees the ogresses (around her) nor these trees laden with flowers and fruit. With her heart centred on one object (alone), she undoubtedly beholds Śrī Rāma alone all the time (25) Indeed the husband is the greatest adornment for a woman, greater (even) than an ornament. Hence, though deserving of decoration, she no longer looks charming, bereft as she is of her husband. (26) Lord Śrī Rāma is (really) doing

something Lord to accomplish in that he is preserving his body (even) though bereft of her, and does not faint through grief (27) My mind too is seized with anguish on finding this lady with dark long hanging hair and lotus-like eyes afflicted, though deserving of happiness (28) She, who is forbearing as the earth and whose eyes resemble a pair of lotuses and who was (once) protected by Śrī Rāma (a scion of Raghu) and Laksmāna, is now being strongly guarded at the foot of a tree by ogresses with deformed eyes (29) Deprived of her charms like a lotus plant blasted by frost, being sore oppressed (as she is) by a series of misfortunes, Sitā (Janaka's daughter) has been reduced to a pitiable plight like a female Chakrawāka (red goose) bereft of her mate (30) Indeed the Aśoka trees with the ends of their boughs bent under the weight of their blossom actually cause immense grief to her, while due to the close of winter (marked by the advent of spring) the moon (with its cool rays) has grown fierce like the myriad-rayed sun." (31) Duly considering his interest, the mighty Hanumān (the foremost of monkeys), who was full of impetuosity, and who for his part felt convinced that she was Sitā, remained firmly seated on that tree (32)

This ends Canto Sixteen in the Sundarāhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

सप्तदशः सर्गः

Canto XVII

His eyes filled with joy on beholding Sītā surrounded by
ogresses with hideous and deformed faces while the moon
was at the meridian, Hanuman mentally bows to Śrī
Rama and Lakṣmaṇa and remains hidden behind
the boughs of the Śimśāpa tree.

ततः कुमुदखण्डामो निर्मल निर्मलोदयः । प्रजगाम नभश्चन्द्रो हसो नीलमिवोदकम् ॥ १ ॥
साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभ । चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ २ ॥
स ददर्श ततः सीता पूर्णचन्दनिमाननाम् । शोकभारैरिव न्यस्ता भारैर्नावमिवाम्भसि ॥ ३ ॥
दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः । स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः ॥ ४ ॥
एकाक्षीमेककर्णा च कर्णप्रावरणां तथा । अकर्णा शङ्कुकर्णा च मस्तकोच्छ्वासनासिकाम् ॥ ५ ॥
अतिकायोत्समाङ्गी च तनुदीर्घशिरोधराम् । ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम् ॥ ६ ॥
लम्बकर्णललाटा च लम्बोदरपयोधराम् । लम्बोर्ध्वीं चिबुकोर्ध्वीं च लम्बास्या लम्बजानुकाम् ॥ ७ ॥
ह्रस्वा दीर्घा च कुब्जा च विकटा वामना तथा । कराला भुग्नवक्त्रा च पिङ्गाक्षी विकृतनानाम् ॥ ८ ॥

Then (at the end of the day) the moon, which looked like a cluster of water-lilies and had risen (quite) stainless, ascended the cloudless sky like a swan swimming through blue waters (1) Rendering aid to him as it were with its light (so as to enable him to see Sītā clearly), the moon, possessed of bright lustre, ministered to Hanumān with its cool rays (2) He thereupon beheld Sītā, whose face shone like the full moon and who was weighed down by the pressure of grief (even) as a boat sinking in water under heavy loads (3) While seeking (openly) to see Sītā (a princess of the Vidaha territory), the said Hanumān, sprung from the loins of the wind-god, beheld ogresses of terrible aspect sitting at a short distance (from her) (4) He found one (of them) single-eyed, another with a single ear, a third using

her (extensive) ears as a covering (for her body), (still) another without ears, another with dart-like ears, another with her nose for respiration on the forehead, another with her head disproportionately large, yet another with a thin long neck, another with her hair fallen off, (still) another hairless, another wearing her hair as a blanket (wrapped about her person), another with long ears and brow, another with a protruding belly and breasts, another with protruding lips, another with her lips hanging over the chin, another with a long face and still another with protruding knees, another stunted, yet another tall, another humpbacked, another with a crooked body, yet another a dwarf, another frightful, yet another with her face set awry, another with tawny eyes and yet another with a deformed face. (5-8)

विकृताः पिङ्गलाः कालीः क्रौधनाः कलहप्रियाः । कालायसमहाशुल्कटमुद्गरधारिणीः ॥ ९ ॥
चराहमृगशार्दूलमहिषाजशिवामुखाः । गजोद्ग्रह्यपादाक्ष निखातशिरसोऽपराः ॥ १० ॥
एकदस्तैकपादाश्च खरकर्ण्यक्षकर्णिकाः । गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तयापराः ॥ ११ ॥

अतिनासाश्च	काश्चिच्च	तिर्वदनासा	अनासिकाः ।	गजसनिभनासाश्च	ललाटोच्छ्वासनासिकाः ॥ १२ ॥
हस्तिपादा	महापादा	गोपादाः	पादचूल्बिकाः ।	अतिमात्रगिरोम्रीवा	अतिमात्रकुचोदरीः ॥ १३ ॥
अतिमात्रास्यनेत्राश्च		दीर्घजिह्वाननास्तथा		अजामुखीर्हस्तिमुखीर्गोमुखीः	सूकरीमुखीः ॥ १४ ॥
हयोष्ठरवक्त्राश्च		राक्षसीर्वैरदर्शनाः ।		श्लमुद्गरहस्ताश्च	क्रोधना. कलहप्रियाः ॥ १५ ॥
कराला	धूम्रकेशिन्यो	राक्षसीर्विकृताननाः ।		पिबन्ति सतत पान	सुरामाससदाप्रियाः ॥ १६ ॥
मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः				ता ददर्श	कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥ १७ ॥
स्कन्धवन्तमुपासीनाः	परिवार्य	वनस्पतिम् ।		तस्याभस्ताच्च	ता देवीं राजपुत्रीमनिन्दिताम् ॥ १८ ॥

Hanumān (the foremost of monkeys) saw ogresses who were deformed, those who were tawny, others who were dark (-complexioned), others who were irascible and fond of picking up a quarrel and wielded big darts, mallets and clubs of iron, some with heads like those of a boar, deer, tiger, buffalo, goat or fox, some with the feet of an elephant, camel or horse, and others with their heads sunk into their bosom (like Kabandha), some with a single hand and others with a single foot, some having ears of donkeys and others those of horses, some having the ears of a cow and others those of an elephant, and still others those of a lion, some having abnormally long noses and others having crooked noses, and yet others having no nose (at all), some having noses like the proboscis of an elephant and others having noses for respiration fixed in their foreheads, some having the feet of elephants and others those

of kine, some having enormous feet and others having a tuft of hair growing on their feet, some having abnormally large heads and necks and others having exceptionally large breasts and bellies, some having unusually large mouths and eyes, some having long tongues in their mouths, (also) ogresses of terrible aspect having the heads of goats, elephants, cows or boars, horses, camels or donkeys, some carrying pikes and clubs in their hands, frightful ogresses who were irascible and fond of picking up quarrels, had smoke-coloured hair and deformed faces, who constantly drank wine and were ever fond of drink and meat, who lived on meat and blood and had their bodies smeared with meat and blood and whose (very) sight made one's hair stand on end and who were seated close to and round about that tree of beautiful trunk and boughs, and at the foot (of the same tree) he beheld that irreproachable and godlike princess (9-18)

लक्ष्यामास	लक्ष्मीवान्	ह्रूमाञ्जनकामञ्जाम् ।	निध्रभा	शोकसतता	मलसकुलमूर्धञाम् ॥ १९ ॥
श्रीगणपुण्या	च्युता	भूमौ	तारा	निपतितामिव	चारित्रव्यपदेशाब्द्या
भूपणैरुत्तमैर्हीना		भर्तृवात्सल्यभूषिताम् ।	राक्षसाधिपसरुद्धा	बन्धुमिश्र	विनाकृताम् ॥ २१ ॥
वियूथा	सिंहसरुद्धा	बद्धा	गजवधूमिव	चन्द्ररेखा	पयोदान्ते
क्लिष्टरूपामसस्पर्शादयुक्तामिव		बल्लक्रीम् ।	स ता	भर्तृहिते	युक्तामयुक्ता
अशोकवनिकामध्वे		शोकसागरमाच्छ्रुताम् ।	ताभिः	परिवृता	तत्र सप्रहामिव
	ददर्श	हनुमांस्तत्र		लतामकुसुमामिव	।

The graceful Hanumān found Sitā (Janaka's daughter), who was shorn of lustre like a meteor fallen on the earth, its merits exhausted, was sore stricken

with grief, her looks thick with dirt, and rich in fame for her (lofty) character, though deprived of the sight of her lord, who, though bereft of her excellent

jewels, was (none the less) adorned with the affection of her husband, (nay) who, having been detained by Rāvana (the suzerain lord of ogres) and (as such) disunited from her relations, resembled a female elephant separated from its herd, detained by a lion and tied with a cord of affection for her own herd, or the disc of the moon obscured by autumnal clouds at the end of the monsoon, who, through lack of contact with her husband had got faded in appearance like an unplucked vina and was reduced to a

state not merited by her, (nay) who was devoted to the good of her husband and had fallen under the sway of ogres though not deserving it, who, though living in the midst of the Aśoka grove (consisting of trees which are supposed by their name to rid all who live in their midst of all grief), was (none the less) plunged in grief and was surrounded there by ogresses (even) like the star Rohini fallen under the sway of some unpropitious planet. Hanumān found her there like a creeper divested of its blooms

सा मलेन च दिग्धाङ्गी वपुषा चाप्यलङ्कृता । मृगाली पङ्कदिग्धेव विभाति च न भाति च ॥ २५ ॥
 मलिनेन तु वक्ष्णेण परिक्लिष्टेन भामिनीम् । सवृता मृगणावार्धौ ददर्श हनुमान् कपिः ॥ २६ ॥
 ता देवीं दीनवदनमदीना ममृतैजसा । रक्षिता स्वेन शीलेन सीतामसितलोचनाम् ॥ २७ ॥
 ता दृष्ट्वा हनुमान् सीता मृगशावनिभेषणाम् । मृगकन्यामिव व्रस्ता बोध्रमाणा ममन्ततः ॥ २८ ॥
 दहन्तीमिव निःश्वसैर्बुध्नान् पल्लवधारिणः । सघातमिव शोकाना दुःखस्योर्मिनिवोत्थिताम् ॥ २९ ॥
 ता धामा सुविभक्ताङ्गीं विनाभरणशोभिनीम् । प्रहर्षमनुल लेभे मारुतिः प्रेक्ष्यमैथिलीम् ॥ ३० ॥
 हर्षजानि च सोऽश्रूणि ता दृष्ट्वा मदिरक्षणाम् । मुमोच हनुमास्तत्र नमश्चक्रे च राववम् ॥ ३१ ॥
 नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यवान् । सीतादर्शनसदृष्टो हनुमान् सवृतोऽभवत् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तदश सर्ग ॥ १७ ॥

Nay, graced with her body (which was clothed with a natural charm, even though unadorned), even though her limbs were stained with dirt, she looked charming as well as without charm like a lotus-fibre stained with mud (19-26) The monkey, Hanumān, saw the dark-eyed young godlike belle, Sitā, with eyes like a fawn's and actually covered with a soiled and tattered cloth, wretched in appearance, though undepressed (in spirit), her confidence being restored by (the thought of) her husband's glory, and protected by her own virtue (26-27) Hanumān, son of the wind-god, derived immense and excessive joy on beholding the celebrated Sitā, that princess of Mithilā, who was lovely to look at, whose eyes resembled

those of a fawn and who was looking all round (timidly) like a frightened fawn, who was burning as it were with her sighs the trees bearing leaves, (nay) who was a personification of griefs as it were and resembled a towering wave of sorrow, who was emaciated and had well-proportioned limbs and who looked charming (even) without ornaments (28-30) Hanumān shed tears born of joy on beholding that lady with maddening eyes and saluted Śrī Rāma (a scion of Raghu) on that (happy) occasion (31) Having bowed down to Śrī Rāma and Lakṣmaṇa, the powerful Hanumān, who was overjoyed at the sight of Sitā, then went into hiding (once more behind the boughs) (32)

Thus ends Canto Seventeen in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rss and the oldest epic

अष्टादशः सर्गः

Canto XVIII

Perceiving Ravana surrounded by hundreds of young women and approaching Sita towards the close of night, swayed by passion as he was, Hanuman, who was perched on the top of the Śimśapā tree, silently comes down in order to scan the figure of Ravana and hides himself under the boughs in order to avoid observation.

तथा विप्रेक्षमाणस्य वन पुष्पितपादपम् । विचिन्वतश्च वैदेहीं किञ्चिच्छेपा निगामवत् ॥ १ ॥	
पङ्कजवेदविदुषा ऋतुप्रवरयाजिनाम् । शुश्राव ब्रह्मवोपान् स विरात्रे ब्रह्मरक्षसाम् ॥ २ ॥	
अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः । प्राबोध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ३ ॥	
विबुध्य तु महाभागो राक्षसेन्द्रः प्रतापवान् । स्रस्तमात्याम्बरधरो वैदेहीमन्वचिन्तयत् ॥ ४ ॥	
सृशं नियुक्तस्तस्या च मदनेन मदोत्कटः । न तु तं राक्षसः काम शशाकामनि गृहितुम् ॥ ५ ॥	
स सर्वाभरणैर्बुक्तो विभ्रञ्छिद्यमनुत्तमाम् । ता नगैर्विविधैर्जुष्टा सर्वपुष्पफलोपरैः ॥ ६ ॥	
वृता पुष्करिणीमिश्र नानापुष्पोपशोभिताम् । सदा मत्सैश्च विहगैर्विचित्रा परमाद्भुतैः ॥ ७ ॥	
ईहामृगैश्च विविधैर्भृता दृष्टिमनोहरैः । वीथीः सम्प्रक्षमाणश्च मणिकाञ्चनतोरणाम् ॥ ८ ॥	
नानामृगगणकाकर्ण फलैः प्रपतितैर्भृताम् । अशोकवनिकामेव प्राविशत् सततद्रुमाम् ॥ ९ ॥	

While Hanumān was thus keenly observing the grove with its trees in blossom and looking for an opportunity to see more closely Sitā (a princess of the Videha territory), the night was well-nigh spent (1) Towards the close of the night he heard the chanting of the Vedas in the dwellings of Brahman ogres well-versed in the Vedas including the six auxiliary sciences (viz , grammar, prosody, etymology, phonetics, astronomy and the science of rituals) and conducting big sacrifices (2) Presently the mighty-armed Rāvana (the ten-headed monster), who was endowed with extraordinary strength, was awakened by means of musical instruments played upon on festive occasions as well as by means of praises ravishing the ears and mind (3) Waking up, the glorious Rāvana (the ruler of ogres) for his part, who was highly blessed and whose garlands and raiment were in disarray,

thought of Sitā (a princess of the Videha territory) (4) Nay, irresistibly drawn towards her by passion, the ogre, who was intoxicated with drink, could not, however, suppress that passion in his mind (5) Adorned with every kind of ornament and wearing an unsurpassed splendour, nay, duly observing the avenues (leading to the Aśoka grove), he deeply penetrated into the Aśoka grove itself, which was adorned with trees of all species bearing all kinds of flowers and fruit, and was surrounded by lotus-pools, (nay) which was graced with various flowers and rendered picturesque by most wonderful birds ever in heat, which was crowded with artificial deer ravishing the eyes and mind, which was decorated with archways of gold and gems, was filled with herds of deer of every species and carpeted with the fruit fallen from above and was ever full of trees, (6-9)

अङ्गनाः	शतमात्रं तु तं ब्रजन्तमनुब्रजन् ।	महेन्द्रमिव पौलस्त्यं	देवगन्धर्वयोषितः ॥ १० ॥
दीपिकाः	काञ्चनीः काञ्चिज्यगुस्तत्र योषिताः ।	वालम्ब्यजनहस्ताश्च	तालवृत्तानि चापराः ॥ ११ ॥
काञ्चनैदचैव	भृङ्गारैर्जैह्वुः सलिलमग्रतः ।	मण्डलया वृसीदचैव	गृह्यान्त्याः पृथतो ययुः ॥ १२ ॥
काचिद् रत्नमया	पार्श्वी पूर्णा पानस्यं	भ्राजतीम् दक्षिणा	दक्षिणेनैव तदा जग्राह पाणिना ॥ १३ ॥
राजहंसप्रतीकाश	छत्रं पूर्णशशिप्रभम् ।	सौवर्णदण्डमपरा	गृहीत्वा पृथतो ययौ ॥ १४ ॥
निद्रामदपरीताश्वो	रावणस्योत्तमस्त्रियः ।	अनुजगमुः पतिं वीरं	घनं विद्युल्लता इव ॥ १५ ॥
व्याविद्धहारकेयूराः	समामृदितवर्णिकाः ।	समागलितकेशान्ताः	सस्वेदवदनास्ताथा ॥ १६ ॥
घूर्णन्त्यो मदशेषेण	निद्रया च शुभाननाः ।	स्वेदक्लिष्टाङ्गकुसुमाः	समाह्याकुलमूर्धजाः ॥ १७ ॥
प्रयान्त नैर्ऋतपति	नार्यो मदिरलोचनाः ।	बहुमानाच्च कामाच्च	प्रियमार्यास्तामन्वयुः ॥ १८ ॥
स च कामपराधीनः	पतिस्तासा महाबलः ।	सीतासक्तमना मन्दो	मन्दाङ्घ्रितवर्तिर्बभौ ॥ १९ ॥

Only a hundred belles for their part followed that grandson of Pulastya as he walked (to the Aśoka grove), (even) as celestial and Gandharva women follow the mighty Indra wherever he goes (10) Some women among them bore torches with gold handles, others carried chowries in their hands, while still others bore fans of palmyra leaves (11) Some carried water in golden ewers ahead, while others followed in the rear taking cushions with circular ends (12) Some compliant woman held in her right hand alone on that occasion a shining pitcher made of jewels and filled with wine (13) Yet another followed in the rear taking a canopy resembling a swan and shining brightly like the full moon, with a handle of gold (14) Their eyes overcome with sleep and intoxication, the excellent consorts of Rāvana followed their valiant lord as flashes of lightning following a cloud (15)

Their necklaces and armlets got slightly displaced, their coat of sandal-paste got effaced, their looks got dishevelled and their faces got moistened with sweat (16) Those women with lovely faces were staggering under the surviving trace of intoxication and sleep The flowers on their person had got shrivelled by perspiration and their looks shook along with the wreaths that decorated them (17) Actuated by great regard (for their husband) as well as by longing (to behold Sitā), the ladies, who were his beloved consorts, and who had intoxicating eyes, followed the aforesaid lord of ogres, who was going out (to meet Sitā) (18) And the evil-minded lord of theirs, who was the slave of his passion, though endowed with extraordinary might, and whose mind was attached to Sitā, looked charming as he proceeded in a slow-moving gait (19)

ततः काञ्चीनिनाद च	रूपुराणां च निःस्वनम् ।	शुश्राव परमस्त्रीणां	कपिर्मांसतनन्दनः ॥ २० ॥
त	चाप्रतिमकर्मागमचित्त्यवलयोरुषम् ।	द्वारदेशमनुप्राप्तं	ददर्श हनुमान् कपिः ॥ २१ ॥
दीपिकाभिरनेकाभिः	समन्तादवमासितम् ।	गन्धतैलावसिक्ताभिर्घ्रियमाणामभिरगतः	॥ २२ ॥
कामदर्पमदैर्दुक्त	जिह्वताम्रायतेक्षणम् ।	समक्षमिव	कर्दपमपविद्धशरासनम् ॥ २३ ॥
मथितामृतफेनाभमरजोवह्नमुत्तमम्		सपुष्पमवकर्षन्त	विमुक्तं सक्तमङ्गदे ॥ २४ ॥

At that time, Hanumān, the delight of the wind-god, heard the tinkling of the ornaments worn round the loins as well as of the anklets of those excellent

women (20) The monkey, Hanumān, also found arrived near the gate (of the Aśoka grove) Rāvana,—who had accomplished unparalleled deeds and

was endowed with inconceivable might and
vitality, who was illumined on all sides
with numerous torches, fed with fragrant
oil and being borne ahead, who was full
of passion and vanity and intoxicated (too),
who had large, oblique and coppery eyes
and looked like Love himself bereft

of his bow (of sugar cane), and was
disengaging (and re-adjusting) his
excellent and stainless (upper) garment,
which was white as the foam of churned
milk, decorated with flowers and superior
pearls, and had got entangled with his
armlet (21-24)

तं पत्रविट्पे लीनः पत्रपुष्पशतावृतः । समीपमुपसक्रान्त विशान्तमुपचक्रमे ॥ २६ ॥
अवेक्षमाणस्तु तदा ददर्श कपिकुञ्जरः । रूपयौवनसम्पन्ना रावणस्य वरस्त्रियः ॥ २६ ॥
ताभिः परिवृत्तो राजा सुरुपाभिर्महाययाः । तन्मृगद्विजसद्युष्टं प्रविष्टः प्रमदावनम् ॥ २७ ॥
क्षीयो विचित्रामरणः गङ्गुकर्णो महाबलः । तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥ २८ ॥
वृतः परमनारीमिस्ताराभिरिव चन्द्रमाः । तं ददर्श महातेजास्तेजोवन्त महाकपिः ॥ २९ ॥
रावणोऽयं महाबाहुरिति सचिन्त्य वानरः ।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे । अवच्छ्रतो महातेजा हृत्मान् मारुतात्मजः ॥ ३० ॥
स तथाप्युग्रतेजाः स निर्भूतस्तस्य तेजसा । पत्रे गुह्यान्तरे सक्तो मतिमान् सद्युतोऽभवत् ॥ ३१ ॥
स तामसितकेजान्ता सुश्रीणो सहस्तनीम् । दिदक्षुरसितापाङ्गीमुपावर्तत रावणः ॥ ३२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Remaining hidden behind a leafy
bough, Hanumān, who was covered
with hundreds of leaves and flowers,
strove to discover the identity of
Rāvana, who had (now) drawn near
(25) Looking round at that moment,
Hanumān (an elephant among monkeys)
also beheld the excellent consorts of
Rāvana, who were richly endowed with
comeliness and youth, (26) Surrounded
by those women of a charming exterior,
the highly illustrious king (Rāvana)
deeply penetrated into that pleasure
for the use of ladies, rendered noisy by
deer and birds (27) That suzerain
ruler of ogres, son of Sage Viśravā, who
was endowed with extraordinary might,
was seen by Hanumān adorned with
lovely jewels, drunk, distinguished by
pointed (dart-like) ears, and surrounded
by excellent women as the moon is by
stars. The great monkey (Hanumān),

who was endowed with extraordinary
energy, (thus) beheld the glorious
Rāvana Distinctly recalling that it was
he who was lying asleep the previous
night in a sumptuous apartment in the
heart of the city, and concluding that
he was (no other than) the mighty-
armed Rāvana, Hanumān, sprung from
the loins of the wind-god, who was
endowed with extraordinary energy, got
down (from the bough on which he
was perched). (28-30) Overshadowed
by the brilliance of Rāvana, though
himself possessed of terrible energy, the
sagacious Hanumān stood rooted and
concealed behind a bough thick with
leaves (31) Keen to see Sitā of
charming limbs and well-knit breasts,
the ends of whose tresses were black
and the corners of whose eyes were
(also) dark, Rāvana approached her
(32)

Thus ends Canto Eighteen in the Sundarākāṇḍa of the glorious Rāmāyaṇa
of Vālmīki, the work of a Rṣi and the oldest epic.



एकोनविंशः सर्गः

Canto XIX

Finding himself unable as it were to depict the mental state of Sita, who got withered up and began to shudder at the sight of Ravana, the poet tries to portray her with the help of similes.

Arrived in her presence, Ravana tries to win her.

तस्मिन्नेव ततः काले राजजुत्री त्वनिन्दिता ।	रूपयौवनसम्पन्न भूषणोत्तमभूषितम् ॥ १ ॥
ततो हृष्टैव वैदेहीं रावण राक्षसाधिपम् ।	प्रावेपत वरारोहा प्रवाते कदली यथा ॥ २ ॥
ऊरुभ्यामुदरं छाद्य बाहुभ्या च पयोधरौ ।	उपविष्टा विशालाक्षी रुदती वरवर्णिनी ॥ ३ ॥
दशग्रीवस्तु वैदेहीं राक्षिता राक्षसीगणैः ।	ददर्श दीना दुःखार्ता नाव सन्नाभिवर्णवे ॥ ४ ॥
असंब्रुतायामसीना धरण्या सशितव्रताम् ।	छिन्ना प्रपतिता भूमौ शाखामिव वनस्पतेः ॥ ५ ॥
मलमण्डनदिरङ्गाङ्गी मण्डनार्हममण्डनाम् ।	मृणाली पङ्कदिग्धेव विभाति न विभाति च ॥ ६ ॥
समीप राजसिंहस्य रामस्य विदितात्मनः ।	सकल्पह्यसयुक्तैर्यान्तीमिव मनोरथैः ॥ ७ ॥
शुष्यन्ती रुदतीमेका ध्यानशोकपरायणाम् ।	दुःखस्यान्तमपत्यन्ती रामा राममनुव्रताम् ॥ ८ ॥
चेष्टमानामथाविष्टा पन्नगेन्द्रवधूमिव ।	धूप्यमाना ग्रहेणैव रोहिणी धूमकेतुना ॥ ९ ॥
वृत्तशाले कुले जातामाचारवति धार्मिके ।	पुनः संस्कारमापन्नां जातामिव च दुष्कुले ॥ १० ॥

Thereupon the irreproachable princess, Sita (a princess of the Videha territory) of excellent limbs began to shake like a plantain tree in a windy place as soon as she caught sight at that place and that very moment of Ravana, the suzerain ruler of ogres, richly endowed with comeliness and youth and decked with excellent ornaments (1-2) Concealing her belly behind her thighs and her breasts with her arms, the large-eyed lady with an excellent complexion sat down weeping. (3) Ravana (the ten-headed monster) for his part gazed on Sita (a princess of the Videha territory) of austere vows, who was guarded (in turns) by batches of ogresses and looked miserable and stricken with agony like a bark lying motionless in the sea, who was seated on the naked ground like the bough of a tree severed (from the trunk) and fallen flat on the ground, whose limbs were coated with dirt by way of decoration and was undecorated though

deserving of decoration and who, like a lotus fibre stained with mud, looked charming as well as did not look charming, who was (constantly) seeking the presence of Śrī Rāma of well-known personality, a lion among sovereigns, in the chariot of her mind, drawn by the horses of thought, who was a lovely woman (ever) growing emaciated and, seeing no end to her grief, wept alone and remained absorbed in thought (of her beloved spouse) and grief, and who was devoted to Śrī Rāma, who was writhing like the female of the king of serpents under the spell of an incantation and was undergoing suffering like the constellation Rohini when tormented by the smoke-coloured planet Ketu, and who, though born in a family distinguished for right conduct and noble disposition and (also) married in a pious family of good conduct, wore a shabby appearance like a woman born in an ignoble family (4-10)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् ।	प्रशामिव परिक्षीणामाशा प्रतिहृतामिव ॥ ११ ॥
आयतीमिव विध्वस्तामाशा प्रतिहृतामिव ।	दीप्तामिव दिश काले पूजामपहृतामिव ॥ १२ ॥

पौर्णमासीमिव	निशा	तमोग्रस्तेन्दुमण्डलाम् ।	पद्मिनीमिव	विन्वस्ता	हतशूरा	चमूमिव	॥ १३ ॥			
प्रभामिव		तमोभवस्तासुपक्षीणामिवापगाम् ।	वेदीमिव	परामृष्टा	शास्तामपनिशिखामिव		॥ १४ ॥			
उत्कृष्टपर्णकमला		वित्रासितविह्वमाम् ।	हस्तिहस्तपरा	मृष्टामकुलामिव		पद्मिनीम्	॥ १५ ॥			
पतिगोकानुरा	शुष्का	नर्दी	विस्वावितामिव		परया	मृजया	हीना	कृष्णपक्षे	निशामिव	॥ १६ ॥
सुकुमारी	सुजातार्त्ना		रत्नगर्भग्रहोचिताम् ।	तप्यमानामिवोष्णेन	मृणालीमचिरोद्भृताम्		॥ १७ ॥			
ग्रहीतामालिता	स्वप्ने		यूथपेन	विनाकृताम् ।	निःश्वसन्ती	सुदुःखार्ता	गजराजवधूमिव		॥ १८ ॥	
एकया	दीर्घया	वेण्या	शोभमानामयलतः		नीलया	नीरदापाये	वनराज्या	महीमिव	॥ १९ ॥	
उपवासेन	शोकेन	ध्यानेन	च भयेन	च	परिक्षीणा	कृशा	दीनामत्पाहारा	तपोधनाम्	॥ २० ॥	
आयाचमाना	दुःखार्ता		प्राञ्जलि	देवतामिव	भावेन	रघुमुख्यस्य	दशग्रीवपरवामम्		॥ २१ ॥	
समीक्षमाणा		रुदतीमनिन्दिता		सुपक्षमता	प्रायतशुक्ललोचनाम् ।					
अनुव्रता	राममतीव	मैथिली		प्रलोभयामास	वधाय	रावणः			॥ २२ ॥	
इत्यार्षे	श्रीमद्गामपणे	वाल्मीकीये	आदिकाव्ये	सुन्दरकाण्डे	एकोनविंशः सर्गः				॥ १९ ॥	

Rāvana, to his (own) destruction, sought to seduce Sitā (the princess of Mithilā), who resembled a great renown which has grown dim, a faith which has been treated with contempt, an understanding which has grown feeble, a hope which has been frustrated, a prospect which has been blasted, an order which has been flouted, a quarter appearing in flame at the time of some portentous phenomenon, a worship which has been tampered with, a full-moon night on which the orb of the moon has been eclipsed by the demon Rāhu (darkness personified), a lotus plant blighted (by a frost), an army whose warriors have been killed, sunlight that has been obscured by darkness, a stream which has become thin (due to drought), an altar desecrated (by an undesirable person), a flame which has gone out, a lotus pond whose lotuses with their leaves have been pulled up, whose birds have been scared away, (nay) which has been rendered turbid by the trunk of an elephant as well as stirred (by it), who was stricken with grief caused by separation from her lord and had grown lean and thin like a river whose water has been diverted (through canals etc for irriga-

tion purposes) and who, having been deprived of excellent washing, resembled a night during a dark fortnight, who was tender and possessed of charming limbs and was worthy of (living in) an abode full of precious stones and looking like a lotus root dug out not long before and being baked in heat, who resembled the female of a lordly elephant disunited from the leader of the herd, (nay) captured and chained to a pillar and breathing hard, sore stricken with sorrow, who looked charming with a single long braid formed without effort, (even) as the earth covered with a dark row of trees at the end of a monsoon (when the clouds have disappeared), who had been wasted, emaciated and depressed through fasting, grief, brooding and fear, lived on a meagre diet and was rich in austerity, who was (constantly) asking her deity mentally as it were with joined palms for the discomfiture of Rāvana (the ten-headed monster) at the hands of Śrī Rāma (the foremost of Raghus), who was looking round weeping, irreproachable as she was, had large reddish and white eyes with beautiful lashes and was excessively devoted to Śrī Rāma (11-22)

Thus ends Canto Nineteen in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.

विंशः सर्गः

Canto XX

Seeking to seduce Sita by means of coaxing words,
Ravana implores her to accept him.

स तां परितृता दीना निरानन्दा तपस्विनीम् । साकारैर्भुजैर्विक्रयैर्न्यदर्शयत रावणः ॥ १ ॥
मा दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् । अदर्शनमिवात्मानं भयान्नेतु त्वमिच्छसि ॥ २ ॥
कामये त्वा विशालाक्षि बहु मन्यस्व मा प्रिये । सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ॥ ३ ॥
नेह किञ्चिन्मुष्या वा राक्षसाः कारुरूपिणः । व्यपसर्तु ते सीते भय मत्तः समुत्थितम् ॥ ४ ॥
स्वभ्रमो रक्षसा भीरु सर्वदैव न सहायः । गमनं वा परस्त्रीणा हरण सम्प्रमथ्य वा ॥ ५ ॥
एव चैवमकामा त्वा न च स्पश्यामि मैथिलि । कामं कामः शरीरे मे यथाकाम प्रवर्तताम् ॥ ६ ॥
देवि नेह भय कार्य मयि विश्वसिहि प्रिये । प्रणयस्व च तत्त्वेन मैव भूः शोकलालसा ॥ ७ ॥
एकवेणी अधःशय्या ध्यान मलिनमम्बरम् । अस्थानेऽनुपवासश्च नैतान्यौपचिकानि ते ॥ ८ ॥
विचित्राणि च माल्यानि चन्दनान्यगुरुणि च । विविधानि च वासासि दिव्यान्याभरणानि च ॥ ९ ॥
महाहाणि च पानानि शयनान्यासनानि च । गीतं नृत्यं च वाद्यं च लभ मा प्राप्य मैथिलि ॥ १० ॥

The aforesaid Ravana disclosed his mind in the following significant and sweet words to the poor and wretched Sitā, who was bereft of (all) joy and remained surrounded (all the time) by ogresses (1) "Concealing your breasts and belly, O lady with thighs resembling the proboscis of an elephant, you want to keep yourself out of sight as it were through fear (of me) (2) I long for you, O large-eyed lady (Pray) hold me in high esteem, O beloved one, who are richly endowed with all bodily excellences and ravish the mind of all people (3) There are no men or ogres capable of changing form at will here (And) let your fear born of me vanish for good, O Sitā ! (4) It has always been the peculiar course of conduct prescribed for ogres, O timid one, to approach sexually the wives of others or to bear them away by force there is

no doubt about it (5) Notwithstanding this, O princess of Mithilā, I will not touch you so long as you do not love me (in return) I would fain let passion hold sway at will over my body (6) No fear should be entertained (by you) on this spot, O adorable lady ! Have confidence in me, O beloved one ! Make love to me in reality, don't get swayed by grief (7) To wear a single plait, to lie on the ground, to remain brooding (all the time), to put on a soiled attire and to observe a fast even when there is no occasion (for it)—(all) these are not proper for you (8) Having secured me (as your lover), enjoy garlands of diverse kinds as well as sandal-pastes and aloes, as also robes of various kinds and celestial ornaments too, nay, costly drinks, beds and seats, vocal and instrumental music and dancing, O princess of Mithila ! (9-10)

स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम् । मा प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे ॥ ११ ॥
इत्थं ते चारु सजात यौवनं ह्यतिवर्तते । यदतीतं पुनर्नैति स्रोतः स्रोतस्त्रिनामिव ॥ १२ ॥
त्वा कुत्वोपरतो मन्ये रूपकर्ता स विश्वकृत् । नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने ॥ १३ ॥
त्वा समासाद्य वैदेहि रूपयौवनशालिनीम् । कः पुनर्नातिवर्तते साक्षादपि पितामहः ॥ १४ ॥

यद् यत् पश्यामि ते गात्र शीताशुसहशानने । तस्मिन्तस्मिन् प्रयुश्रोगि चक्षुर्मम निवभूते ॥ १५ ॥
 भव मैथिलि भार्या मे मोहमेत विसर्जय । वह्नीनामुत्तमस्त्रीणा ममाग्रमहिषी भव ॥ १६ ॥
 लोकेभ्यो यानि रत्नानि सप्रमथ्याहृतानि मे । तानि ते भीरु सर्वाणि राज्य चैव ददामि ते ॥ १७ ॥
 विजित्व पृथिवी सर्वा नानानगरमालिनीम् । जनकाय प्रदास्यामि तव हेतोर्विलासिनि ॥ १८ ॥

"You are a jewel among women, no longer (therefore) remain in this (shabby) condition. Wear ornaments on your limbs. Indeed, having had me (as your lover), how can you remain unadorned, O lady endowed with a lovely form (11). This charming youth of yours, which has (now) fully developed, is actually passing away. What has (actually) passed never returns any more than the current of streams (12). Having created you (as the paragon of beauty), I believe, the celebrated maker of the universe, who designed your form, has retired (from his duty of designing forms), for indeed there is no other woman who can compare in comeliness with you, O lady of charming aspect! (13). Who, having come across you, O princess of the Videha territory, adoneded (as you are) with

comeliness and (exuberant) youth, would not lose his balance of mind, even if he is Brahmā (the grandfather of the universe) himself (14). My eye gets riveted, O lady of broad hips, on each of your limbs which I behold, O lady endowed with a moon-like countenance! (15). Give up this folly (in the form of fidelity to your husband) and become my consort, O princess of Mithilā! Become the foremost queen of my numerous excellent wives (16). I offer you all the well-known jewels which have been brought by me by way of booty from the various worlds, as well as my kingdom, O timid one! (17). Having fully subjugated the entire globe with its chain of cities, O sportive lady, I will offer it to Janaka (your father) for your sake (18).

नेह पश्यामि लोकेऽन्य यो मे प्रतिबलो भवेत् । पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाह्वे ॥ १९ ॥
 असङ्कन्त सयुगे भग्ना मया विमृदितध्वजाः । अशक्ताः प्रत्यनीकेषु स्थातु मम सुरासुराः ॥ २० ॥
 इच्छ मा क्रियतामथ प्रतिकर्म तवोत्तमम् । सुप्रभाण्यवसजन्ता तवङ्गे भूषणानि हि ॥ २१ ॥
 साधु पश्यामि ते रूप सुयुक्त प्रतिकर्मणा । प्रतिकर्माभिसयुक्ता दाक्षिण्येन वरानने ॥ २२ ॥
 सुदृश्व भोगान् यथाकाम पिव भीरु रमस्व च । यथेष्ट च प्रयच्छ त्व पृथिवी वा वनानि च ॥ २३ ॥
 ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च । मत्प्रसादाल्ललन्त्याश्च ललता बान्धवस्तव ॥ २४ ॥
 ऋद्धि ममानुपश्य त्व श्रिय भद्रे यशस्विनि । किं करिष्यसि रामेण सुभगे चीरवासिना ॥ २५ ॥
 निश्चितविजयो रामो गतश्रीर्वनगोचरः । त्रीं स्वर्णिल्लक्ष्मीं च शङ्के जीवति वा न वा ॥ २६ ॥
 नहि वैदेहि रामस्त्वा द्रष्टुं वायुपलभ्यते । पुरोवलकैरसितैर्मैथैर्योत्सामिवावृताम् ॥ २७ ॥

"I do not find in the universe anyone else who may be my equal in might (You will) behold my extraordinary virility which knows no rival in combat (19). Unable to stand in ranks hostile to me, the gods as well as the demons were more than once utterly routed in battle, their standards having been smashed. (20). (Therefore) be favourably disposed to me. Let you be exquisitely decorated today. Let

exceptionally brilliant jewels fit close to your limbs. (21). Let me behold your excellent form profusely fitted with decorations. Be decorated by way of courtesy (to me), O lady endowed with a charming countenance! (22). Enjoy luxuries according to your pleasure, drink and revel, O timid one! And gift you land as well as riches (on others) as desired (by you) (23). Full of confidence in me, seek pleasures

and boldly give orders to me When you enjoy pleasures out of kindness to me, let your relatives (too) enjoy life (24) Look at my affluence and prosperity, O blessed and illustrious lady ! What will you do O lovely one, with Rāma, who remains clad in tatters ? (25) Rāma has given up (all) hope of victory, has lost his fortune, dwells in

the forest, is observing sacred vows and lies on the ground (without any cot) I am doubtful whether he (still) survives or not (26) Surely Rāma will not be able even to see you, any more than moonshine veiled by dark clouds preceded by herons, O Sitā (a princess of the Videha territory) ! (27)

न चापि मम हस्तान् त्वा प्राणुमर्हति राघव । हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ॥ २८ ॥
 चारुस्मिने चारुदति चारुनेत्रे विलासिनि । मनो हरसि मे भीरु सुपर्णेः पन्नग यथा ॥ २९ ॥
 क्लिष्टकौशेयवसना तन्वीमयनलकृताम् । त्वा दृष्ट्वा स्वेषु दारेषु रति नेपलभाम्यहम् ॥ ३० ॥
 अन्तःपुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः । यावद्यो मम सर्वसामैश्वर्यं कुरु जानकि ॥ ३१ ॥
 मम ह्रासितकेशान्ते त्रैलोक्यप्रवरस्त्रियः । तारत्वा परिचरिष्यन्ति श्रियमप्सरसो यथा ॥ ३२ ॥
 यानि वैश्रवणे सुभ्रु रत्नानि च वनानि च । तानि लोकाश्च सुश्रोणि मया मुद्दृश्व यथासुखम् ॥ ३३ ॥
 न रामस्तपसा देवि न बलेन च विक्रमैः । न धनेन मया तुल्यरतेजसा यदासपि वा ॥ ३४ ॥
 पिय विहर रमन्व मुद्दृश्व भोगान् धननिचय प्रदिशामि मेदिनीं च ।
 मयि लल ललने यथासुख त्व त्वयि च समेत्य ललन्तु वान्धवास्ते ॥ ३५ ॥
 कुसुमिततरुजालसततानि अमरयुतानि समुद्रतीरजानि ।
 कनकविमलहारभूषिताङ्गी विहर मया सह भीरु काननानि ॥ ३६ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंश सर्गं ॥ २० ॥

"Nor will Rāma (a scion of Raghu) be able to get you back from my hands any more than the demon Huan-yakaśipu was able to recover his glory which had passed into the hands of Indra (28) You ravish my mind even as Garuda (who is noted for his charming wings) carries away a serpent. O sportive, yet timid lady distinguished by sweet smiles, lovely teeth and beautiful eyes ! (29) Seeing you clad in a worn silk cloth, emaciated and unadorned, I find no delight even in my own (principal) consort (Mandodari) (30) Hold sway, O daughter of Janaka, over all the women who dwell in my gynaeceum and are endowed with all excellences (31) My celebrated consorts, who are most excellent in all the three worlds (heaven, earth and the intermediate region), will wait on you (even) as celestial nymphs attend on Laksmī (the goddess of fortune), O

lady with dark looks ! (32) Make use according to your pleasure of (all) the jewels and riches which (though won by me) exist in the possession of Kubera (son of Viśravā), O lady of charming brows and graceful limbs, and enjoy (the rulership of) the (three) worlds, (33) Neither in point of asceticism, nor in might nor in prowess nor in wealth nor in glory nor even in renown is Rāma equal to me (34) (Therefore) drink, sport, revel and enjoy pleasures Bestow (on your relatives) the (immense) store of wealth (that you will own from now onwards) as well as the earth (that will now be yours) Enjoy you life according to your pleasure, depending on me, O beloved one, and, reaching your presence, let your relatives (too) enjoy life (35) Your person adorned with bright gold necklaces, range in my company, O timid one, the groves,

appearing on the seashore, (nay) in blossom and crowded with black covered all over with clusters of trees bees " (36)

Thus ends Canto Twenty in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



एकविंशः सर्गः

Canto XXI

Placing a blade of grass between herself and Ravana in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sitā praises Śrī Rama and, impressing on Ravana the consequences of the latter befriending and antagonizing Śrī Rama, advises Ravana to make friends with Śrī Rama through self-surrender.

तस्य तद् वचन श्रुत्वा सीता रौद्रस्य रक्षसः । आर्ता दीनस्वरा दीन प्रत्युवाच ततः शनैः ॥ १ ॥
 दुःखार्ता रुदती सीता वेपमाना तपस्विनी । चिन्तयन्ती वरारोहा पतिमेव पतिव्रता ॥ २ ॥
 वृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता । निवर्त्य मनो मत्तः स्वजने प्रीयता मनः ॥ ३ ॥
 न मा प्रार्थयितु युक्तस्त्व सिद्धिमिव पापकृत् । अकार्यं न मया कार्यमेकमन्या विगर्हितम् ॥ ४ ॥
 कुलं सम्प्राप्तया पुण्य कुले महति जातया । एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी ॥ ५ ॥
 रावण पृष्ठतः कृत्वा भूयो वचनमब्रवीत् ।

Hearing the aforesaid speech of that terrible ogre, Sitā, who was (already) afflicted, now gently and sadly replied in piteous tones (1) Placing a straw between herself and Ravana (in order to avoid direct contact with him), poor Sitā of excellent limbs and bright smiles, who was sobbing and shuddering, stroken with sorrow as she was, and, being devoted to her husband, was (constantly) thinking of him alone, replied (in the following words)—
 "Withdraw your mind from me and let it be satisfied with your own consorts

(alone) (2-3) You are not deserving of seeking to win me any more than a sinner deserves to seek perfection (in the form of final beatitude) An unworthy act which is deprecated by a devoted wife can never be done by me, who was born in a noble House and have joined a pious family (by virtue of marriage)" Having spoken thus to Ravana, who made his foes cry (in terror), and turning her back on him, the illustrious Sitā (a princess of the Videha territory) once more addressed the following words to him—

नाहमौपयिकी भार्या परभार्या सती तव ॥ ६ ॥
 साधु धर्ममेवेश्चस्व साधु साधुव्रत चर । यथा तव यथान्येया रक्ष्या दारा निशाचर ॥ ७ ॥
 आत्मानमुपमा कृत्वा स्वेषु दारेषु रम्यताम् ।
 अतुष्ट स्वेषु दारेषु चपल चपलेन्द्रियम् । नयन्ति निकृतिप्रश्न परदारः परभवम् ॥ ८ ॥
 इह सन्तो न वा सन्ति सतो वा नानुवर्तसे । यथा हि विपरीता ते बुद्धिराचारवर्जिता ॥ ९ ॥
 वचो मिथ्याप्रणीतात्मा पथ्यमुक्त विचक्षणैः । राक्षसानामभावाय त्वं वा न प्रतिपथसे ॥ १० ॥

अकृतात्मानमासाद्य राजानमनये रत्नम् । समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥ ११ ॥
तथैव त्वा समासाद्य लङ्का रत्नौघसकुला । अपराधात् तवैकस्य नचिराद् विनशिष्यति ॥ १२ ॥

"Being the virtuous wife of another, I cannot be your lawful consort (4-6) Take into account the rule of conduct of the virtuous and duly follow the course of conduct of the virtuous Others' wives (too) deserve to be protected (by you) in the same way as your own, O prowler of the night ! (7) Making a model of yourself, take delight in your wife (alone) Others' wives lead to humiliation the fickle man of vagrant senses and reproachful understanding who is not contented with his own wife (8) Either there are no pious men here or you do not

follow them in that your mind is (so) perverse and has turned away from right conduct (9) Or you do not listen to the wholesome advice tendered by the wise, your mind being set on the unreal, bent as you are on the destruction of ogres (10) Having found as their ruler one who has not been able to control his mind and who is given to unrighteousness, (even) affluent kingdoms and cities go to ruin (11) Even so, having got you as its ruler, Lankā, which is full of heaps of precious stones, will perish before long for the fault of one individual, viz, yourself (12)

स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः । अभिनन्दन्ति भूतानि विनागे पापकर्मणः ॥ १३ ॥
एव त्वा पापकर्मणो वक्ष्यन्ति निकृता जनाः । दिष्टयैतद् व्यसन प्राप्ते रौद्र इत्येव हृषिताः ॥ १४ ॥
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा । अनन्या रावणेणाह भास्करेण यथा प्रसा ॥ १५ ॥
उपधास्य भुज तस्य लोकनाथस्य सत्कृतम् । कथं नामोपधास्यामि भुजमन्यस्य कस्यचित् ॥ १६ ॥
अहमौपधिकी भार्या तस्यैव च धरापतेः । व्रतस्नातस्य विद्येव विप्रस्य विदितात्मनः ॥ १७ ॥
साधु रावण रासेण मा समानय दुःखिताम् । वने वासित्वा सार्धं करेणैव गजाधिपम् ॥ १८ ॥

"All beings rejoice over the destruction, O Rāvana, of that short-sighted fellow who is given to sinful deeds and is being killed by his own doings (13) In the same way people tormented by you will speak of you as a man of sinful deeds and, feeling rejoiced, will say 'Luckily enough has the terrible being met with this reverse.' (14) I am not capable of being tempted with power or riches, I am undivided from Śrī Rāma (a son of Raghu) even as sunlight is from the sun (15) Having rested on

the honoured arm of that lord of the people, how shall I actually rest on the arm of anyone else ? (16) I am the lawful wife of that ruler of the globe alone (even) as knowledge of Veda (lawfully) belongs to a Brahman who has realized the Self and has had his ceremonial bath as a token of having completed his vow of celibacy. (17) Unite me straight with Śrī Rāma, wretched as I am, (even) as one would unite a lordly elephant with a female elephant in heat in a forest, O Rāvana ! (18)

मित्रमौपधिकं कर्तुं रामः स्थानं परीक्षता । बन्धं चानिच्छता धीर त्वयासौ पुरुषर्षभः ॥ १९ ॥
विदितः सर्वधर्मज्ञः शरणागतवत्सलः । तेन मैत्री भवतु ते यदि जीवितमिच्छसि ॥ २० ॥
प्रसादयस्व त्व चैनं शरणागतवत्सलम् । मा चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ॥ २१ ॥
एवं हि ते भवेत् स्वस्ति सम्प्रदाय रघूत्तमे । अन्यथा त्व हि कुर्वाणः परा प्राप्स्यसि चापदम् ॥ २२ ॥
वर्जयेद् वज्रमुत्सृष्ट वर्जयेदन्तकश्चिरम् । त्वद्विध न तु सकृद्धो लोकनाथः स रावणः ॥ २३ ॥

रामस्य - धनुषः शब्द श्रोष्यसि त्व महास्वनम् । शतक्रतुविशुष्यस्य नियोगमशनरेव ॥ २४ ॥
 इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः । इषवो निपतिष्यन्ति रामलभगलभिताः ॥ २५ ॥
 रक्षसि निहनिधन्त. पुर्यामस्या न सगयः । असम्पात करिष्यन्ति पतन्त' कङ्काससः ॥ २६ ॥
 राक्षसेन्द्रमहासर्पां स रामगरुडो महान् । उद्वरिष्यति वेगेन वैनेतेय इवोरगान् ॥ २७ ॥

"It would be (but) meet that that jewel among men, Śrī Rāma, be made friends with by you if you seek to preserve your fortress (Lankā) and if you do not wish to suffer terrible bondage (19) He is a reputed knower of all virtues and fond of those who have sought shelter with him Let your friendship be established with him if you seek to survive (20) Nay, propitiate Śrī Rāma, who is fond of those who have sought protection with him And, remaining restrained (through-out in your behaviour with me), be pleased to restore me to him (21) Surely your welfare lies in thus restoring me to Śrī Rāma (the foremost of the Raghus) Acting otherwise you will undoubtedly meet with adversity (22) The thunderbolt may spare a wrongdoer like you, even though discharged, Death (too) may ignore an offender like you for a long time That scion of Raghu, the protector of the people, will not,

however, leave you when enraged (23) You will (soon) hear the twang of Śrī Rāma's bow, producing a great noise and resembling the crash of the thunder-bolt hurled by Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existence as a condition precedent to his attainment of that exalted position) (24) Well-jointed arrows marked by the names of Śrī Rāma and Laksmāna will soon rain on this city like serpents with flaming jaws (25) Descending on this city, the arrows decorated with the plumes of a buzzard, which are sure to exterminate the ogres, will leave no space uncovered by them there is no doubt about it (26) That great secretary-bird in the form of Śrī Rāma will speedily stamp out the mighty serpents in the form of the leaders of ogres in the same way as Garuda (the king of birds, son of Vinatā) would extirpate serpents (27)

अपनेष्यति मा भर्ता त्वत्तः शीघ्रमरिंदमः । असुरेभ्यः श्रिय दीप्ता विष्णुलिभिरिव क्रमैः ॥ २८ ॥
 जनस्थाने हतस्थाने निहते रक्षसा बले । अशक्तेन त्वया रभः कृतमेतदसाद्यु वै ॥ २९ ॥
 आश्रम तस्योः शूल्य प्रविश्य नरसिंहयोः । गोचर गतयोर्भ्रात्रोरपनीता त्वयाधम ॥ ३० ॥
 नहि गन्धमुपात्राय रामलभगयोस्त्वया । शक्य सदर्शने स्थातु शुना शार्दूल्योरिव ॥ ३१ ॥
 तस्य ते विग्रहे तान्या युगग्रहणमस्थिरम् । वृत्रस्त्र्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ॥ ३२ ॥
 क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह । तौयमल्पमिवादित्यः प्राणानादास्यते शरैः ॥ ३३ ॥
 गिरिं कुबेरस्य गतोऽथवाऽऽलय सभा गतो वा वरुणस्य राज्ञः ।
 असगय दाशरथेर्विमोक्षयसे महाद्रुमः कालहृतोऽशनरेव ॥ ३४ ॥
 इत्याहं श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकविंश. सर्ग. ॥ २९ ॥

"My husband, the tamer of his foes, will soon recover me from you (even) as Lord Viṣṇu wrested the radiant sovereignty (of the three worlds) from the demons in the course of three strides: (28) The host of the ogres

(stationed in Janasthāna) having been destroyed (by Śrī Rāma) and your foothold on Janasthāna having (consequently) been lost, this wicked deed (in the shape of my abduction) was actually perpetrated by you,

impotent as you were (to avenge yourself on the destruction of the army in Janasthāna), O ogre ! (29) I was borne away by you, O vile wretch, entering that lonely hermitage of the aforesaid two brothers, who are lions among men and who had gone out (a hunting) (30) It is not possible for you to stand within the sight of Śrī Rāma and Lakṣmana even on smelling their presence, any more than a dog would tarry within the gaze of a pair of tigers (31) Your victory in an encounter with them, situated as you are, is uncertain in the same way as on the part of a single arm of the demon Vṛtra in its encounter with both the arms of Indra (during the great war between

gods and demons at the beginning of creation) (32) Soon shall that lord of mine, Śrī Rāma, with Lakṣmana (son of Sumitrā), take away your life with his shafts (even) as the sun sucks up (with its rays) the shallow water (of a pool) (33) (Even) if you fly away (for protection) to the mountain (Kailāsa) constituting the abode of Kubera (the god of riches) or descend to the council chamber of King Varuna (the deity presiding over water), you shall undoubtedly be deprived of your life by the arrows of Śrī Rāma (son of Daśaratha), killed as you (already) are by the Time-Spirit (even) as a huge tree felled by lightning." (34)

Thus ends Canto Twenty-one in the Sundarakhānda of the glorious Rāmāyaṇa of Vālmīki, the work of a Rsi and the oldest epic

द्वाविंशः सर्गः

Canto XXII

Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more.

Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā along with his womenfolk.

सीताया वचन श्रुत्वा पुरुष राक्षसेश्वरः । प्रत्युवाच ततः सीता विप्रिय प्रियदर्शनाम् ॥ १ ॥
 यथा यथा सान्वयिता वर्यः स्त्रीणां तथा तथा । यथा यथा प्रिय वक्ता परिसूतस्तथा तथा ॥ २ ॥
 सनियच्छति मे क्रोधं त्वयि कामः समुत्थितः । द्रवतोऽमार्गमासाद्य ह्यानिव सुसारथिः ॥ ३ ॥
 वामः कामो मनुष्याणां यस्मिन् किल निबध्यते । जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥ ४ ॥
 एतस्मात् कारणात् त्वा घातयामि वरानने । वधाहामिवमानाहौ मिथ्या प्रव्रजने रताम् ॥ ५ ॥
 पुरुषाणि हि वाक्यानि यानि यानि ब्रवीषि माम् । तेषु तेषु वधो युक्तस्तत्र मैथिलि दारुणः ॥ ६ ॥

Hearing the sharp rebuff of Sītā, Rāvaṇa (the lord of ogres) then made the following unpalatable reply to Sītā of pleasing aspect — (1) "The more

courteous a man is (to women) the more agreeable he becomes to them. (In your case, however, I find that) the more kind words I speak the more I am

snubbed (by you) (2) The love which has sprung up (in my heart) for you restrains my anger even as a good charioteer controls the horses (of his chariot) running along a wrong 'path' (3) It is a well-known fact that compassion and affection are generated towards that individual on whom cruel love gets actually fastened. (4) (It is) on this account (that) I do not

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः
द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।
द्राभ्यामूर्ध्वं तु मासाभ्या भर्तारं मामनिच्छतीम्
ता भर्त्स्यमाना सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम्
ओष्ठप्रकारैरपरा नेत्रैर्वैषमैस्तथापरा ।
तामिभ्राश्रिता सीता रावण राक्षसाधिपम्

Having spoken thus to Sitā (a princess of the Videha territory), Rāvana, the suzerain lord of ogres, who was filled with excitement caused by anger, addressed the following reply to Sitā—(7) "According to the time-limit (of twelve months)* which has been fixed by me I must wait for two months (that now remain) After that you must share my bed, O lady of excellent complexion ! (8) My cooks will mince you for my morning repast in case you do not wish to have me for your husband even after two months (from now)." (9) Gazing on that daughter of Janaka being threatened by

नून न ते जनः कश्चदस्मिन्निःश्रेयसि स्थितः ।
मा हि धर्मात्मनः पत्नी शचीमिव शचीपतेः ।
राक्षसाधम रामस्य भार्याममिततेजसः ।
यथा हस्तश्च मातङ्गः शशश्च सहितौ बने ।
स त्वमिश्वाङ्कुनाथ वै क्षिप्रनिह न लज्जसे ।
इमे ते नयने क्रूरै विकृते कृष्णपिङ्गले ।
तस्य धर्मात्मनः पत्नी स्तुया दशरथस्य च ।
अस्मदेशान्तु रामस्य तपसश्चानुपालनात् ।
नाहर्दुर्मह शक्या तस्य रामस्य धीमतः ।
श्रेण धनदप्रात्रा वलैः समुदितेन च ।

cause you to be put to death even though you are deserving of death and ignominy, devoted as you are to asceticism (the way of life of recluses) in vain, O lady of charming countenance ! (5) Indeed for all those cutting remarks that you have uttered with reference to me violent capital punishment is proper for you, O princess of Mithilā !" (6)

क्रोधसरम्भसयुक्तः सीतामुत्तरमब्रवीत् ॥ ७ ॥
ततः गयनमारोह मम त्व वरवर्णिनि ॥ ८ ॥
मम त्वा प्रातरशार्थं सुदाश्रुत्स्त्वन्ति सण्डशः ॥ ९ ॥
देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ॥ १० ॥
सीतामाश्वासयामासुस्तर्जिता तेन रक्षसा ॥ ११ ॥
उवाचात्महित वाक्यं ब्रूत्सौटीर्थगर्हितम् ॥ १२ ॥

Rāvana (the lord of ogres), those daughters of gods and Gandharvas (who had been forcibly borne away like Sitā) grew melancholy with troubled eyes (10) Some (of them) reassured by the expression of their lips and others by their eyes and faces Sitā, who was menaced (as above) by that ogre (11) Restored to confidence by them Sitā addressed to Rāvana, the suzerain lord of ogres, the following reply, which was in his own interest and which was full of pride for her (own) morality as well as for her husband's valour— (12)

निवारयति यो न त्वा कर्मणोऽस्माद् विपार्हितात् ॥ १३ ॥
त्वदन्यच्छ्रिणु लोकेषु प्रार्थयेन्मनसपि कः ॥ १४ ॥
उक्तवानसि यत् पापं कं गतस्तस्य मोक्ष्यते ॥ १५ ॥
तथा द्विरदवद् रामस्त्वं नीचं शशवत् स्मृतः ॥ १६ ॥
चक्षुषो विषये तस्य न यावदुपगच्छसि ॥ १७ ॥
क्षितौ न पतिते कस्मान्मानार्थं निरीक्षतः ॥ १८ ॥
कथं व्याहरतां मा ते न जिह्वा पापं शीर्यति ॥ १९ ॥
न त्वा कुर्मिं दशग्रीव भस्म भस्माहृतेजसा ॥ २० ॥
विधिस्तव वधाथोयं विहितो नात्र संग्रयः ॥ २१ ॥
अपोह्य रामं कस्माच्चिद् दारचौर्यं त्वया कृतम् ॥ २२ ॥

* Vide III. lvi 24 on p. 865 of Vālmiki-Rāmāyana Number—V

"Surely in this city there is no man intent on your welfare, since no one deters you from this most reproachful act (in the shape of detaining another's wife without her concurrence) (13) Indeed who other than you in (all) the three worlds will seek even with his mind to have me, the consort of Śrī Rāma, who has set his mind on virtue, even as one would seek Sachi, the spouse of Indra (the husband of Sachi) ^o Going anywhere you will not escape the consequences of the sinful proposal you have made to the consort of Śrī Rāma, who is endowed with immense energy, O vile ogre! (14-15) Śrī Rāma is like an elephant, while you, O mean fellow, have been declared to be like a hare. If you two ever encounter each other in a combat, you will present the appearance of a proud elephant and a hare come to grips in a forest (16) As such you do not evidently feel abashed while railing here (when he is not before you) at Śrī Rāma (the protector of the Ikswākus) You blab like this only so long as you do not fall within the range of his sight (17)

I wonder how these cruel, evil, dark-yellow eyes of yours did not drop on the ground (even) as you gazed on me (lustfully), O ignoble creature! (18) Why did your tongue not fall off (even) as you were talking (as you did) to me, the spouse of the aforesaid pious-minded soul and daughter-in-law of King Daśaratha ^o (19) I do not reduce you to ashes by dint of my glory, which (alone) is enough to reduce you to ashes, only because I do not have the mandate of Śrī Rāma (to do so) and (also) because I seek to preserve the power of my asceticism, O ten-headed monster! (20) Being the consort of that wise Śrī Rāma, I was not capable of being wrested (by you) My abduction is (only) a device ordained (by Providence) for bringing about your destruction there is no doubt about it. (21) Wherefore was Śrī Rāma's consort (myself) stolen away by you after luring away Śrī Rāma (from the hermitage) heroic as you are, (nay) a (half-) brother of Kubera (the bestower of riches) and well-equipped with forces ^o" (22)

सीताया वचन श्रुत्वा रावणो राक्षसाधिपः ।	विवृत्य नयने क्रूरे जानकीमन्ववैद्यत ॥ २३ ॥
नीलञ्जीमूतसकाशो महाभुजशिरोधरः ।	सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वोऽप्रलोचनः ॥ २४ ॥
चलामसुकुटप्रानुश्चित्रमास्यानुलेपनः ।	रक्तमास्याम्बरधरस्ताङ्गदविभूषण, ॥ २५ ॥
श्रोणीसूत्रेण महता मेचकेन सुसद्वृतः ।	अमृतोत्पादने नद्धो मुज्जग्नेव मन्दरः ॥ २६ ॥
ताम्या स परिपूर्णाभ्या मुजाभ्या राक्षसेश्वरः ।	शुशुभेऽचलसकाशः शृङ्गाभ्यामिव मन्दरः ॥ २७ ॥
तरुणादित्यवर्णाभ्या कुण्डलाभ्या विभूषितः ।	रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ॥ २८ ॥
स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् ।	श्मशानचैत्यप्रतिमो भूषितोऽपि भयकरः ॥ २९ ॥
अश्लक्ष्माणो वैदेहीं कोपसरक्तलोचनः ।	उवाच रावणः सीता भुजग इव निःश्वसन् ॥ ३० ॥
अनयेनाभिसम्पन्नमर्हद्दीनमनुव्रते	नाशयाम्यहमद्य त्वा सूर्य. सध्यामिवौजसा ॥ ३१ ॥

Turning his cruel eyes round (in anger) on hearing the reply of Sitā, the glorious Rāvana the suzerain lord of ogres, looked (askance) at the daughter of Janaka—Rāvana, who resembled a dark cloud, had enormous arms and neck, possessed the courage and gait of a lion, had a flaming tongue

and frightful eyes, who looked very tall with the crest of his diadem shak- ing (as a result of his anger), who was adorned with excellent garlands and smeared with exquisite sandal-paste and who wore a garland of red flowers and a red costume, was decked with brilliant armlets and encircled (at his

waist) with a costly dark-blue girdle (obviously made of sapphires), (thus) presenting the appearance of Mount Mandara encompassed by the serpent (Vāsuki) at the time of the churning of the ocean (for extracting nectar) (23—26) With his two well-built arms of well-known might that lord of ogres, who was colossal as a mountain, looked charming like Mount Mandara with a pair of peaks (27) Adorned with a pair of ear-rings resembling the rising sun (in hue), he looked like a mountain with a pair of Āśoka trees clothed with crimson leaves and flowers (28) Though adorned like a wish-

yielding tree or like spring incarnate, he was fearful like a funeral monument or pyramidal column containing the ashes of deceased persons and existing in a crematorium (29) Gazing on Sitā (a princess of the Videha territory), his eyes bloodshot through anger, and hissing like a serpent, Rāvana spoke to her (as follows)—(30) “O woman devoted to a man who is beset with ill luck and is devoid of resource, I shall get rid of you today by recourse to my glory (even) as the sun dispels the morning twilight by its brilliance” (31)

इत्युक्त्वा मैथिली राजा रावणः शत्रुरावणः ।	सद्विदेश ततः सर्वा राक्षसीष्वोरदर्शनाः ॥ ३२ ॥
एकाक्षीमेककर्णी च कर्णप्रावरणा तथा ।	गोकर्णी हस्तिकर्णी च लम्बकर्णीमकर्णिकाम् ॥ ३३ ॥
हस्तपद्मश्वपद्यौ च गोपदी पादचूल्किकाम् ।	एकाक्षीमेकपार्दी च पृथुपादीमपादिकाम् ॥ ३४ ॥
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् ।	अतिमात्रास्यनेत्रा च दीर्घजिह्वानलामपि ॥ ३५ ॥
अनासिका सिंहमुखी गोमुखी सूक्रीमुखीम् ।	यथा मद्रशगा सीता क्षिप्रं भवति जानकी ॥ ३६ ॥
तथा कुश्त राक्षस्यः सर्वाः क्षिप्रं समेत्य वा ।	प्रतिलोमानुलोमैश्च सामदानादिभेदैः ॥ ३७ ॥
आवर्जयत वैदेही	दण्डस्योद्यमनेन च ।

Having threatened Sitā (a princess of Mithila) as aforesaid, King Rāvana, who made his enemies cry (in terror), commanded (as follows) all the ogresses of formidable appearance (stationed there to guard Sitā), who were either one-eyed or with one ear (only) or with ears wide enough to cover their body, or with ears resembling those of a cow or those of an elephant, or with long ears or devoid of ears or with the feet of an elephant, horse or cow or with feet having a tuft of hair or with a single eye or single foot or enormous feet or no feet (at all), with their

head and neck of inordinate size, with enormous breasts and belly, with a disproportionately large mouth and eyes, with a long tongue and nails, noseless or having the head of a lion, cow or boar —“Act promptly in such a way, severally or jointly, O ogresses, that Sitā, Janaka's daughter, soon submits to my will Reduce Sitā (a princess of the Videha territory) to submission by acting conformably or contrary to her will, by causing disaffection (in her mind to her husband) after persuasion and gifts have failed, and (also) by attempting coercion (if necessary)” (32—37)

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥ ३८ ॥	
काममन्युपरीतात्मा जानकी प्रति गर्जत ।	उपाम्य ततः क्षिप्रं राक्षसी धान्यमालिनी ॥ ३९ ॥
परिध्वज्य दशग्रीवमिदं वचनमब्रवीत् ।	मया क्रीड महाराज सीतया किं तवानया ॥ ४० ॥
विवर्णया कृपणया मानुष्या राक्षसेश्वर ।	नूनमस्या महाराज न देवा भोगसत्त्वाम् ॥ ४१ ॥
विदधत्यमरश्रेष्ठोस्तव बाहुवल्जितान् ।	अकामा कामयानस्य शरीरमुपतप्यते ॥ ४२ ॥
इच्छती कामयानस्य प्रीतिर्भवति	शोभना ।

एवमुक्त्वा राक्षस्या समुत्थितस्ततो वली । प्रहसन् मेवसकाशो राक्षसः स न्यवर्तत ॥ ४३ ॥
 प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् । ज्वलद्भस्करसकाश प्रविशेश निवेशानम् ॥ ४४ ॥
 देवगन्धर्वकन्याश्च नागकन्याश्च तास्ततः । परिवार्य दशग्रीव प्रविशुस्ता गृहोत्तमम् ॥ ४५ ॥
 स मैथिली धर्मपरामवस्थिता प्रवेयमाना परिभर्त्स्य रावणः ।
 विहाय सीता मदनेन मोहितः स्वमेव वेश्म प्रविशेश रावणः ॥ ४६ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वाविंश सर्गः ॥ २२ ॥

Having commanded the ogresses in these words again and again, Ravana (the lord of ogres), whose mind was seized with passion and anger, roared at Sitā (Janaka's daughter) Approaching Rāvana (the ten-headed monster) speedily and embracing him (with a view to preventing him from striking Sitā), Mandodari as well as Dhanyamālinī (Rāvana's juniormost consort) thereupon spoke to him as follows—"Sport with me, O great king ! What purpose of yours will be served by Sitā, this pale and wretched human creature, O lord of ogres ! Surely, O great monarch, gods (like Brahmā and Indra), who are the foremost of immortals, have not assigned to her lot the exquisite luxuries that have been won by the might of your arms The body of one who loves a woman not loving him (in return) reaps suffering (alone), while extreme delight falls to the lot of the man

loving a woman who pines for him " Spoken to in these words and drawn away from that place by Mandodari, that mighty ogre (Rāvana), for his part, who fully resembled a cloud, turned back heartily laughing (38—43) Having left that place as though causing the earth to shake, that ten-headed monster duly entered his abode fully resembling the blazing sun (44) Surrounding Rāvana, the aforesaid daughters of gods and Gandharvas as well as those of Nāgas thereupon penetrated deep into that excellent abode (45) Having unsparingly threatened Sitā, the princess of Mithila, who was devoted to virtue and stood rooted (where she was), though shaking from top to bottom, and letting her alone, the aforesaid Rāvana, who made people cry (in terror) and was distracted with passion, duly entered his own abode (46)

Thus ends Canto Twenty-two in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Extolling Rāvana, Ekajata and other ogresses posted in the Aśoka grove coax her to accept his proposal.

इत्युक्त्वा मैथिली राजा रावणः शत्रुरावणः । सदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ॥ १ ॥
 निष्क्रान्ते राक्षसेन्द्रे तु पुनरन्तःपुर गते । राक्षस्यो भीमरूपास्ताः सीता समभिदुद्रुवुः ॥ २ ॥
 ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्च्छिताः । पर पशुपया वाचा वैदेहीमिदमब्रुवन् ॥ ३ ॥
 पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः । दशग्रीवस्य भार्याव सीते न बहु मन्यसे ॥ ४ ॥
 ततस्त्वेकजटा नाम राक्षसी वाक्यमब्रवीत् । आमन्य क्रोधताप्राप्ती सीता करतलोदरीम् ॥ ५ ॥

प्रजापतीना षण्णा तु चतुर्थोऽयं प्रजापतिः । मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ॥ ६ ॥
 पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः । नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ॥ ७ ॥
 तस्य पुत्रो विशालाक्षि रावणः गन्धरावणः । तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ॥ ८ ॥
 मयोक्त चारुसर्वाङ्गि वाक्यं किं नानुमन्यसे । ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ॥ ९ ॥
 विश्रुत्य नयने कोपान्माजिरसदशेक्षणम् ।

Having threatened Sitā (a princess of Mithilā) and instructed all the ogresses as aforesaid, Rāvana, who made his enemies cry (in terror) sallied forth from that grove so the tradition goes (1) Rāvana (the king of ogres) having left (the Aśoka grove) and returned to the gynaeceum, the aforesaid ogresses of hideous appearance for their part ran up in a body to Sitā (2) Approaching Sitā, the princess of the Videha territory, the ogresses, who were distracted with anger, spoke to her as follows in exceedingly harsh tones—(3) "Don't you prize, O Sitā, the wifehood of the high-souled and pre-eminent Rāvana, a scion of Sage Pulastya, who is endowed with ten heads ?" (4) Then, addressing Sitā, whose belly could be spanned with the palm, an ogress

named Ekajatā, for her part, her eyes bloodshot with anger, spoke to her as follows—(5) "There is a mind-born son of Brahmā (the creator) widely known by the name of Pulastya. Of the six Prajāpatis,* (lords of created beings entrusted with the work of creation by Brahmā), he is indeed the fourth Prajāpati (6) The glorious mind-born son of Pulastya, again, is an eminent Ṛṣi, Viśravā by name, who, they say, equals the Prajāpatis in glory (7) Rāvana, who makes his enemies cry (in terror), is a son of Viśravā. You deserve to be a wife of the aforesaid lord of ogres, O large-eyed one ! (8) Why don't you acquiesce in this proposal put forward by me, O lady charming of every limb ?" Dilating her eyes, which resembled a cat's, an ogress, Harijatā by name, then angrily spoke as follows—

येन देवास्त्रयस्त्रिंशद् देवराजश्च निर्जितः ॥ १० ॥
 तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।
 वीर्योत्सिक्तस्य शूरस्य सग्रामेष्वनिवर्तिनः । बलिनो वीर्ययुक्तस्य भार्यात्वं किं न लिप्ससे ॥ ११ ॥
 प्रिया बहुमता भार्या त्वक्त्वा राजा महाबलः । सर्वासा च महाभागा त्वासुपैष्यति रावणः ॥ १२ ॥
 समुद्रं स्त्रीसहसेण नानारत्नोपगोभितम् । अन्तःपुरं तदुत्सृज्य त्वासुपैष्यति रावणः ॥ १३ ॥

"You deserve to be a wife of that king of ogres by whom were vanquished (all) the thirty-three (principal) deities (viz, the twelve Ādityas, the eleven Rudras, the eight Vasus and the twin Aśvinikumāras) and (even) Indra (the ruler of gods) Why don't you seek the wifehood of Rāvana, who is heroic and mighty, full of valour and proud of his prowess, and who never

turns his back on the fields of battle ? (9—11) Renouncing his beloved wife (Mandodarī), who is much esteemed by all (his wives) and is highly blessed, Rāvana will betake himself to you (12) (Nay) leaving alone his well-known gynaeceum, enriched by thousands of women and decked with various jewels, Rāvana will go to you" (13)

* Their names in the order of seniority are—Marichi, Atri, Angrā, Pulastya, Pulaha and Kratu—

अन्त्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ।
 असकृद् भीमवीर्येण नागा गन्धर्वदानवाः । निर्जिताः समरे येन स ते पार्वसुपागतः ॥ १४ ॥
 तस्य सर्वसमुद्रस्य रावणस्य महात्मनः । किमर्थं राक्षसेन्द्रस्य भार्यात्वं नेच्छसेऽधमे ॥ १५ ॥

Another ogress, Vikatā by name, for her part, addressed the following words (to Sitā) — "He has come by your side, by whom of terrible prowess the Nāgas, Gandharvas and demons were routed

more than once on the battle-field (14) Why don't you solicit the wife-hood of the aforesaid ruler of ogres, the high-souled Rāvana, who is full in every way, O vile woman ?" (15)

ततस्ता दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
 यस्य सूर्यो न तपति भीतो यस्य स मारुतः । न वाति स्मायतापाङ्गि किं त्वं तस्य न तिष्ठसे ॥ १६ ॥
 पुष्पष्टि च तरवो मुमुचुर्यस्य वै भयात् । शैलः सुसुबुः पानीय जलदाक्ष यदेच्छति ॥ १७ ॥
 तस्य नैर्ऋतराजस्य राज्ञराजस्य भामिनि । किं त्वं न कुरुषे बुद्धिं भार्यायै रावणस्य हि ॥ १८ ॥
 साधु ते तत्त्वतो देवि कथितं साधु भामिनि । गृह्णाण सुस्मिते वाक्यमन्यथा न भविष्यसि ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Then another ogress, Durmukhi by name, spoke as follows — "Why don't you yield to Rāvana, in fear of whom the sun does not shine brightly nor does the wind blow (violently), O lady with long-cornered eyes ? (16) Why don't you really make up your mind, O lovely woman, to become the wife of that Rāvana, the

lord of ogres and the king of kings, in fear of whom the trees rain down flowers, mountains and clouds loose their water whenever he wills ? (17-18) Accept cheerfully, O lovely lady with sweet smiles, the advice which has been tendered to you in good spirit and in accordance with facts, or else you shall die " (19)

Thus ends Canto Twenty-three in the Sundarakhanda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

चतुर्विंशः सर्गः

Canto XXIV

Citing the examples of Śachi, Arundhati and other devoted wives, even though threatened by the ogresses, Sitā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanuman silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping.

ततः सीता समस्तास्ता राक्षस्यो विकृताननाः । परष परषानर्हामुच्युस्तद्वाक्यमप्रियम् ॥ १ ॥
 किं त्वमन्तःपुरे सीते सर्वभूतमनोरमे । महार्हशयनोपेते न वासमनुमन्यसे ॥ २ ॥
 मानुषी मानुषस्यैव भार्यात्वं बहु मन्यसे । प्रत्याहर मनो रामान्नैव जातु भविष्यति ॥ ३ ॥
 त्रेलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् । भर्तारसुपसगम्य विहरस्व यथासुखम् ॥ ४ ॥
 मानुषी मानुष त तु राममिच्छसि शोभने । राज्याद् भ्रष्टमसिद्धार्थं विकलवन्तमनिन्दिते ॥ ५ ॥

Thereupon all those ogresses of loathsome appearance addressed the following harsh and unpalatable words to Sitā, who did not merit such harsh words—(1) "Why don't you consent to dwell, O Sitā, in the gynaeceum (of Rāvana), ravishing the soul of all created beings and furnished with costly couches? (2) A human being that you are, you prize the wifehood of a human being alone (Pray) withdraw your mind from Rāma, (for) if you

continue to love Rāma, you will never survive (3) Approaching for union as a husband Rāvana, the lord of ogres, who enjoys the riches of (all) the three worlds, sport happily (with him) (4) Merely because you are a human being, O good lady of irreproachable charm, you pant for Rāma, who has been deprived of his kingdom, whose object has not been accomplished and (as such) whoremains (ever) agitated (in mind)!" (5)

राक्षसीना वचः श्रुत्वा सीता पद्मनिभेक्षणा ।	नेत्रान्यामश्रुपूर्णभ्यामिदं वचनमद्रवीत् ॥ ६ ॥
यदिदं लोकविद्विष्टमुदाहरत सगताः ।	नैतन्मनसि वाक्य मे किस्विष्य प्रतितिष्ठति ॥ ७ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति ।	काम खादत मा सर्वां न करिष्यामि वां वच ॥ ८ ॥
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः ।	त नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला ॥ ९ ॥
यथा गच्छी महाभागा शक्र समुपतिष्ठति ।	अरुन्धती वसिष्ठ च रोहिणी शशिन यथा ॥ १० ॥
लोपामुद्रा यथागारस्य सुकन्या च्यवन यथा ।	सावित्री सत्यवन्त च कपिल श्रीमती यथा ॥ ११ ॥
सोदास मदयन्तीव केशिनी सगर यथा ।	नैषध दमयन्तीव मैत्री पतिमनुव्रता ॥ १२ ॥
तथाहमिदंवाकुचरं राम पतिमनुव्रता ।	

Hearing the exhortation of the ogresses, Sitā of lotus-like eyes replied as follows with eyes full of tears—(6) "This cheap and sinful advice, which you have jointly tendered and which is repugnant in the eyes of the world, does not stand in my mind (even for a moment), (7) A human lady ought not to become the wife of an ogre. Devour me all if you will, I will never follow your advice (8) Destitute or deprived of his kingdom, he who is my husband is my adorable deity I am ever devoted to him (even) as Suvarchalā (consort of the sun-god) is to the sun-god (9) I am devoted to my husband, Śrī Rāma, the foremost of the Ikṣvākus,

in the same way as the highly blessed Śachi waits upon Indra (the ruler of gods), as does Arundhatī upon Sage Vasiṣṭha and Rohini (the foremost of the twenty-seven spouses of the moon-god, presiding over the same number of constellations appearing in the heavens) on the moon-god, as does Lopāmudrā upon Sage Agastya and Sukanyā did upon Sage Chyavana, as Sāvitrī did upon Satyavān and Śrīmatī upon Lord Kapila, as Madayanti did upon King Saudāsa and Keshinī upon King Sagara, and as Damayanti, daughter of Bhīma, was devoted to her husband, Nala (a king of the Nisadas) "

सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्च्छिताः ।	भर्सयन्ति स्म परपैवावयै रावणचोदिताः ॥ १३ ॥
अवलोनः स निर्विक्रिया हनुमाञ्छिशयाद्रुमे ।	सीता सतर्जयन्तीस्ता राक्षसीरभृणात् कथिः ॥ १४ ॥
तामभिक्रम्य सरब्धा वेपमाना समन्ततः ।	भृश सलिलिह्वरीतान् प्रलम्बान् दगनच्छदान् ॥ १५ ॥
ऊजुश्च परमक्रुद्धाः प्ररुद्धाश्च परब्रधान् ।	नेवमर्हति भर्तारं रावणं राक्षसाधिपम् ॥ १६ ॥
सा भर्त्सयमाना भीमाभी राक्षसीभिर्वराङ्गना ।	सा बाभ्रमपमार्जन्ती शिशया तामुपागमत् ॥ १७ ॥
ततस्ता शिशया सीता राक्षसीभिः समावृता ।	अभिगम्य विशालाक्षी तस्यो शोकपरिच्छृता ॥ १८ ॥

ता कृपा दीनवदना मलिनाम्बरवासिनीम् । भर्त्सयाचक्रिरे भीमा राक्षस्यस्ताः समन्ततः ॥ १९ ॥
ततन्मु विनता नाम राक्षसी भीमदर्शना । अन्नवीत् कुपिताकारा कराला निर्णेतोदरी ॥ २० ॥

Filled with anger on hearing the reply of Sitā, the ogresses began to intimidate her with harsh words, as ordered by Rāvana (while he left their presence)—(10—13) Remaining hidden in the Aśoka tree without uttering a word, the monkey, Hanumān, listened to those ogresses threatening Sitā (14) Assailing on all sides Sitā who was trembling (with fear), enraged as they were, they licked their protruding and glowing lips again and again (15) Nay, quickly holding up their axes highly enraged as they were), they said, "She does not deserve to have Rāvana, the suzerain

lord of ogres, for her husband " (16) While that lovely lady was being overawed by the terrible ogresses, she approached that Aśoka tree, wiping away her tears (17) Reaching (the foot of) that Śimśapā tree, the large-eyed Sitā then stood overwhelmed with grief, surrounded as she was by the ogresses (18) Standing around her, the hideous ogresses reproached the emaciated Sitā, who wore a wretched appearance and was clad in a soiled garment (19) Thereupon a fearful and grim-visaged ogress, Vinatā by name, who wore angry looks and had a sunken belly, spoke (as follows)—(20)

सीते पर्याप्तमेतावद् भर्तुः स्नेहः प्रदर्शितः । सर्वत्रातिक्रान्त मूढे व्यसनयोपकरपते ॥ २१ ॥
परितुष्टासि भद्र ते मानुषस्ते कृतो विधिः । ममापि तु वचः पथ्य ब्रुवन्त्याः कुरु मैथिलि ॥ २२ ॥
रावण भञ्ज भर्तारं भर्तारं सर्वरक्षसाम् । विक्रान्त रूपवन्त च सुरेगमिव वासवम् ॥ २३ ॥
दक्षिण त्यागनील च सर्वस्य प्रियवादिनम् । मानुष कृपण राम त्याक्त्वा रावणमाश्रय ॥ २४ ॥
दिव्याङ्गराणा वैदेहि दिव्याभरणभूषिता । अधप्रभृति लोकाणा सर्वेषामीश्वरी भव ॥ २५ ॥
अग्नेः स्वाहा यया देवी गची वेन्द्रस्य गोभने । किं ते रामेण वैदेहि कृष्णेन गतायुषा ॥ २६ ॥
एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि । अस्मिन् सुहृते सर्वस्वा भ्रमयिष्यामहे वयम् ॥ २७ ॥

"This much of affection which has been shown (by you) for your husband is enough, O Sitā ! (But) anything carried to excess leads to adversity everywhere, O good lady ! (21) I am highly pleased (with you), O princess of Mithilā ! May good betide you ! The rule of conduct enjoined upon human beings has been followed by you Now (please) also carry out the advice tendered by me, who speak (only) that which is wholesome (to you) (22) Take for your husband Rāvana, the protector of all ogres, who is valiant and possessed of a comely exterior like Indra, the ruler of gods (23) Leaving the mortal and wretched

Rāma, betake yourself to Rāvana, who is clever and munificent and speaks kindly to all (24) Using celestial cosmetics and adorned with excellent ornaments, O princess of the Videha territory, become you from this day the sovereign of all the (three) worlds like Swāhā, the consort of the god of fire, or like Goddess Śachi, the spouse of Indra, O charming lady ! What purpose of yours will be served by the wretched Rāma, whose life has now ebbed, O princess of the Videha territory ! (25-26) If, on the other hand, you will not act up to this advice tendered by me, we shall all devour you at this (very) hour " (27)

अन्या तु विकटा नाम लम्बमानपयोधरा । अन्नवीत् कुपिता सीता मुष्टिमुद्यम्य तर्जती ॥ २८ ॥
बह्व्यप्रतिरूपाणि वचनानि सुदुर्मते । अनुक्रोशान्मुदुत्वाच्च सोदानि तव मैथिलि ॥ २९ ॥

न च नः कुरुषे वाक्य हित कालपुरस्कृतम् । आनीतासि समुद्रस्य पारमन्वैर्दुरासदम् ॥ ३० ॥
 रावणान्तःपुरे धोरे प्रविष्टा चासि मैथिलि । कुरुष्व गृहे रुद्धा अस्माभिस्सवभिरक्षिता ॥ ३१ ॥
 न त्वा शक्त. परित्रातुमपि साधात् पुरदरः । कुरुष्व हितवादिन्या वचन मम मैथिलि ॥ ३२ ॥
 अलमश्रुतिपातेन त्यज शोकमनर्थकम् । भज प्रीतिं प्रहर्षं च त्यजन्ती नित्यदैन्धताम् ॥ ३३ ॥
 सोते राक्षसराजेन परिक्रीड यथासुखम् । जानीमहे यथा भीरु स्त्रीणा यौवनमश्रुवम् ॥ ३४ ॥
 यावन्न ते व्यतिक्रमेत् तावत् सुखमवाप्नुहि । उद्यानानि च रम्याणि पर्वतोपवनानि च ॥ ३५ ॥
 सह राक्षसराजेन चर त्व मदिरक्षणे । स्त्रीसहस्राणि ते देवि वशे स्थास्यन्ति सुन्दरि ॥ ३६ ॥
 रावण भज भर्तार भर्तार सर्वरक्षसाम् । उत्पाद्य वा ते हृदय मश्रयिष्यामि मैथिलि ॥ ३७ ॥

यदि मे व्याहृत वाक्य न यथावत् करिष्यसि ।

Then clenching her fist and menacing Sitā, another ogress with hanging breasts, Vikatā by name, angrily spoke (as follows)—(28) ' Many unseemly remarks of yours (uttered with reference to Rāvana) have been endured (by us) out of compassion and tenderness, O grossly stupid princess of Mithilā ! (29) (It is a pity that) you do not even then abide by our wholesome and opportune advice (You must remember that) you have been transported to the other shore of the sea, which is difficult of access to others (30) Again you have found your way into the dreadful gynaeceum of Rāvana, O princess of Mithilā ! (Nay) you have been detained in the abode of Rāvana and are guarded on all sides by us (31) Not even Indra (the destroyer of strongholds) himself is capable of rescuing you (Therefore) act up to

the advice of mine, who am tendering friendly counsel (to you), O princess of Mithilā ! (32) Cease from shedding tears Give up grief, which is of no avail. Shaking off perpetual depression, embrace cheerfulness and experience excessive delight (33) Sport with Rāvana happily, O Sitā, since we (all) know the youth of all women to be transitory, O timid lady ! (34) Enjoy happiness as long as your youth does not pass Nay range you the lovely gardens as well as mountains and groves along with Rāvana (the king of ogres), O lady with maddening eyes ! Thousands of women will remain at your beck and call, O charming lady ! (35-36) Accept as your consort Rāvana, the lord of all ogres Tearing out your heart, on the other hand I shall feast on it, O princess of Mithilā, if you will not duly follow the advice tendered by me "

ततश्चण्डोदरी नाम राक्षसी क्रुद्धदर्शना ॥ ३८ ॥

भ्रामयन्ती महच्छूलमिदं वचनमब्रवीत् । इमा हरिणशावाक्षी त्रासोत्कम्पयोधराम् ॥ ३९ ॥
 रावणेन हृष्टा दृष्ट्वा दौर्हृदी मे महानयम् । यकृत् स्त्रीह महत् क्रोड हृदयं च सवन्धनम् ॥ ४० ॥
 गात्राप्यपि तथा ग्रीपे खादियमिति मे मतिः । ततस्तु प्रथमा नाम राक्षसी वाक्यमब्रवीत् ॥ ४१ ॥
 कण्ठमस्या नृशसायाः पीडयामः किमास्यते । निवेद्यता ततो राशे मानुषी सा मृतेति ह् ॥ ४२ ॥
 नात्र कश्चन सदेहः खादतेति स वक्ष्यति । ततस्त्वजासुखी नाम राक्षसी वाक्यमब्रवीत् ॥ ४३ ॥
 विशस्येमा ततः सर्वान् समान् कुरुत पिण्डकान् । विभजाम ततः सर्वा विवादो मे न रोचते ॥ ४४ ॥
 पेयमानीयता क्षिप्र माख्य च विविध बहु । ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ॥ ४५ ॥
 अजासुख्या यदुक्त वै तदेव मम रोचते । सुरा चानीयता मित्र सर्वशोकविनाशिनी ॥ ४६ ॥
 मानुष मासमाखाद्य नृस्यमोऽय निकुम्भित्वाम् ।

एव निर्भर्त्स्यमाना सा सीता सुरसुतोपमा । राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्विंश सर्ग ॥ २४ ॥

Brandishing a huge dart, an ogress of ferocious looks, Chandodari by name, then spoke as follows —“At the sight of this woman with eyes resembling those of a fawn and with her breasts shaking through fear, borne away (to Lankā) by Rāvana, this great longing sprang up in my heart that I should feast on her liver and spleen, her swollen breast as well as her heart including its stem (consisting of veins and arteries), nay (all) her limbs and head (too) Such is my mind (even now) ” Then an ogress, Praghasā by name, for her part spoke as follows —(37-41) “We shall (presently) squeeze the neck of this heartless woman, why do we tarry P Let it then be reported to the king that the human lady in question has breathed her last, they say (42) (Hearing this news) he will say, ‘Devour her There is no doubt about it’

Thereupon an ogress, Ajāmukhī by name, spoke as follows —(43) “Having hacked her, make all pieces equal then We shall after that all divide them (among ourselves) Disputation does not find favour with me (44) Let drink (also) be brought speedily as well as many garlands of various kinds,” Then an ogress, Sūrpanakhā by name, spoke as follows —(45) “That alone which has been suggested by (my friend) Ajāmukhī appeals to me as well Let wine too, which dispels all grief, be brought soon (45) Having enjoyed human flesh, we shall then dance in the presence of Goddess Bhadrakālī installed in the western quarter of Lankā (known by the name of Nīkumbhīlā)” Losing her patience while being threatened thus by the monstrous ogresses, the said Sītā, who resembled the daughter of a god, began to cry (47)

Thus ends Canto Twenty-four in the Sundarāhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Unable to endure the threats of the ogresses and calling aloud

Śrī Rāma and others, Sītā bursts into a wail.

अथ तोसा वदन्तीना परुषं दारुण बहु । राक्षसीनामसौम्याना रुरोद जनकात्मजा ॥ १ ॥
 एवमुक्त्वा तु वेदेही राक्षसीभिर्मनस्विनी । उवाच परमत्रस्ता बाष्पमाद्गदया गिरा ॥ २ ॥
 न मानुषी राक्षसस्य भार्या भवितुमर्हति । कामं खादत मा सर्वान करिष्यामि वो वचः ॥ ३ ॥
 सा राक्षसीमध्यगता सीता सुरसुतोपमा । न शर्म लेभे शोकात्तौ रावणेनैव भस्तिता ॥ ४ ॥
 वेपते स्माधिक सीता विशन्तीवाङ्गमात्मनः । वने यूथपरिभ्रष्टा मृगी कोकैरिवादिता ॥ ५ ॥
 सा त्वशोकस्य विपुलं शाखामालम्ब्य पुष्पिताम् । चिन्तयामास शोकेन भर्तार भग्नमानसा ॥ ६ ॥
 सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलखवैः । चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ॥ ७ ॥
 सा वेपमाना पतिता प्रवते कदली यथा । राक्षसीना भयत्रस्ता विवर्णवदनाभवत् ॥ ८ ॥
 तस्याः सा दीर्घबहुल वेपन्त्याः सीतया तदा । ददशे कम्पिता वेणी व्यालीव परिसर्पती ॥ ९ ॥

In the midst of those repellent ogresses, who were uttering many (such) unkind and cruel remarks, the daughter of Janaka now fell a weeping (1) Greatly alarmed when threatened thus by the ogresses, Sitā (a princess of the Videha territory) of firm resolve, for her part, spoke (as follows) in a voice choked with tears—(2) A mortal woman is not fit to become the wife of an ogre Devour me all, if you will, I shall never follow your counsel" (3) Surrounded by ogresses, stricken with grief as it were due to her having been reproached by Rāvana, the aforesaid Sitā, who resembled the daughter of a god, did not find rest (4) Shrinking into her own person as it were (through fear), Sitā shook violently as a doe

which has strayed away from its herd and is tormented by wolves in a forest (5) Laying hold of a big bough of an Aśoka tree, which was rich in blossom, frustrated as she was in mind through grief, Sitā for her part thought of her lord (6) Bathing her large breasts with the streams of her tears and brooding (over her miserable plight) she saw no end to her grief at that moment (7) Shaking like a plantain tree exposed to a stormy wind, seized as she was with the fear of the ogresses, Sitā looked pale-faced (8) That swinging braid of Sitā, long and thick, while she was shaking (from head to foot), looked like a gliding serpent at that time. (9)

सा निःश्वसन्ती शोकात्ता कोपोपहतचेतना । आर्ता व्यसृजदश्रूणि मैथिली विल्लाप च ॥ १० ॥
 हा रामेति च दुःखार्ता हा पुनलक्ष्मणेति च । हा श्रुर्मम कोसल्ये हा सुमित्रेति मामिनी ॥ ११ ॥
 लोकप्रवादः सव्योऽय पण्डितैः ससुदाहृतः । अकाले दुर्लभो मृत्युः क्षिया वा पुरुषस्य वा ॥ १२ ॥
 यत्राहमामिः क्रूराभी राक्षसीभिरिहादिता । जीवामि हीना रामेण सुदूर्मति दुःखिता ॥ १३ ॥
 एषाल्यपुण्या कृपणा विनशिष्याम्यनाथवत् । समुद्रमध्ये नौः पूर्णा वायुवैरिवाहता ॥ १४ ॥
 भर्तारं तमपश्यन्ती राक्षसीवग्नामागता । सीदामि खलु शोकेन कूल तोयहत यथा ॥ १५ ॥
 त पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् । धन्याः पश्यन्ति मे नाथ कृतज्ञं प्रियवादिनम् ॥ १६ ॥
 सर्वथा तेन हीनाया रामेण विदितात्मना । तीक्ष्णं विषमिवास्वाद्य दुर्लभं गम जीवनम् ॥ १७ ॥
 कीदृशं तु महापापं मया देहान्तरे कृतम् । तेनेदं प्राण्यते वीरं महादुःख मुदाकणम् ॥ १८ ॥
 जीवितं त्यक्तुमिच्छामि शोकेन महता वृता । राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ॥ १९ ॥
 धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् । न गक्यं यत्परित्यक्तुमात्मच्छन्देन जीवितम् ॥ २० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चविंश सर्ग ॥ २५ ॥

Drawing deep audible breaths, miserable and stricken with grief as she was, that lovely young lady, the princess of Mithilā, whose understanding had been clouded through anger and who was afflicted with agony, began to shed tears and wailed—"O Rāma," and again, "O Laksmāna, O Kausalyā, my mother-in-law, O Sumitrā ! (10-11) There is this popular saying uttered by the wise that the death of a woman or of a man is difficult to have before time inasmuch as, even though I am

tormented by these fierce ogresses here and stand separated from Śrī Rāma and afflicted, I am able to survive even for a while. (13) Of poor merit and wretched that I am, I shall perish like a forlorn creature, (even) as a bark fully loaded and buffeted by the blasts of a tempest would founder in the ocean (14) Unable to see my celebrated husband and fallen into the clutches of ogresses, I am wasting away through grief even as a river bank undermined by the current (15)

(Only) the fortunate are able to look on my aforesaid lord, who has eyes resembling the petals of an expanded lotus and walks with the gait of a lion, who is alive to the services rendered (to him) and speaks kind words (to all) (16) My life, now that I have been separated from the aforesaid Śrī Rāma, a knower of the Self, is hard to sustain (even) as for one who has swallowed a virulent poison (17) What kind of major sin was actually perpetrated by me in another body (in

a previous existence) ^ρ Due to that this terrible and most cruel major sorrow is being experienced by me (18) Beset (that I am) with this intense grief, I long to give up the ghost, for Śrī Rāma can never be reached by me so long as I am being guarded by the ogresses (19) Shame indeed be upon the human state and shame be upon dependence on others, due to which it is not possible for me (even) to yield up life of my own (free) will ' ' (20)

This ends Canto Twenty-five in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sita wails in various ways.

प्रसक्ताश्रुमुखी त्वेव ब्रुवती जनकाल्मजा । अधोगतमुखी बाला विलप्तमुपचक्रमे ॥ १ ॥
 उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती । उपावृत्ता किञ्चिरीव विचेष्टन्ती महीतले ॥ २ ॥
 राघवस्य प्रमत्तस्य रक्षसा कारूपिणा । रावणेन प्रमथ्याहमानीता क्रोशती बलत् ॥ ३ ॥
 राक्षसीवशमापन्ना मर्त्यमाना च दास्यम् । चिन्तयन्ती सुदुःखार्ता नाह जीवितुमुत्सहे ॥ ४ ॥
 नहि मे जीवितेनार्थो नैवार्थैर्न च भूपणै । वसन्त्या राक्षसीमध्ये विना राम महारथम् ॥ ५ ॥
 अरमसारमिदं नूनमथवाप्यज्रामरम् । हृदय मम येनेद न दुःखेन विगीर्यते ॥ ६ ॥
 धिक्कामनार्यामसती याह तेन विना कृता । सुहूर्तमपि जीवामि जीवित पापजीविका ॥ ७ ॥

While speaking as aforesaid and grieving, tears rolling down her face, her head bent low, as though she were possessed, distracted or bewildered in mind, and wallowing on the earth's surface like a colt which rolls (habitually) about (in order to shake off its fatigue), the youthful daughter of Janaka for her part began to wail (as follows)—(1-2) "Though living under the protection of Śrī Rāma (a scion of Raghu), who (having been lured away from my presence by Mārīcha)

had grown heedless (about me), I was forcibly borne away screaming after being overpowered by the ogre Rāvaṇa, who is able to change his form at will, (3) Fallen (that I am) into the clutches of ogresses and am being ruthlessly threatened (by them), and remain (constantly) brooding and sore stricken with sorrow, I dare not survive (any longer), (4) I have no use whatsoever for life, nor even for riches nor for jewels, as long as I am living in the midst of ogresses apart from Śrī Rāma,

a great car-warrior (5) This heart of mine is surely like iron or proof against age and death in that it does not get riven even through agony (6) Woe

be to me, ignoble and vile that I am, inasmuch as I preserve my life even for a while, though separated from him and leading (as I do) a sinful existence, (7)

चरणेनापि सव्येन न स्वद्वेषं निशाचरम् । रावणं किं पुनरहं कामयेय विगर्हितम् ॥ ८ ॥
 प्रत्याख्यानं न जानाति नात्मानं नात्मनः कुलम् । यो वृणोस्वभावेन मा प्रार्थयितुमिच्छति ॥ ९ ॥
 छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नीं प्रदीपिता । रावणं नोपतिष्ठेय किं प्रलपेन वक्षिरम् ॥ १० ॥
 ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः । सद्वृत्तो निरनुक्रोशः शङ्केन्द्राग्न्यसक्षयात् ॥ ११ ॥
 राक्षसानां जनस्थाने सहास्राणि चतुर्दश । एकैनेव निरस्तानि स मा किं नाभिपद्यते ॥ १२ ॥
 निरुद्धा रावणेनाहमल्पवीर्येण रक्षसां । समर्थः खलु मे भर्ता रावणं हन्तुमाह्वये ॥ १३ ॥
 विराधो दण्डकारण्ये येन राक्षसपुंगवः । रणे रामेण निहतः स मा किं नाभिपद्यते ॥ १४ ॥

"I would not touch the ogre Rāvana even with my left foot, much less love the despicable fellow (8) He does not heed my refusal nor does he cognize himself nor his own race Due to his cruel nature (on the other hand) he seeks to win me over. (9) I would not betake myself to Rāvana even if I am transfixed, cut asunder, hacked to pieces, roasted in fire or burnt What shall be gained by your raving for a long time P (10) I fear Śrī Rāma (a scion of Raghu), who was well-known as a wise man, alive to the services rendered

(to him), nay, merciful and a man of excellent morals, has become pitiless due to complete loss of my good fortune (Otherwise) why does he, by whom alone (as many as) fourteen thousand ogres were killed in Janasthāna, not come to me P (12) (What a pity that) I have been detained by Rāvana, an ogre of poor strength, although my husband is surely able to kill Rāvana in combat (13) Why does Śrī Rāma, by whom Virādha, the foremost of ogres, was slain in the Dandaka forest, not run up to me P (14)

काम मध्ये समुद्रस्य लङ्केय दुष्प्रधर्षणा । न तु राघववाणानां गतिरोधो भविष्यति ॥ १५ ॥
 किं नु तत् कारणं येन रामो दृढपराक्रमः । रक्षसापहृता भाग्यामिष्टा यो नाभिपद्यते ॥ १६ ॥
 इहस्या मा न जानीते शङ्के लक्ष्मणपूर्वजः । जानन्नपि स तेजस्वी धर्षणा मर्षयिष्यति ॥ १७ ॥
 हृतेति मा योऽभिगत्य राघवाय निवेदयेत् । यश्चराजोऽपि स रणे रावणेन निपातितः ॥ १८ ॥
 कृतं कर्म महत् तेन मा तथाभ्यवपद्यता । तिष्ठता राघववधे वृद्धेनापि जययुधा ॥ १९ ॥
 यदि मामिह जानीयाद् वर्तमाना हि राघवः । अथ वाणैरभिकुद्रः कुर्यान्नोऽहंकराक्षसम् ॥ २० ॥
 निर्दरेच्च पुरीं लङ्का निर्दरेच्च महोदधिम् । रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥ २१ ॥

"Granted that, situated as it is in mid ocean, this Lankā is difficult to storm, the flight of the arrows of Śrī Rāma (a scion of Raghu), however, will meet with no obstruction (here) (15) What on earth can be the reason why Śrī Rāma of unyielding prowess does not run to (the rescue of) his beloved wife borne away by an ogre P (19) I fear that Śrī Rāma (an elder brother

of Lakṣmana) does not know me to be here Knowing that I am here, will he (be able to) put up with the outrage, powerful that he is P (17) That king of vultures too, who having come to know that I had been borne away, could have reported the matter to Śrī Rāma (a scion of Raghu), was killed by Rāvana in an encounter (18) A prodigious feat was accomplished by

the aforesaid Jatāyu, who, though old, strove to get rid of Rāvana in order to deliver me at the moment (19) If Śrī Rāma (a son of Raghu) really knew to me to be present here he would in his fury rid

the world of ogres with his shafts today (20) Nay, he would reduce the city of Lankā to ashes and burn up the ocean He would also blot out the fame as well as the name of the despicable Rāvana (21)

ततो निहतनाथाना राक्षसीना गृहे गृहे यथाहमेव रुदती तथा भूयो न सगयः ॥ २२ ॥
 अन्विष्य रक्षसा लङ्का कुर्याद् रामः सलक्ष्मणः । नहि ताभ्या रिपुदृष्टो सुहूर्तमपि जीवति ॥ २३ ॥
 नित्ताधूमाकुलपथा गृहमण्डलमण्डिता । अचिरैव कालेन श्मशानसदृशो भवेत् ॥ २४ ॥
 अचिरैव कालेन प्राप्स्याभ्येन मनोरथम् । दुःप्रस्थानोऽयमाभाति सर्वेषा वो विपर्ययः ॥ २५ ॥
 यादृशानि तु दृश्यन्ते लङ्कायामशुभानि तु । अचिरैव कालेन भविष्यति हतप्रभा ॥ २६ ॥
 नून लङ्का हते पापे रावणे राक्षसाधिपे । शोषमेष्यति दुर्घर्षा प्रमदा विधवा यथा ॥ २७ ॥
 पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा । भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥ २८ ॥

"Then, even as I stand weeping thus, more so would be heard in every house wails of the ogresses whose lords would have been slain there is no doubt (about it) (22) Having searched out Lankā, he with Laksmāna will encompass the destruction of ogres An enemy seen by them would not survive even for a while (23) With its streets obscured by the smoke of funeral piles and graced with wreaths of vultures, Lankā will at no distant date look like a crematorium (24) I shall at no distant time attain the object of my desire, for this evil

conduct of you all (in the shape of my abduction and oppression) means your annihilation (25) The type of ill omens which are actually seen here in Lankā lead one to conclude that the city will at no distant date be shorn of its splendour (26) Surely when the sinful Rāvana, the suzerain ruler of ogres, is slain, Lankā, which is difficult to storm (now), will wither up like a young widow (27) Abounding in festive ceremonies (at present), the city of Lankā, when its ruler is dead and gone with the ogres (inhabiting it), will look like a widow (28)

नून राक्षसकन्याना रुदतीना गृहे गृहे । श्रेष्ठ्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ॥ २९ ॥
 सान्धकारा हतद्योता हतराक्षसपुगवा । भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥ ३० ॥
 यदि नाम स शूरो मा रामो रक्तान्तलोचनः । जानीयाद् वर्तमाना या राक्षसस्य निवेशने ॥ ३१ ॥
 अनेन तु दृशसेन रावणेनाधमेन मे । समयो यस्तु निर्दिष्टस्य कालोऽयमागतः ॥ ३२ ॥
 स च मे विहितो मृत्युरस्मिन् दुष्टेन वर्तते । अकार्य ये न जानन्ति नैश्वृताः पापकारिणः ॥ ३३ ॥
 अधर्मात् तु महोत्पातो भविष्यति हि साम्प्रतम् । नैते धर्मं विजानन्ति राक्षसाः पिशिताशानाः ॥ ३४ ॥
 भ्रुव मा प्रातरागार्थं राक्षसः कल्पयिष्यति । साह कथं करिष्यामि तं विना प्रियदर्शनम् ॥ ३५ ॥

"I shall assuredly hear before long the cry (of distress) of ogre maids stricken with sorrow and weeping in every dwelling here (29) Consumed by Śrī Rāma's shafts, Lankā with its principal ogres slain and its splendour dissipated will look gloomy, if only that heroic Śrī Rāma, the corners of

whose eyes are red, comes to know of my being present in the abode of Rāvana (an ogre) (30-31) The expiry of that time-limit (of twelve months) which was actually fixed by this cruel and vile Rāvana (for my death) has well-nigh arrived (as it is coming only two months hence) (32) Again, the

aforesaid death of mine has been ordained in the near future by the wicked fellow in the presence of (these) sinful ogres, who have no idea of what should not be perpetrated (33) A great calamity indeed will presently follow from the injustice (which is

being done to me) These flesh-eating ogres (however) attach no value to virtue (34) The ogre will undoubtedly out me into slices for his morning repast As such what shall I do in the absence of Śrī Rāma of pleasing aspect P (35)

राम रक्तान्तनयनमपश्यन्ती सुदुःखिता | क्षिप्र वैवस्वत देव पश्येय पतिना विना || ३६ ||
 नाजानाज्जीवन्ती रामः स मा भरतपूर्वजः | जानन्तौ तु न कुर्याता नोभ्यां हि परिमार्गणम् || ३७ ||
 नूनं ममैव शोकेन स वीरो लक्ष्मणाग्रजः | देवलोकमितो यातस्स्यक्त्वा देह महीतले || ३८ ||
 धन्या देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः | मम पश्यन्ति ये वीर राम राजीवलोचनम् || ३९ ||
 अथवा नहि तस्यार्थो धर्मकामस्य धीमतः | मया रामस्य राजर्षेर्भार्यया परमात्मनः || ४० ||
 दृश्यमाने भवेत् प्रीतिः सौहृद नास्त्यदृश्यतः | नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति || ४१ ||
 किं वा मय्यगुणाः केचित् किं वा भाग्यधयो हि मे | या हि सीता वराहैण हीना रामेण भात्मिना || ४२ ||

"Unable to see Śrī Rāma, the corners of whose eyes are red, and therefore sore distressed, I shall soon see God Yama (the god of death, son of the sun-god) in the absence of my husband (36) Śrī Rāma, that elder brother of Bharata, does not know me to be living, nor does Laksmāna Had they known it, it cannot be imagined that they would not prosecute their search all over the globe (37) Leaving his body on the earth's surface precisely through grief caused by separation from me, that gallant elder brother of Laksmāna has surely departed to the heavenly world from this globe (38) Happy are the gods as well as the Gandharvas, the Siddhas and the

eminent Rsis who are able to look on my husband, the heroic Śrī Rāma of lotus-like eyes (in heaven) (39) Or that royal sage, the sagacious Śrī Rāma, who seeks religious merit (alone) and has become one with the Supreme Spirit, has no longer any use for me, his wife. (40) Love sticks to one remaining before one's eyes, while it no longer exists for one who is out of sight But the ungrateful alone spurn love, Śrī Rāma would never do so (41) Or, are there any shortcomings in me or perhaps it is loss of fortune in my case due to which I, Sītā, a young lady (deserving his protection) stand separated from Śrī Rāma, who is worthy of excellent possessions (42)

श्रेयां मे जीवितान्तर्दु विहीनाया महात्मना | रामादक्लिष्टचारित्राञ्छ्वरान्छुनिवर्हणात् || ४३ ||
 अथवा न्यस्तशङ्को तो बने मूलफलशानो | भ्रतरौ हि नश्रेष्ठो चरन्तो वनगोचरो || ४४ ||
 अथवा राक्षसेन्द्रेण रावणेन दुरात्मना | छद्मना धातितो द्युरा भ्रतरौ रामलक्ष्मणां || ४५ ||
 साहमेवविधे काले मर्तुमिच्छामि सर्वतः | न च मे विहिता मृत्युरस्मिन् दुःखेऽतिवर्तति || ४६ ||
 धन्याः खलु महात्मानो मुनयः सत्यसम्मताः | जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये || ४७ ||
 प्रियान्न सम्भवेद् दुःखमप्रियादधिकं भवेत् | तन्मया हि ते विद्युज्यन्ते नमस्तेषां महात्मनाम् || ४८ ||
 साह त्यक्ता प्रियेणैव रामेण विदितात्मना | प्राणास्त्यश्यामि पापस्य रावणस्य गता वशम् || ४९ ||
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे षड्विंशः सर्गः . || २६ ||

Death is preferable to life for me, who stand disunited from the high-

souled and heroic Śrī Rāma, who is unwearied in maintaining his character

and who is capable of exterminating his foes (43) Or those two brothers (Śrī Rāma and Lakṣmana), the foremost of men, roaming as they do in the forest as dwellers in the forest and living on roots and fruits (alone) have actually given up their arms (and taken a vow of non-violence) (44) Or the two gallant brothers, Śrī Rāma and Lakṣmana, have been caused to be killed through some trick by the evil-minded Rāvana, the lord of ogres, (45) Situated as I am, I wish to die by all means at such a juncture, my death, however, is not ordained even in my present extreme agony (46) Happy indeed are the magnanimous

and highly blessed hermits by whom the (highest) Reality has been fully recognized as their (very) self and who have subdued the self and in whose eyes the pleasing and the displeasing do not exist (47) To them sorrow does not follow from the pleasing being snatched away nor does it grow intense through the displeasing being met with inasmuch as they are rid of joy and sorrow Hail to those high-souled ones ! (48) Situated as I am, I, who have been forsaken by my beloved Śrī Rāma himself, a knower of the Self, and have fallen into the clutches of the sinful Rāvana, shall give up the ghost " (49)

Thus ends Canto Twenty-six in the Sundarāhānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epos

सप्तविंशः सर्गः

Canto XXVII

Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sitā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvana, and stops them from molesting Sitā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sitā.

इत्युक्ताः सीतया धीर राक्षस्य क्रोधमूर्च्छिताः । काञ्चिज्जग्मुस्तदाख्यातु रावणस्य दुरात्मनः ॥ १ ॥
 ततः सीतामुपगम्य राक्षस्यो भीमदर्शनाः । पुनः परुषमेकार्थमनर्थमथाब्रुवन् ॥ २ ॥
 अशेदानो तवानार्ये सीते पापनिश्चये । राक्षस्यो भक्षयिष्यन्ति मासमेतद् यथासुखम् ॥ ३ ॥
 सीता ताभिरनार्याभिर्दृष्ट्वा सतर्जिता तदा । राक्षसी त्रिजटा वृद्धा प्रबुद्धा वाक्यमब्रवीत् ॥ ४ ॥
 आत्मान खदतानार्या न सीता भक्षयिष्यथ । जनकस्य सुतामिष्टा रघुषा दशरथस्य च ॥ ५ ॥
 खनो ह्यथ मया दृष्टो दारुणो रोमहर्षणः । राक्षसानामभावाय भर्तुरस्या भवाय च ॥ ६ ॥
 एवमुक्तास्त्रिजटया राक्षस्य क्रोधमूर्च्छिताः । सर्वा एवानुचन् भीतास्त्रिजटा तामिद वचः ॥ ७ ॥
 कथयन्व त्वया दृष्टं स्वानोऽय क्रीडणो निशि । तासा श्रुत्वा तु वचन राक्षसीना सुखोद्भूतम् ॥ ८ ॥
 उवाच वचन काले त्रिजटा स्वानसश्रितम् ।

Distracted through anger when told by Sitā of her violent intention, some ogresses proceeded to communicate it to

the evil-minded Rāvana (1) Approaching Sitā, the ogresses of hideous aspect then spoke (to her) again

the following harsh words, which harped on the same point and spelt disaster (to them)—(2) "O wretched Sitā of sinful resolve, the ogresses will feast at pleasure on this flesh of yours this (very) moment today " (3) Seeing Sitā intimidated (as above) by those vile women at that moment, an aged ogress, Trijatā, who had (just) risen from sleep, spoke as follows—(4) 'Devour yourselves, O wretches (if you will), you will not be able to feast on Sitā, Janaka's daughter and beloved daughter-in-law of Daśaratha (5) A horrible dream,

which makes my hair stand on end, has actually been seen by me today to the annihilation of ogres and to the well-being of her husband " (6) Seized with fright when spoken to as aforesaid by Trijatā, all the ogresses, who were distracted through anger (only a minute ago), spoke as follows to the aforesaid Trij tā,—(7) "Speak out what kind of dream was seen by you this night " Hearing the request that had escaped from the lips of the ogresses, Trijata for her part made (the following) answer bearing on the dream seen by her, during the (morning) twilight—

गजदन्तमयी दिव्या शिविकामन्तरिक्षगाम् ॥ ९ ॥

युक्ता वाजिसहस्रेण स्वयमास्थाय राघवः ।	शुकलमात्याम्बरधरो लक्ष्मणेन समागतः ॥ १० ॥
स्वप्ने चाद्य मया दृष्टा सीता शुकलाम्बरावृता ।	सागरेण परिक्षित्त श्वेतपर्वतमास्थिता ॥ ११ ॥
रामेण सगता सीता भारवक्षणे प्रभा यथा ।	राघवश्च पुनर्दृष्टश्चतुर्दन्त महागजम् ॥ १२ ॥
आरूढः शैलसकाश चकास सहलक्ष्मणः ।	ततस्तु सूर्यसकाशौ दीग्यमानौ स्वतेजसा ॥ १३ ॥
शुकलमात्याम्बरधरौ जानकी पर्युपस्थितौ ।	ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः ॥ १४ ॥
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता ।	भर्तुरङ्कित समुत्पत्य ततः कमललोचना ॥ १५ ॥
चन्द्रस्यौ मया दृष्टा पाणिभ्या परिमार्जती ।	
ततस्ताभ्या कुमाराभ्यामास्थितः स गजोत्तमः ।	सीतया च विशालाध्या लङ्काया उपरि स्थितः ॥ १६ ॥
पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् ।	इहंपयातः काकुत्स्थः सीतया सह भार्यया ॥ १७ ॥
शुकलमात्याम्बरधरो लक्ष्मणेन सहागतः ।	ततोऽन्यत्र मया दृष्टो रामः सत्यपराक्रमः ॥ १८ ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् ।	आरुह्य पुष्पकं दिव्य विमानं सूर्यसनिभम् ॥ १९ ॥
उत्तरा दिशमालोक्य प्रस्थितः पुरुषोत्तमः ।	एव स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ॥ २० ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया ।	न हि रामो महातेजाः शक्यो जेतुं मुगधिसुरैः ॥ २१ ॥
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनेरिव ।	

"Mounting a celestial palanquin made of ivory and coursing through the air (may) drawn by a thousand horses Śrī Rāma himself, clad in a white raiment and wearing a white garland, has duly come (here) with Lakmana (8—10) Clad in white robes, Sitā too was seen by me in the dream today

perched on a white mountain surrounded by sea (11) (Nay) Sitā was seen (re-) united with Śrī Rāma as light is with the sun Śrī Rāma (a scion of Raghu), who shone brightly with Lakmana, was further beheld (by me) as mounted on a huge elephant*, closely resembling a hill, with (as many as)

* We read in "Swapnādhyaya" (a treatise on dreams)—

आरोहण गोवृषकुञ्जराणां प्रासादशैलाप्रवनस्पर्तनाम् ।

विद्यानुलेपो रुदित वृत्त च स्वप्नेष्वग्नागमनं च नयम् ॥

"To mount on the back of a cow, a bull or an elephant, to climb up a mansion, the top of a mountain or a tree, to get bedaubed with excrement, weeping and death as well as copulation with a woman not fit for intercourse in dreams are looked upon as auspicious"

four tusks Wearing white garlands and clad in white robes and ablaze with their own effulgence, nay, shining brightly like the aun, the two brothers for their part then stood by the side of Sitā (Janaka's daughter) Thereupon Sitā (Janaka's daughter) actually mounted the shoulders of that tusker led by her husband and standing in the air in front of the aforesaid (white) hill Springing up from the lap of her husband, the lotus-eyed lady was then seen by me gently touching the moon and the sun† with her hands Then that jewel among elephants, ridden by the aforesaid two brothers as well as by the large-eyed Sitā, took its stand on Lankā (I saw in another dream that) wearing a white garland and clad in a white robe, Śrī Rāma (a scion of Kakutstha) himself

came here along with his consort, Sitā, in a chariot drawn by eight white bullocks and was accompanied by Laksamana (too) Then in another dream the valiant Śrī Rāma of unfailing prowess, a jewel among men was seen (by me) on the move towards a northerly direction having ascended the celestial aerial car, Puspaka, shining brightly as the sun In this way was Śrī Rāma, who vies with Lord Viṣṇu in prowess, seen by me in a dream along with his (younger half-) brother, Laksmana, and his wife, Sitā Surely Śrī Rāma, who is endowed with extraordinary energy, is incapable of being conquered by gods and demons or even by ogres or by still others, (even) as heaven cannot be won by sinful men

रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः ॥ २२ ॥

रक्तवासाः पिवन्मघः करवीरकृतस्त्रजः । विमानात् पुष्पादाद्य रावणः पतितः क्षितौ ॥ २३ ॥
 कृष्णमाणः स्त्रिया मुण्डो दृष्टः कृष्णाम्बरः पुनः । रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ॥ २४ ॥
 पिवस्तैल हसन्मत्स्यन् भ्रान्तचित्ताकुलेन्द्रियः । गर्दभेन ययौ शीघ्रं दक्षिणा दिशमास्थितः ॥ २५ ॥
 पुनरेव मया दृष्टो रावणो राक्षसेश्वरः । पतितोऽवाक्शिरा भूमौ गर्दमाद् भयमोहितः ॥ २६ ॥
 सहस्रोत्थाय सम्भ्रान्तो भयार्तो मदविह्वलः । उन्मत्तरूपो दिग्वासा दुर्वाक्य प्रलपन् बहु ॥ २७ ॥
 दुर्गन्ध दुस्सहं घोर तिमिर नरकोपमम् । मलयङ्क प्रविश्याशु मग्नस्त्रज स रावणः ॥ २८ ॥
 प्रस्थितो दक्षिणामाशा प्रविष्टोऽकर्दम हृदम् । कण्ठे बद्ध्वा दशग्रीव प्रमदा रक्तवासिनी ॥ २९ ॥

काली कर्दमलिताङ्गी दिश याम्या प्रकर्षति ।

"Rāvana too was seen by me (in a dream) today with a shaven head, (nay) bathed in oil, attired in red, drunken and (still) drinking, adorned with garlands of oleander flowers and fallen on the earth from the aerial car, Puspaka (12-23) He was seen (in a dream) once more with a shaven head and robed in black, wearing a red garland and smeared with red sandal-paste and being pulled by a woman on

a chariot drawn by asses (24) Quaffing oil, laughing and dancing, his mind confused and senses obscured, he sped on (the back of) an ass in a southerly direction (25) Rāvana, the lord of ogres, was again seen by me fallen headlong from (the back of) the ass, confused through fear (26) Leaping up suddenly, utterly bewildered, terror-stricken, overpowered with intoxication, looking like a madman,

† We further read in 'Swapnādhyāya' -

आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा ।
 स्वप्ने गृह्णाति हस्तान्या महद्राव्य समानुयाव ॥

"Whoever touches with one's hand the orb of the sun or that of the moon bids fair to attain a large dominion "

and sky-clad, he was seen uttering many abusive words (27) Entering a fearful gloom, resembling hell (itself), emitting a foul smell and difficult to bear, nay, full of filth and mire, the aforesaid Rāvana soon disappeared into it (28) (Again,) having set out in

a southerly direction, he entered a (dry) lake even without mud Tying the ten-headed monster round his neck, a dark young woman clad in red, her limbs besmeared with mud, was dragging him in a southerly direction

एवं तत्र मया दृष्टः कुम्भकर्णो महाबलः ॥ ३० ॥
 रावणस्य सुताः सर्वे मुण्डास्तैलसमुक्षिताः । वराहेण दशग्रीवः शिशुमारेण चेन्द्रजित् ॥ ३१ ॥
 उद्रेण कुम्भकर्णश्च प्रयातो दक्षिणा दिशम् । एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥ ३२ ॥
 शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः । शङ्खदुन्दुभिनिर्घोषैर्दृष्टत्तगीतैरलङ्कृतः ॥ ३३ ॥
 आरुह्य शैलसकाशं मेघस्तनितनिःस्वनम् । चतुर्दन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥ ३४ ॥
 चतुर्भिः सचिवैः सार्धं वैहायसमुपस्थितः ॥ ३५ ॥
 समाज्जश्च महान् वृत्तो गीतवादित्रनिःस्वनः । पिबता रक्तमाल्यानां रक्षसा रक्तवाससाम् ॥ ३६ ॥
 लङ्कां चैव पुरीं रम्यां सर्वाजिरथकुञ्जरा । सागरे पतिता दृष्टा भग्नगोपुरतोरणा ॥ ३७ ॥
 लङ्का दृष्टा मया स्वर्गने रावणेनाभिरक्षिता । दग्धा रामस्य दूतेन वानरेण तरस्विना ॥ ३८ ॥
 पीत्वा तैलं प्रमत्ताश्च प्रहसन्त्यो महास्वनाः । लङ्कायां भस्मरूक्षायां सर्वां राक्षसयोधितः ॥ ३९ ॥
 कुम्भकर्णादियक्ष्मेमे सर्वे राक्षसपुङ्गवाः । रक्तं निवसनं गृह्य प्रविष्टा गोमयहृदम् ॥ ४० ॥

"(Rāvana's younger brother) Kumbhakarna of extraordinary might was likewise seen by me in that dream (29-30) All the sons of Rāvana (too) were seen (by me) with shaven heads and bathed in oil (Nay) Rāvana (the ten-headed monster) departed in a southerly direction on (the back of) a boar, (his eldest son) Meghanāda (the conqueror of Indra) too on (the back of) a dolphin and Kumbhakarna on (the back of) a camel In that dream Vibhīšana (Rāvana's youngest brother) alone was seen by me shaded with a white canopy, dressed in white and wearing a white garland, (nay) smeared with white sandal paste Hailed with blasts of conch-shells and the beating of kettle-drums as well as with dances and songs, Vibhīšana stood there in the air mounted on a four-tusked celestial elephant closely resembling a hill and

trumpeting like thunder, with four ministers (31-35) A large assemblage, distinguished by the sound of vocal and instrumental music, of ogres, clad in red and adorned with red garlands and drinking oil, had also collected (36) Nay, this enchanting city of Lankā, horses, chariots and elephants and all, was seen (by me) fallen into the sea, its gateways and arches shattered (37) Though protected on all sides by Rāvana, Lankā was (further) seen by me in a (different) dream burnt up by an agile monkey acting as an envoy of Śrī Rāma (38) All the ogresses in Lankā, (now) arid with ashes, were seen drunk with oil and laughing heartily with great noise (39) Putting on a red attire of inferior quality all these jewels among the ogres, Kumbhakarna and others, disappeared into a pool of cowdung (40)

अपगच्छत पश्यध्वं सीतामान्नोति राघवः । घातयेत् परमामर्षी युष्मान् सार्धं हि राक्षसैः ॥ ४१ ॥
 प्रिया बहुमता भार्या ननवासमनुव्रताम् । भस्तिता तर्जिता वापि नानुमस्यति राघवः ॥ ४२ ॥

तदल कूरवाक्यैश्च सान्त्वमेवाभिधीयताम् । अभियाचाम वैदेहीमेतद्धि मम रोचते ॥ ४३ ॥
 यस्या ह्येवविध. स्वप्नो दुःखितायाः प्रदश्यते । सा दुःखैर्वहुभिर्मुक्ता प्रिय प्राणोत्यनुत्तमम् ॥ ४४ ॥
 भर्त्सितामपि याचञ्च राक्षस्यः किं विवक्षया । राघवाद्धि मय धोर राक्षसानामुपस्थितम् ॥ ४५ ॥
 मणिपातप्रसन्ना हि मैथिली जनकालमजा । अलमेषा परित्रातु राक्षस्यो महतो भयात् ॥ ४६ ॥

“(Therefore) get away (from this place) and watch how Śrī Rāma (a scion of Raghu) recovers Sitā Supremeiy intolerant (by nature), he will undoubtedly kill you (all) along with the ogres (41) Śrī Rāma (a scion of Raghu) would never suffer his beloved and highly esteemed wife, who had followed him in his exile, to be reproached or threatened (by you) (42) Therefore have done with cruel words and let conciliatory words alone be spoken (to her) Let us crave her forgiveness, for this (alone) appeals to me (43) Rid of her numerous

woes, that wretched lady about whom such a dream has been vividly seen (by me) will undoubtedly attain her beloved and highest object (44) Beseech her forgiveness O ogresses, even though she has been menaced by you What will be gained through your anxiety to discuss the subject (any more), for a terrible danger from Śrī Rāma (a scion of Raghu) threatens the ogres (45) Sitā (a princess of Mithilā), daughter of Janaka, will get pleased with prostration alone She is capable of shielding you from a terrible danger, O ogresses ! (46)

अपि चास्या विशालाक्ष्या न किञ्चिदुपलक्ष्ये । विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ॥ ४७ ॥
 छायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् । अदुःखाहामिमा देवीं वैहायसमुपस्थिताम् ॥ ४८ ॥
 अर्थसिद्धिं तु वैदेह्याः पर्याम्यहमुपस्थिताम् । राक्षसेन्द्रविनाश च विजय राघवस्य च ॥ ४९ ॥
 निमित्तभूतमेतत् तु श्रोतुमस्या महत् प्रियम् । दृश्यते च स्फुरञ्छुः पद्मप्रविवायतम् ॥ ५० ॥
 ईषद्धि दृषितो वास्या दक्षिणाया ह्यदक्षिणः । अकस्मादेव वैदेह्या बाहुरेकः प्रकम्पते ॥ ५१ ॥
 करेणुहस्तप्रतिमः सत्यश्चोरनुत्तमः । वेपन् कथयतीवास्या राघव पुरतः स्थितम् ॥ ५२ ॥
 पक्षी च शाखानिल्य प्रविष्टः पुनः पुनश्चोत्तमसान्त्ववादी ।
 सुस्वागता वाचमुदीरयाणः पुनः पुनश्चोदयतीव हृष्टः ॥ ५३ ॥
 तता सा ह्रीमती बाला भर्तुर्विजयहर्षिता । अत्रोचद् यदि तत् तथ्य भवेय शरण हि वः ॥ ५४ ॥
 इत्यार्षे श्रीमद्रामायणे बाल्मीकीये आदिकाण्डे सुन्दरकाण्डे सप्तविंश सर्ग ॥ २७ ॥

“Furthermore, I do not notice in the limbs of this large-eyed lady any inauspicious mark, however minute, (which may give indication of any mishap to her) (47) I for my part suspect that misfortune has befallen this godlike lady,—who does not merit adversity and who mounted an aereal car (in the dream seen by me),—only in the shape of diminution of splendour (occasioned by want of bath, toilet etc) (48) I for my part visualize the accomplishment of purpose of Sitā (a princess of the Videha territory) to

be at hand, as also the destruction of Rāvana (the lord of ogres) and the triumph of Śrī Rāma (a scion of Raghu) (49) Nay, her (left) eye, large as a lotus petal, is seen throbbing This is surely a prognostication of her hearing a most pleasing news (50) Again, slightly thrilled, the left arm alone of this amiable lady, Sitā (a princess of the Videha territory), is palpitating without any (visible) cause at all (51) Her most shapely left thigh, resembling the proboscis of an elephant, which is also pulsating, announces as

it were (the presence of) Śrī Rāma (a scion of Raghu) standing in front of her (52) Nay, uttering excellent sweet notes again and again after entering its nest on the branch of a tree, a delighted bird is repeatedly urging Sītā as it were to rejoice,

uttering (as it did) a note announcing the advent of an auspicious hour " (53) Rejoiced at the prospect of her husband's triumph, that shy youthful lady thereupon said, "If that comes out to be true, I shall undoubtedly be your protector " (54)

Thus ends Canto Twenty-seven in the Sundarakhānda of the glorious Rāmāyaṇa of Vālmīki, the work of a Rsi and the oldest epic



अष्टाविंशः सर्गः

Canto XXVIII

The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen never seen before appears on her person.

सा राक्षसेन्द्रस्य वचो निशम्य तद् रावणस्य प्रियमप्रियातां ।
 सीता वितत्रास यथा वनान्ते सिंहाभिपन्ना गजराजकन्या ॥ १ ॥
 सा राक्षसीमध्यगता च भीरुवाग्भिर्भृश रावणतर्जिता च ।
 कान्तारमध्ये विजने विसृष्टा बालेव कन्या विललाप सीता ॥ २ ॥
 सत्यं बतेद प्रवदन्ति लोके नाकालमृत्युर्भवतीति सन्तः ।
 यत्राहमेव परिभर्त्यमाना जीवामि यस्मात् क्षणमप्यपुण्या ॥ ३ ॥
 सुखाद् विहीन बहुदुःखपूर्णमिदं तु नूनं हृदय स्थिर मे ।
 विदीर्यते यत्र सहस्रधाथ वज्राहत शृङ्गभिवाचलस्य ॥ ४ ॥
 नैवास्ति नूनं मम दोषमत्र वध्याहमस्याप्रियदर्शनस्य ।
 भाव न चास्याहमनुप्रदातुमल द्विजो मन्त्रमिवाद्दिजाय ॥ ५ ॥
 तस्मिन्ननाराच्छति लोकनाथे गर्भस्यजन्तोरिव शल्यकुन्तः ।
 नूनं ममाङ्गान्यचिरादनार्यः गस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः ॥ ६ ॥

Recalling the aforesaid unpalatable threat of Rāvana, the lord of ogres, the celebrated Sītā, who was already afflicted with separation from her beloved husband, got terrified even as the female calf of a lordly elephant fallen into the clutches of a lion on the edge of a forest (1) Enrooled by the ogresses and repeatedly intimidated with threats by Rāvana, that timid lady, Sītā, began to wail (as follows)

like a young girl abandoned in the heart of a lonely and thick forest — (2) "Truly do the wise affirm that death does not come in the world before the appointed hour, since I, devoid of merit that I am, survive even for a moment, though being reproached unsparingly in this way (3) Though bereft of joy and full of great agony, my heart must be hard indeed in that it does not break into a thousand pieces this day like

the crest of a mountain struck by lightning (4) Surely no blame whatsoever will attach to me if I give up the ghost at this juncture, (for) I stand sentenced to death at the hands of this ogre of odious appearance In any case I am unable voluntarily to bestow my affection on him any more than a member of the twice-born classes would impart Vedic knowledge to one not belonging to the twice-born classes

(5) (Even) before Śrī Rāma (that ruler of the world) arrives (here) the vile Rāvana (the lord of ogres) will as surely cut my limbs to pieces in no time with his sharpened weapons (even) as a surgeon would cut the limbs of a (lifeless) foetus (in order to facilitate its extraction from the womb under extraordinary circumstances when other contrivances to force it out prove abortive) (6)

दुःख बभेद ननु दुःखिताया मासौ चिरायामिगमिष्यतो द्वौ ।
 बद्धस्य बध्यस्य यथा निशान्ते राजोपरोषादिषु तत्करस्य ॥ ७ ॥
 हा राम हा लक्ष्मण हा सुमित्रे हा राममातः सह मे जनन्यः ।
 एषा विपश्याम्यहमल्पभाग्या महार्णवे नौरिव मूढवता ॥ ८ ॥
 तरस्विनौ भारयता मृगस्य सत्त्वेन रूप मनुजेन्द्रपुत्रौ ।
 नून विशास्तौ मम कारणात् तौ सिद्धर्षभौ द्वाविध वैद्युतेन ॥ ९ ॥
 नून स कालो मृगरूपवारी मामल्पभाग्या छुडुमे तदानीम् ।
 यत्रार्यपुत्रौ विससर्ज मूढा रामानुज लक्ष्मणपूर्वजं च ॥ १० ॥
 हा राम सत्यव्रत दीर्घबाहो हा पूर्णचन्द्रप्रतिमानवकत्र ।
 हा जीवलोकेस्य हितः प्रियश्च वध्या न मा वेत्ति हि राक्षसानाम् ॥ ११ ॥
 अनन्यदेवत्वमिय क्षमा च भूमौ च शय्या नियमश्च धर्मै ।
 पतिव्रतात्त्व विफल ममेद कृतं कृतघ्नेष्विव मानुषाणाम् ॥ १२ ॥

Alas, it is painful indeed that two months (on the expiry of which I am going to be killed by Rāvana) will before long slip away past me, afflicted for long, (even) as the night at the end of which a thief placed in fetters under the detention orders of a king is to be executed passes away in his case (7) O Rāma, O Laksmāna, O Sumitrā, O Kausalyā (Śrī Rāma's mother) and along with these my (own) mothers (too), I, a woman of scanty fortune, am going to perish like a bark caught in a whirlwind in mid ocean (8) Like a pair of excellent lions killed by a stroke of lightning, those two agile princes (Śrī Rāma and Laksmāna) were undoubtedly killed on my account by the being who had assumed the guise of a deer (9) It was surely the Time-Spirit who, having assumed the

form of a deer, beguiled me, a woman of scanty fortune (that I am), at that time and to whom I, a stupid woman, despatched the two sons of my father-in-law, Laksmāna (a younger half-brother of Śrī Rāma) and Śrī Rāma (the eldest half-brother of Laksmāna) (10) O Śrī Rāma of unfailing vows and long arms, whose countenance resembles the full moon, you, who are friendly to and beloved of the world of living beings, do not actually know me to have been sentenced to death by the ogres (11) My devotion to a single deity (in the form of my husband) and this forbearance, nay, my reposing on the ground, and my observing rules of righteousness and loyalty to my husband—(all) this has proved futile like the service rendered by human beings to ungrateful men (12)

मोघं हि धर्मश्चरितो ममार्यं तथैकपत्नीत्वमिदं निरर्थकम् ।
 या त्वा न पश्यामि कृशा विवर्णा हीना त्वया सगमने निराशा ॥ १३ ॥
 पितुर्निदेश नियमेन कृत्वा वनाञ्जिवृत्तश्चरितव्रतश्च ।
 स्त्रीभिस्तु मन्ये विपुलेक्षणामि. सरंस्वसे वीतभयः कृतार्थः ॥ १४ ॥
 अहं तु राम त्वयि जातकामा चिर विनाशाय निबद्धभावा ।
 मोघं चरित्वाय तपो व्रतं च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ॥ १५ ॥
 सजीवितं क्षिप्रमहं त्यजेयं विषेण शस्त्रेण शितेन वापि ।
 विषस्य दाता न तु मेऽस्ति कश्चिच्छूलस्य वा वेदमनि राक्षसस्य ॥ १६ ॥
 शोकभितता बहुधा विचिन्त्य सीताय वेणीग्रथनं गृहीत्वा ।
 उद्धृष्य वेणुद्वयथनेन शीघ्रमहं गमिष्यामि यमस्य मूलम् ॥ १७ ॥
 उपस्थिता सा मृदुसर्वगात्री शाखा गृहीत्वा च नगस्य तस्य ।
 तस्यास्तु राम परिचिन्त्यन्त्या रामानुजं स्वं च कुलं शुभाङ्गायः ॥ १८ ॥
 तस्या विशोकानि तदा बहूनि वैर्यार्जितानि प्रवराणि लोके ।
 प्रादुर्निमित्तानि तदा बभूवुः पुरापि सिद्धान्युपलक्षितानि ॥ १९ ॥
 इत्यार्षे श्रीनद्रामायणे वाल्मीकीय आदिकाव्ये सुन्दरकाण्डेऽष्टाविंश सर्गः ॥ २८ ॥

"Only in vain has this virtue been practised by me and this exclusive devotion (of mine) to my husband has also proved futile in that I do not behold you and, separated from you, have grown pale and emaciated and lost all hope of being (re-) united with you (13) When, having carried out the behest of your father according to rules and completed your vow (of celibacy), you return from the forest, rid of (all) fear and accomplished of purpose, you for your part will, I believe, revel with (many) large-eyed women (after marrying them) (14) Having practised austerities and observed holy vows for nothing (as they did not prove effective in reuniting me with you), I for myself, O Śrī Rāma, in whom was aroused a longing for you and whose affection has been fastened in you for long to my mortal agony, I shall presently give up the ghost now Woe to me of scanty fortune! (15) I

would shortly part with my life through poison or even by means of a sharpened weapon In the abode of Rāvana, an ogre, however, there is none to give me poison or a weapon" (16) Reflecting on various lines and (then) seizing the string that tied her hair, Sitā, who was tormented with grief, now thought (within herself) — "Tying my neck with the fillet that ties my braid, I shall proceed to the presence of Yama" (17) Taking hold of a branch of the aforesaid (Simśāpā) tree, that lady, who was delicate of all limbs, stood near that tree While that lady of charming limbs was thinking deeply of Śrī Rāma and Laksmana (Śrī Rāma's younger brother) as also of her own (royal) House, many omens,—which were well-known in the world as dispellers of grief and restoring confidence, and which had been found (by her) even before as predictive of success presently appeared on her person 18-14)

Thus ends Canto Twenty-eight in the Sundarāhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



एकोनत्रिंशः सर्गः

Canto XXIX

The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sita experiences great joy.

तथागता	ता	व्यथितामनिन्दिता	व्यतीतहर्षा	परिदीनम्गनसाम् ।
शुभा	निमित्तानि	शुभानि	भेजिरे	नर श्रिया जुष्टमिवोपसेविनः ॥ १ ॥
तस्याः	शुभ	वाममरालपक्षमराज्या	वृत	कृष्णविशालशुक्लम् ।
प्रास्पन्दतैक	नयन	सुकेश्या	मीनाहत	पद्ममिवाभितान्म्र ॥ २ ॥
सुजश्च		चावङ्कितवृत्तपीनः		परार्ध्यकालागुरुचन्दनार्हः ।
अनुत्तमेनाध्युपितः		प्रियेण	चिरेण	वामः समवेपताशु ॥ ३ ॥
गजेन्द्रहस्तप्रतिमश्च		पीनस्तयोर्द्वयो.	सहृत्वास्तु	जातः ।
प्रास्पन्दमान.	पुनरुत्तरस्या	राम	पुरस्तात्	स्थितमाचक्षे ॥ ४ ॥

Like willing attendants flocking round a man favoured by the goddess of fortune, auspicious omens appeared on the person of the aforesaid blessed lady, who, though beyond reproach, was (nevertheless) agonized, utterly bereft of joy and sore distressed in mind, and had reached the (Śimsāpa) tree as aforesaid (1) The charming left eye alone, of that lady of lovely locks,—which was screened with rows of slanting eyelashes, was dark (in the middle), large and white (all round) and coppery at the edge,—began repeatedly to throb like a

lotus struck gently by a fish (2) Her charming, graceful, rounded and fleshy left arm too, which deserved to be painted with excellent black aloe and sandalwood paste and had been used for long (before this) as a pillow by her most excellent darling Śrī Rāma, at once began to palpitate (3) Again, of her well-knit thighs, the left one, which was fleshy and beautiful, nay, which resembled the proboscis of a lordly elephant and was visibly throbbing,—announced (as it were) the presence of Śrī Rama standing in front of her (4)

शुभं		पुनर्हंसमानवर्णमीषद्रजोध्वस्तमिवातुलाश्याः ।
वासः	स्थितावाः	शिखराग्रदन्त्याः किञ्चित् परिल्लसत चारुगान्ध्याः ॥ ५ ॥
एतैर्निमित्तैरपरैश्च	सुभ्रुः	सचोदिता प्रागपि साधुसिद्धैः ।
वातातपक्कलान्तिव	प्रणष्ट	वर्षेण बीज प्रतिसजहर्ष ॥ ६ ॥
तस्याः	पुनर्विम्बफलोपमोष्ठ	स्वक्षिभ्रुकेशान्तरालपक्ष्म ।
वक्त्र	वभासे	सितशुक्लदंष्ट्र राहोर्मुखाच्चन्द्र इव प्रसुक्तः ॥ ७ ॥
सा	वीतशोका	व्यपनीतनद्रा शान्तज्वरा हर्षविबुद्धसत्त्वा ।
अशोभतार्या	वदनेन	शुक्ले शीताशुना रात्रिरिवोदितेन ॥ ८ ॥
इत्यार्षे	श्रीमद्रामायणे	बालमीकीये आदिकाव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्ग ॥ २९ ॥

Moreover, the covering of Sītā standing there, of matchless eyes and charming limbs, whose teeth resembled

the ends of the seeds of a pomegranate,— which was of golden hue and was slightly soiled as it were with dust,—

slipped a bit (from her person) in a way which augered well (for her) (5) Reassured by these and other omens (as well), which had come out perfectly true even before, Sītā (of shapely brows) greatly rejoiced even as a seed blighted by the wind and the sun comes back to life through a shower (6) Again, her countenance with its lips resembling a (ripe) Bimba fruit (in colour) and its

beautiful eyes, shapely brows, lovely locks, curved eyelashes and set white teeth shone like the (full) moon released from the mouth of (the demon) Rāhu (7) Completely rid of grief, her exhaustion fully relieved, her fever allayed and her mind illumined through joy, the noble lady (Sītā) looked charming with her countenance as a night with the moon having risen during the bright fortnight (8)

Thus ends Canto Twenty-nine in the Sundarakhānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

त्रिंशः सर्गः

Canto XXX

Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment.

हनुमानपि विक्रान्तः सर्वं शुश्राव तत्पतः । सीतायाम्बिजटायाश्च राक्षसीनां च तर्जितम् ॥ १ ॥
 अवेक्षमाणस्ता देवी देवतामिव नन्दने । ततो बहुविधा चिन्ता चिन्तयामास वानरः ॥ २ ॥
 या कवीना सहस्राणि सुबहून्ययुतानि च । दिक्षु सर्वासु मार्गान्ते सेयमासदिता मया ॥ ३ ॥
 चारेण तु सुयुक्तेन शत्रोः शक्तिमवेक्षता । गृहेन चरता तावद्वेक्षितमिदं मया ॥ ४ ॥
 राक्षसानां विज्ञेयश्च पुरी चैवं निरीक्षिता । राक्षसाधिपतेरस्य प्रभावो रावणस्य च ॥ ५ ॥
 यथा तस्याप्रभेयस्य सर्वसम्बन्धयावतः । समाश्रयसिन्तुं भार्या पतिदर्शनकाङ्क्षिणीम् ॥ ६ ॥
 अहमाश्वासयाम्येना पूर्णचन्द्रनिभाननाम् । अष्टदुःखा दुःखस्य न ह्यन्तमविगच्छतीम् ॥ ७ ॥

The valiant Hanumān too correctly heard everything including the lamentation of Sītā, the dream of Trijatā and the threats of the ogressess (1) Looking intently on that lady, who resembled a heavenly being in the Nandana grove (forming part of Indra's paradise), the monkey thereupon indulged in speculation of various kinds (2) (He said to himself) "The lady found by me here is the same (Sītā) whom many thousands, nay, myriads of monkeys have been seeking in all the quarters (3) By me, thoughtfully appointed (by my master) as a spy and moving about incognito in my attempt to ascertain the enemy's strength, for

my part, the following information has been gathered (4) The relative position (in regard to power and resources) of the ogres (*per se*) as well as (the topography of) this city (of Lankā) as also the glory of this Rāvana, the suzerain lord of ogres, has been scrutinized by me (5) It is opportune for me duly to comfort the spouse, longing to see her husband, of Śrī Rāma, who is immeasurably great and full of compassion for all beings. (6) I shall (presently) console this lady, whose countenance resembles the full moon, who had never experienced sorrow (before) and yet who is not reaching the end of her suffering (7)

यदि ह्यहं सतीमेना शोकोपहतचेतनाम् । अनाश्रवाय गमिष्यामि दोषवद् गमन भवेत् ॥ ८ ॥
 गते हि मयि तत्रेय राजपुत्री यशस्विनी । परित्राणमपश्यन्ती जानक्री जीवितं त्यजेत् ॥ ९ ॥
 यथा च स महाबाहुः पूर्णचन्द्रनिभाननः । समाश्रासयितुं न्यायः सीतादर्शनलाभः ॥ १० ॥

"If I actually return without reassuring this virtuous lady, whose understanding has been clouded by grief, my departure will be (regarded as) blameworthy (8) Perceiving no (means of) deliverance (from her calamity), when I have actually left for Kiskindhā (without meeting her), this illustrious princess,

the daughter of Janaka, may yield up her life (9) (Even) as the long-armed Śrī Rāma, whose countenance resembles the full moon, and who is (equally) eager to behold Sitā, deserves to be comforted (with the tidings of Sitā), Sitā too deserves to be comforted (with the news of Śrī Rāma) (10)

निशाचरीणा प्रत्यक्षमक्षम चाभिभाषितम् । कथं नु खलु कर्तव्यमिदं कृच्छ्रगतो ह्यहम् ॥ ११ ॥
 अनेन रविशेषेण यदि नाश्रास्यते मया । सर्वथा नास्ति सदेहः परित्यक्ष्यति जीवितम् ॥ १२ ॥
 रामस्तु यदि वृच्छेन्मां किं मा सीताब्रवीद् वचः । किमहं तं प्रतिब्रूयामसम्भाष्य सुमध्याम् ॥ १३ ॥
 सीतासदेशरहितं मामितस्त्वरया गतम् । निर्देहदपि काकुत्स्थः क्रोधतीव्रेण चक्षुषा ॥ १४ ॥
 यदि वोद्योजयिष्यामि भर्तारं रामकरणात् । व्यर्थमागमनं तस्य ससैन्यस्य भविष्यति ॥ १५ ॥

"To speak (with her) within the sight of the ogresses is, however, not advisable How, I wonder, can this be actually done ♀ I am really placed in a dilemma. (11) If by the end of this night she is not restored to confidence by me, she will by all means give up the ghost there is no doubt about it (12) If Śrī Rāma for his part inquires of me as to what message Sitā gave to me, what reply shall I make to him without

having spoken to Sitā (of slender waist) ♀ (13) Śrī Rāma (a scion of Kakutstha) may even consume me with his glance violent through anger if I return from this place in haste without (taking) any message from Sitā (14) (Even if I prevail on my master (Sugrīva) to exert himself in the cause of Śrī Rāma, his expedition (to Lankā) with an army will go in vain (in that Sitā will have given up the ghost long before his arrival) (15)

अन्तरं त्वहमासाद्य राक्षसीनामवस्थितः । शनैराश्रासयाम्यद्य सतापबहुलामिमाम् ॥ १६ ॥
 अहं ह्यतितनुश्चैव वानरश्च विशेषतः । वाचं चोदाहरिष्यामि मानुषीमिह सस्कृताम् ॥ १७ ॥
 यदि वाचं प्रदास्यामि द्विजातिरिव सस्कृताम् । रावणं मन्यमाना मा सीता भीता भविष्यति ॥ १८ ॥
 अबध्यमेव वक्तव्यं मानुषं वाक्यमर्थवत् । मया सान्त्वयितुं शक्या नान्यथेयमनिदिता ॥ १९ ॥

(Therefore) snatching some (suitable) opportunity (when the ogresses are inattentive), even though stationed in the midst of the ogresses, I shall this (very) day slowly console Sitā, who is full of agony (16) I am indeed not only exceedingly small (in size) but am a monkey to boot I shall, however, speak on this occasion the Sanskrit language as spoken by

humans (17) (But) if I utter the Sanskrit language like a Brahman, Sitā will get frightened thinking me to be Rāvāna (18) The human language alone (as spoken near about Ayodhyā), which will convey my meaning (to her), needs must be used (by me) This irreproachable lady cannot otherwise be restored to confidence (19)

सेयमालोक्य मे रूप जानकी भाषित तथा । रक्षोभिन्नास्तिता पूर्वे भूयन्नासमुपैष्यति ॥ २० ॥
 ततो जातपरित्रासा शब्दे कुर्वाणन्मत्स्विनी । जानाना मा विशालाक्षी रावण कामरूपिणम् ॥ २१ ॥
 सीतया च कृते शब्दे सहसा राक्षसीगणः । नानाप्रहरणो घोरः समेयादन्तकोपमः ॥ २२ ॥
 ततो मा सम्परिक्षिय सर्वतो विकृताननाः । वषे च ग्रहणे चैव कुर्षुर्व्येन महाबलः ॥ २३ ॥
 त मा शालाः प्रगालाश्च स्कन्धांश्चोत्तमशालिनाम् । दृष्ट्वा च परिधावन्त भवेयुः परिगङ्किताः ॥ २४ ॥
 मम रूप च सम्प्रेक्ष्य वने विचरतो महत् । राक्षस्यो भयवित्रस्ता भवेयुर्विकृतवराः ॥ २५ ॥
 ततः कुर्युः समाह्वान राक्षस्यो रक्षसामपि । राक्षसेन्द्रनियुक्ताना राक्षसेन्द्रनिवेशने ॥ २६ ॥

Beholding my (monkey) form and hearing my (human) speech (however), this celebrated daughter of Janaka, already terrorized by the ogres, will give way to fear all the more (20) Seized with terror knowing me to be Ravana, who is able to change his form at will, the sensitive and large-eyed lady will then raise a cry (21) Nay, on a cry being raised by Sitā, the (whole) host of ogresses, armed with various weapons and terrible as Death, will flock together all at once (22) Surrounding me from all sides, the ogresses of loathsome appearance and

endowed with extraordinary might will make an effort to kill or capture me. (23) Again, they will get alarmed to see me as such leaping on the boughs and branches as well as on the trunks of the tallest trees (24) Nay, sore stricken with terror to perceive my gigantic form (even) as I move about in the forest, the ogresses will begin to scream (in terror) (25) The ogresses will then summon (to their aid) the ogres too posted (on duty) by Ravana (the lord of ogres) at his (own) palace. (26)

ते शूलशरनिस्त्रिंशद्विधायुषपाणयः । आपतेयुर्विमर्देऽस्मिन् वेगेनोद्वेगकारणात् ॥ २७ ॥
 स्रद्धस्तैस्तु परितो विषमे राक्षस बलम् । शक्नुया न तु सम्प्राप्तुं परं परं महोदधेः ॥ २८ ॥
 मा वा गृह्णीयुरात्रय बहवः शीघ्रकारिणः । स्यादियं चाग्रहीतार्था मम च ग्रहणं भवेत् ॥ २९ ॥
 हिंसाभिरुचयो हिंस्युरिमा वा जनकाल्मजाम् । विपन्नं स्यात् ततः कार्यं रामसुग्रीवयोरिदम् ॥ ३० ॥
 उददेशे नद्यमार्गेऽस्मिन् राक्षसैः परिवारिते । सागरेण परिक्षिते गुप्ते वसति जानकी ॥ ३१ ॥
 विशास्ते वा गृहीते वा रक्षोभिर्मयि सयुगे । नान्यं पश्यामि रामस्य सहायं कार्यसाधने ॥ ३२ ॥
 विमृशश्च न पश्यामि यो हते मयि वानरः । शतयोजनविस्तीर्णं लङ्घयेत् महोदधिम् ॥ ३३ ॥
 काम हन्तुं समर्थोऽस्मि सहस्राण्यपि रक्षसाम् । न तु गक्ष्याम्यहं प्रातुं परं परं महोदधेः ॥ ३४ ॥
 असत्यानि च युद्धानि सगयो मे न रोचते । कश्च निस्संशय कार्यं कुर्यात् प्रातः ससगयम् ॥ ३५ ॥

"Due to excitement in this commotion they will rush with impetuosity taking darts, arrows, swords and various other weapons in hand (27) Surrounded on all sides by them, I can no doubt exterminate the army of ogres, but I shall not (in that case) be able to reach the other end of the ocean (28) Or (it is also possible that) surrounding me, many agile ogres may capture me. In that case Sitā

will remain unacquainted with my mission and my capture too will be effected (29) Alternatively the ogres, who take delight in bloodshed, may dispose of this daughter of Janaka The present object of Sri Rāma and Sugrīva will in that case be defeated. (30) Sitā (Janaka's daughter) lives in this obscure sea-girt region, whose approaches are unknown and which is surrounded

by ogres. (31) In the event of my being either killed or captured by the ogres in an encounter, I do not find anyone else who can assist Śrī Rāma in accomplishing this task (of seeing Sitā and conveying her message to Śrī Rāma) (32) Even on taxing my brain I do not see any monkey who should be able, when I am dead to leap across the vast sea a hundred Yojanas (eight-hundred

miles) wide (33) Although I am capable of killing thousands of ogres, I shall not, however, be able to reach the other end of the ocean (due to exhaustion caused by the combat). (34) Conflicts are (always) dubious and uncertainty does not find favour with me And what wise man would embark on a dubious undertaking without (any) demur ? (35)

एष दोषो महान् हि स्यान्मम सीताभिभाषणे । प्राणत्यागश्च वैदेह्या भवेदनुभिभाषणे ॥ ३६ ॥
 भूताश्रयार्था विरुध्यन्ति देशकालविरोधिताः । विक्लव दूतासाध तमः सूर्योदये यथा ॥ ३७ ॥
 अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । धातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥ ३८ ॥
 न विनश्येत् कथं कार्यं वैकल्यं न कथं मम । लङ्घनं च समुद्रस्य कथं नु न इत्था भवेत् ॥ ३९ ॥
 कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च । इति संचिन्त्य हनुमाश्चकार मतिमान् मतिम् ॥ ४० ॥
 राममक्लिष्टकर्माणं सुबन्धुमनुकीर्यन् । नैनामुद्वेजयिष्यामि तद्वन्धुगतचेतनाम् ॥ ४१ ॥
 इक्ष्वाकूणा वरिष्ठस्य रामस्य विदितात्मनः । शुभानि धर्मयुक्तानि वचनानि समर्पयन् ॥ ४२ ॥
 श्रावयिष्यामि सर्वाणि मथुरा प्रभुवन् गिरम् । श्रद्धास्यति यथा सीता तथा सर्वै समादधे ॥ ४३ ॥
 इति स बहुविधं महाप्रभावो जगतिपतेः प्रमदात्मवेक्षणमाणः ।
 मधुरमवितथं जगाद वाक्यं दुर्मयिष्पान्तरमास्थितो हृद्मान् ॥ ४४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

"Indeed this will constitute a great error on my part if I openly talk with Sitā And the death (by self-slaughter) of Sitā (a princess of the Videha territory) will follow if I do not talk with her (36) (Even) as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (37) Even a decision (duty) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger) Indeed messengers fancying themselves clever (but really not so) bring to nought all undertakings (on such occasions) (38) How should I act to ensure that the purpose should may not be frustrated ? How should I guard against thoughtlessness ?

And how, I wonder, should I ensure that my leaping across the sea does not go in vain ? (39) How indeed should I ensure that Sitā listens to my speech and does not get perturbed ?" Pondering thus, the wise Hanumān made the following resolve — (40) "Singing the praises of her praiseworthy relation, Śrī Rāma of unwearied action, I shall take care not to frighten her, her mind being absorbed in her aforesaid lord (41) Delivering (to her) the beautiful message, conformable to righteousness, of Śrī Rāma, the foremost of the Ikṣvākus and a knower of the Self, I shall convey it fully, uttering sweet words, and shall make everything so intelligible that Sitā will give credence to it " (43) Addressing himself to the young wife of Śrī Rāma (the lord of the earth), and remaining seated in the midst of the boughs of the tree (occupied by

him), the celebrated Hanumān, who was following variously-worded sweet and possessed of great valour, made the truthful speech--(44)

Thus ends Canto Thirty in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

एकत्रिंशः सर्गः

Canto XXXI

Transported with joy to hear the story commencing from the birth of Śrī Rama and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanuman remaining perched on the Śimśapa tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śimśapa tree beneath which she stood.

एव बहुविधा चिन्ता चिन्तयित्वा महामतिः । सश्रवे मधुर वाक्य वैदेह्या व्याजहार ह ॥ १ ॥
 राजा दशरथो नाम रथकुञ्जरवाजिमान् । पुण्यशीलो महाकीर्तिरिक्ष्वाकूणा महायशाः ॥ २ ॥
 राजर्षीणा गुणश्रेष्ठस्तपसा चर्षिभिः समः । चक्रवर्तिकुले जातः पुरंदरसमो बले ॥ ३ ॥
 अहिसारतिरक्षुद्रो घृणी सत्यपराक्रमः । मुख्यस्येश्वाकुवशास्य लक्ष्मीवाल्क्यश्मिवर्चनः ॥ ४ ॥
 पार्थिवव्यङ्गनैयुक्तः पृथुश्रीः पार्थिवर्षभः । पृथिव्या चतुरन्ताया विश्रुतः सुवदः सुखी ॥ ५ ॥

Having indulged in speculation of various kinds as aforesaid, Hanumān (who was endowed with extraordinary intelligence), they say, made the following sweet speech within the hearing of Sītā (a princess of the Videha territory)—(1) "In the line of the Ikṣvaku there was a highly illustrious and greatly renowned king named Daśaratha, who was given to meritorious deeds and owned excellent chariots, elephants and horses (2) Born in a line of universal monarchs, he was the foremost of royal sages in point of virtues, vied with seers in asceticism

and was a compeer of Indra (the ruler of gods) in might (3) That jewel among monarchs took delight in harmlessness, was magnanimous, compassionate and distinguished by unflinching prowess He enhanced the glory of the (already) distinguished line of Ikṣvaku, was full of prosperity, adorned with all the bodily marks distinguishing a ruler of the earth, was endowed with a vast splendour and well-known all over the earth bounded by the four seas (in the four quarters), and was not only happy (himself) but conferred happiness on others too. (4-5)

तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः । रामो नाम विशेषः श्रेष्ठः सर्ववस्तुष्मताम् ॥ ६ ॥
 रक्षिता स्वस्य वृत्तस्य खनस्यापि रक्षिता । रक्षिता जीवलोकस्य धर्मस्य च परंतपः ॥ ७ ॥
 तस्य सत्याभिसधस्य वृद्धस्य वचनात् पितुः । सभार्यः सह च भ्रात्रा वीरः प्रवर्जितो वनम् ॥ ८ ॥
 तेन तत्र महारण्ये मृगया परिधावता । राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ९ ॥
 जानस्थानवध श्रुत्वा निहतौ खरदूषणौ । ततस्त्वमपापिद्धता जानकी रावणेन तु ॥ १० ॥
 बद्धयित्वा वने रामं मृगरूपेण मायया ।

"His favourite, eldest son, whose countenance resembled the (full) moon, (the lord of stars), (nay) who was skilled in archery and the foremost of all bowmen, was known by the name of Rāma (6) Śrī Rāma (the scourge of his foes) was a (zealous) upholder of his (own) character, the protector also of his own people, (nay) the protector of the (whole) world of living beings and the defender of righteousness (7) In deference to the (plighted) word (given to his own stepmother) of his aforesaid father, who was aged and true to his promise, the hero, accompanied by his consort and his

(younger half -) brother, proceeded in exile to the forest (8) By him, while chasing game in that vast forest, were slain many gallant ogres, able to change their form at will (9) Having put Śrī Rāma off the scent in the forest through one disguised as a deer by recourse to a conjuring trick on hearing of the destruction of Janasthāna (a part of the Dandaka forest inhabited by ogres) as well as of the death of (his younger half-brothers) Khara and Dūsana, Sitā (Janaka's daughter) for her part was then borne away in indignation by Rāvana, (10)

स मार्गमागस्ता देवीं रामः सीतामनिन्दिताम् ॥ ११ ॥

आससाद् वने मित्रं सुग्रीव नाम वानरम् । ततः स वाल्मिनि हत्वा रामः परपुरजयः ॥ १२ ॥
आयच्छत् कपिराज्यं तु सुग्रीवाय महात्मने । सुग्रीवेणामिसदिद्धं हरयः कामरूपिणः ॥ १३ ॥
दिक्षु सर्वासु ता देवीं विचिन्वन्तः सहस्रशः । अहं सम्पातिवचनाच्छतयोजनमायतम् ॥ १४ ॥
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः । यथारूपा यथावर्णा यथालक्ष्मवती च ताम् ॥ १५ ॥
अश्रौषे राघवस्याहं सेयमासदिता मया । विरामैवमुक्त्वा स वाच वानरपुत्रगः ॥ १६ ॥

"While searching for that godlike and irrepachable lady, Sitā, he found in the forest a friend in a monkey named Sugrīva. Having made short work of Vālī (Sugrīva's elder brother), Śrī Rāma, capable of conquering hostile cities, for his part thereupon bestowed the kingship of monkeys on the high-souled Sugrīva. Commanded by Sugrīva, monkeys able to change their form at will set out in thousands in all (the four) quarters, searching for that godlike lady. Full of impetuosity I took a leap across the sea (stretch-

ing between the island of Lankā and the mainland and), extending to (a distance of) a hundred Yojanas (or eight hundred miles) at the instance of Sampātī (the king of birds and the elder brother of Jatāyu) for the sake of that large-eyed lady. She has been found by me here endowed with a comeliness, complexion and bodily marks similar to those of which I had heard from the mouth of Śrī Rāma (a scion of Raghu)" Having delivered the aforesaid speech, that bull among monkeys fell silent (10-16)

जानकी चापि तच्छ्रुत्वा विस्मय परमं गता ।

ततः सा वक्रकेशान्ता सुकेशी केशसङ्घतम् । उन्नम्य वदनं भीरुः शिशुपामन्ववैक्षत ॥ १७ ॥
निशम्य सीता वचनं कपेश्च दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयं प्रहर्षं परमं जगाम सर्वात्मना राममनुस्मरन्ती ॥ १८ ॥
सा तिर्यगूर्ध्वं च तथा ह्यधस्तात्त्रिरिक्षमाणा तमचिन्त्यबुद्धिम् ।
ददर्श पिङ्गाधिपतेरमात्यं वातात्मजं सूर्यमिवोदयस्यम् ॥ १९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकत्रिंशत् सर्गः ॥ ३९ ॥

Sitā (Janaka's daughter) herself was struck with supreme wonder to hear that speech Raising her face screened with (dishevelled) hair, that timid lady with charming curly locks thereupon looked up into the Śimsapā tree (on which Hanumān was perched) (17) Hearing the monkey's speech and looking inquiringly into all the (four) quarters as well as into the

intermediate points, Sitā experienced supreme rapture thinking (all the time) of Śrī Rāma with all her being. (18) Glancing from side to side as well as up and down, she espied the aforesaid Hanumān (son of the wind-god) of inconceivable intelligence, a minister of Sugrīva (the suzerain ruler of monkeys), and resembling the sun risen on the eastern mountain (19)

Thus ends Canto Thirty-one of the Sundarānanda in the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic

द्वात्रिंशः सर्गः

Canto XXXII

Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sitā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true.

ततः शाखान्तरे लीन दृष्ट्वा चलितमानसा । वेष्टितार्जुनवस्त्रं तं विद्युत्सञ्जातपिङ्गलम् ॥ १ ॥
 सा ददर्श कर्पिं तत्र प्रश्रित प्रियवादिनम् । फुल्लशोकोत्करभास -ततचामीकरेशगम् ॥ २ ॥
 साथ दृष्ट्वा हरिश्रेष्ठ विनीतवदवस्थितम् । मैथिली चिन्तयामास विस्मय परम गता ॥ ३ ॥
 अहो भीममिदं सर्वं वानरस्य दुरासदम् । दुर्निरीक्ष्यमिदं मत्वा पुनरेव मुमोह सा ॥ ४ ॥
 विललाप भृशं सीता करुण भयमोहिता । रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ॥ ५ ॥
 सहस्रं सहसा सीता मन्दमन्दस्वरा सती ।
 साथ दृष्ट्वा हरिवर विनीतवदुपागतम् । मैथिली चिन्तयामास स्वनोऽयमिति भामिनी ॥ ६ ॥

Then, beholding Hanumān, clad in white and tawny like a series of flashes of lightning, concealed under cover of boughs, Sitā felt disturbed in mind (1) She noticed there a monkey, meek and kind in speech, shining like a cluster of expanded Aśoka flowers and with eyes bright as refined gold (2) Struck with extreme wonder to see Hanumān (the foremost of monkeys) sitting in a humble posture, the aforesaid princess of Mithila now reflected (as

follows)—(3) "Ah, (how) terrible is this being of the monkey family !" (Nay) regarding it as difficult to approach and hideous to behold, she fainted once more (suspecting it to be illusory) (4) Distracted with fear and stricken with agony, the lovely Sitā piteously cried again and again "Rāma ! O Rāma ! O Lakṣmana !" (5) (Nay) the virtuous Sitā fell a sobbing all at once in faint accents Seeing Hanumān (the foremost

of monkeys come near in a humble mien princess of Mithila) thought that it in the meantime, the lovely Sita (a must be a dream (6)

सा वीक्षमाणा पृथुसुन्नवक्त्र शाखासृगेन्द्रस्य यथोक्तकारम् ।
 ददर्श पिङ्गप्रवर महार्हं वातात्मज बुद्धिमता वरिष्ठम् ॥ ७ ॥
 सा त समीक्ष्यैव भृश विपन्ना गतासुकल्पेव बभूव सीता ।
 चिरेण सज्ञा प्रतिलभ्य चैव विचिन्तयामास विशालनेत्रा ॥ ८ ॥
 स्वप्नो मयाय विकृतोऽद्य दृष्टः शाखामृगः शास्त्रगणैर्मिषिद्धः ।
 स्वस्त्यस्तु रामाय सरक्ष्मणाय तथा पितुर्मै जनकस्य राज्ञः ॥ ९ ॥
 स्वप्नो हि नाय नहि मेऽस्ति निद्रा शोकेन दुःखेन च पीडितायाः ।
 सुख हि मे नास्ति यतो विहीना तेनेन्दुपूर्णप्रतिमाननेन ॥ १० ॥

Looking round (in order to make sure that the ogresses were not looking at her or at the monkey) she beheld Hanumān (sun of the wind-god), a jewel among the monkeys, adored even of the great, the foremost of the wise, who was obedient to Sugriva (the ruler of monkeys) and who had big jaws, one of which had been broken (by means of the thunderbolt hurled by Indra to arrest his progress towards the sun to devour the solar orb). (7) Getting utterly unconscious at the very sight of Hanumān, the aforesaid Sitā became like one lifeless.

Nay, regaining consciousness after a long time, the large-eyed lady began to reflect (as follows)—(8) "This hideous dream has been seen by me today The vision of a monkey has been condemned by the scriptures May good luck attend on Śrī Rāma with Laksmāna as well as on my father, King Janaka (9) Surely this cannot be a dream, for sleep does not come to me, stricken as I am with grief and sorrow Nor indeed is there any joy for me, separated as I am from that prince whose countenance resembles the full moon (10)

रामेति रामेति सदैव बुद्ध्या विचिन्त्य वाचा ब्रुवती तमेव ।
 तस्यानुरूपं च कथा तदधमिवं प्रपथामि तथा शृणोमि ॥ ११ ॥
 अहं हि तस्याद्य मनोभवेन संपीडिता तद्रतसर्वभावा ।
 विचिन्तयन्ती सततं तमेव तथैव पथामि तथा शृणोमि ॥ १२ ॥
 मनोरथः स्यादिति चिन्तयामि तथापि बुद्ध्यापि वितर्कयामि ।
 किं कारणं तस्य हि नास्ति रूपं सुव्यक्तरूपश्च वदत्यथ माम् ॥ १३ ॥
 नमोऽस्तु वाचस्पतये सवज्रिणे स्वयम्भुवे चैव हुताशनाय ।
 अनेन चोक्तं यदिदं ममाश्रतो वनौकसा तच्च तथास्तु नान्यथा ॥ १४ ॥
 इत्याहं श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे द्वाविंश सर्गं ॥ ३२ ॥

'Pondering with my mind at all times on the concept conveyed by the word 'Rāma' and speaking of the same Rāma with my tongue, I hear as well a talk corresponding to the same thought and likewise visualize the talk heard (by me) in conformity with the same theme (11) Constantly

thinking (as I do) of him alone, tormented as I am by a longing for him, my whole affection being fastened on him, I likewise behold him and hear of him alone (12) I speculate that what I am seeing may be a (mere) image, yet I reflect with my mind as to what can be the cause of

this apparition, for a conceptual image has no (concrete) form, while this monkey (appearing before me) has a distinct form and is also talking to me (13) Let my salutation be to Sage Brhaspati (the master of speech) along with Indra (who is armed with a

thunderbolt), to Brahmā (the self-born creator) as well as to the god of fire (the deity presiding over the organ of speech) ! May (all) that which has been uttered now in my presence by this monkey (*he*, a denizen of the forest) prove true and not otherwise (14)

Thus ends Canto Thirty-two in the Sundarākānda of the glorious Rāmāyana of Vālmiki, the work of a Rss and the oldest epos.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā.

In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself.

सोऽवतीर्य द्रुमात् तस्माद् विद्रुमप्रतिमाननः । विनीतवेवः कृष्णः प्रणिपत्योपसृत्य च ॥ १ ॥
 तामब्रवीन्महतैजा हनुमान् मारुतात्मजः । शिरस्यङ्गलिमाधाय सीता मधुरया गिरा ॥ २ ॥
 का नु पद्मपलाशश्चि विच्छ्रकौशेयवासिनि । द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते ॥ ३ ॥
 किमर्थं तव नेत्राभ्या वारि स्रवति शोकजम् । पुण्डरीकपलाशाभ्या विप्रकीर्णमिवोदकम् ॥ ४ ॥
 सुराणामसुराणा च नागगन्धर्वरक्षसाम् । यक्षाणा किनराणा च का त्व भवसि शोभने ॥ ५ ॥
 का त्वं भवसि रुद्राणां मरुता वा वरानने । वसुता वा वरारोहे देवता प्रतिभासि मे ॥ ६ ॥

Slipping down from the aforesaid (Śimśapā) tree, bowing down and approaching Sītā, (nay) placing his joined palms on his head, Hanumān, son of the wind-god, whose face resembled (a lump of) coral (in hue), who was attired in a humble guise, was endowed with extraordinary energy and appeared distressed (at the sight of Sītā's sad plight), spoke to her (as follows) in gentle tones — (1-2) "Who are you, O irreproachable lady with eyes resembling a lotus petal and clad in a worn silken garment, who stand

holding a branch of this tree ♀ (3) Wherefore are tears born of grief trickling from your eyes like (drops of) water falling from a pair of lotus leaves ♀ (4) Who are you among the gods and demons, the Nāgas, Gandharvas and ogres, the Yaksas and the Kinnaras, O charming one ♀ (5) Who are you among the (eleven) Rudras (the gods of destruction), the (forty-nine) wind-gods and the (eight) Vasus, O lady of exquisite features ♀ (For) to me you' appear to be a goddess O lady of excellent limbs ! (6)

किं नु चन्द्रमसा ईना पतिता विद्वधालयात् । रोहिणी ज्योतिषा श्रेष्ठा श्रेष्ठा सर्वगुणाधिका ॥ ७ ॥

कोपाद् वा यदि वा मोहाद् भर्तारमसितेक्षणे । वसिष्ठं कोपयित्वा त्व वासि कल्याण्यरुन्धती ॥ ८ ॥
 को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे । अस्माल्लोकादसु लोक गत त्वमनुशोचसि ॥ ९ ॥
 रोदनदतिनिःश्वासाद् भूमिसस्पर्शनादपि । न त्वा देवीमह मन्ये राज्ञः सशश्वधारणात् ॥ १० ॥
 व्यञ्जनानि हि ते यानि लक्षणानि च लक्ष्ये । महिषी भूमिपालस्य राजकन्या च मे मता ॥ ११ ॥
 रावणेन जनस्थानाद् बलात् प्रमथिता यदि । सीता त्वमसि भद्र ते तन्ममाचक्ष्व पृच्छतः ॥ १२ ॥
 यथा हि तव वै दैन्य रूप चाप्यतिमानुषम् । तपसा चान्वितो वेपस्त्व राममहिषी ध्रुवम् ॥ १३ ॥

"Or are you Rohini, the foremost of lunar mansions and superior in all excellent virtues, separated from the moon and fallen from heaven (the abode of celestials) ρ (7) Or are you, O dark-eyed one, the blessed Arundhati, fallen (from the heavenly world) on having angered your husband, Sage Vasistha, through resentment or error ρ (8) Who is it, your son, father, brother or husband, O lady with slender waist, for whom, departed from this world, to the other you are grieving ρ (9) From your crying, drawing deep and audible breaths, touching the ground and taking the name of a king I do not consider you

to be a goddess. (10) Indeed on the strength of the limbs of your body as well as from the marks on your person which I perceive you are believed by me to be the consort of a ruler of the earth and the daughter of a king (11) If you are Sitā stolen away forcibly by Rāvana from Janasthāna, (kindly) reveal it to me, who am inquisitive (about it) May prosperity attend you ! (12) Indeed the sad plight, the ethereal beauty and the garb marked with asceticism, the like of which are seen in you, lead me to conclude that you are undoubtedly the consort of Śrī Rāma " (13)

सा तस्य वचन श्रुत्वा रामकीर्तनहर्षिता । उवाच वाक्यं वैदेही हनूमन्तं द्रुमाश्रितम् ॥ १४ ॥

Delighted at the mention of Śrī Rāma on hearing the utterance of the monkey, that princess of the

Videha territory spoke as follows to Hanūmān standing beneath the tree — (14)

पुथिभ्यां राजसिंहानां मुख्यस्य विदित्तात्मनः । स्नुषा दशरथस्याह शत्रुसैन्यप्रणाशिनः ॥ १५ ॥
 दुहिता जनकस्याहं वैदेहस्य महात्मनः । सीतिति नाम्ना चोक्ताहं भायां रामस्य धीमत्तः ॥ १६ ॥
 समा द्वादश तत्राह राषवस्य निवेशने । सुञ्जाना मानुषान् भोगान् सर्वकामसमुद्भिनी ॥ १७ ॥
 ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम् । अपिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥ १८ ॥
 तस्मिन् सम्भ्रयमाणे तु राषवस्यापिषेचने । कैकेयी नाम भर्तारमिद वचनमब्रवीत् ॥ १९ ॥
 न पिबेय न खादेवं प्रत्यह मम भोजनम् । एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ २० ॥
 यत् तदुक्त त्वया वाक्य प्रीत्या नृपतिसत्तम । तच्चेन्न वितथ कार्यं वन गच्छतु राषवः ॥ २१ ॥
 स राजा सत्यवाग् देव्या वरदानमनुस्सरन् । मुमोह वचन श्रुत्वा कैकेय्याः क्रूरमप्रियम् ॥ २२ ॥
 ततस्तं स्थविरो राजा सत्यधर्मं व्यवस्थितः । ज्येष्ठ यशस्विन पुत्रं रुद्रन् राज्यमायचत ॥ २३ ॥

"I am a daughter-in-law of Daśaratha, the foremost of lions among kings on earth, who is a knower of the Self and the exterminator of hostile forces (15) (Nay) I am a daughter of the high-souled King Janaka, a ruler of the Videha territory, and the consort of the

wise Śrī Rāma, and I am called by the name of Sitā (16) Enjoying human luxuries and endowed with an abundance of all enjoyments I dwell in the well-known abode of Śrī Rāma (a son of Raghu) for twelve years (17) Then in the thirteenth year the king with his



Hanuman's Meeting with Sita

preceptor (Sage Vasistha) proceeded to install Śrī Rāma (the delight of the Ikṣvāku) on the throne (as Prince Regent) (18) While preparations for the said installation (as Prince Regent) of Śrī Rāma (a scion of Raghu) were being carried on, Kaikeyī (a stepmother of Śrī Rāma), they say, spoke as follows to her husband — (19) ' I shall no longer drink nor partake of my repast from day to day (Nay) this (installation) will (prove to) be the end of my existence if Rāma is installed (on the throne) (20) If that well-known pledge which was lovingly given by you, O

jewel among the protectors of men, is not going to be dishonoured, let Rāma (a scion of Raghu) proceed to the forest ' (21) Recalling the (dual) boon granted (by him long before) in favour of the queen (Kaikeyī), the aforesaid king, who was true to his word, fainted on hearing the cruel and unpalatable demand of Kaikeyī (22) Then (on regaining consciousness) the aged king, who stood firmly by the vow of truthfulness, begged the sovereignty (of Ayodhyā in favour of Bharata) of his aforesaid eldest and illustrious son (Śrī Rāma) (23)

स पितुर्वचन श्रीमानभिषेकात् पर प्रियम् । मनसा पूर्वमासाद्य वाचा प्रतिग्रहीतुवान् ॥ २४ ॥
 दद्यान्न प्रतिग्रहीयात् सत्य ब्रह्मण चानृतम् । अपि जीवितरेतेर्हि रामः सत्यपराक्रमः ॥ २५ ॥
 स विहायोत्तरीयाणि महार्हाणि महायशाः । विस्तुष्य मनसा राज्य जनन्यै मा समादिशत् ॥ २६ ॥
 साहं तस्याप्रतस्पूर्णं प्रस्थिता वनचारिणी । नहि मे तेन हीनाया वासः स्वर्गोऽपि रोचते ॥ २७ ॥
 प्रगेव तु महाभागः सौमित्रिर्मित्रनन्दनः । पूर्वजस्यानुयायात्रैः कुञ्चिरीरलङ्कृतः ॥ २८ ॥
 ते वय भर्तुरादेश बहुमान्य दृढव्रताः । प्रविष्टाः स पुराष्ट वन गम्भीरदर्शनम् ॥ २९ ॥
 वसतो दण्डकारण्ये तस्याहममितौजसः । रक्षसापह्ला भार्या रावणेन दुरात्मना ॥ ३० ॥
 द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः । ऊर्ध्वं द्राम्या तु मासाभ्या ततस्त्वश्यामि जीवितम् ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे त्रयस्त्रिंशत् सर्गं ॥ ३३ ॥

"Having bowed first with his mind to the command of his father, which was dearer to him than his (own) installation (on the throne as Prince Regent), the glorious Śrī Rāma accepted it (even) with his words (24) Śrī Rāma of unfailing prowess would (only) give and not accept gifts He would speak the truth and never utter a falsehood even for his life. (25) Casting off his costly upper garments and renouncing the kingdom with his mind, that highly illustrious prince gave me into his mother's keeping (26) Resolved to range in the forest (with my husband), I, however, immediately marched (to the forest) in front of him, for living apart from him even in heaven would not find favour with me. (27) Clad in

robes of Kusā grass and tattered clothes, the highly fortunate Lakṣmana (son of Sumitrā) too, the delight of his friends, got ready to accompany his eldest brother even before (me) (28) Highly respecting the command of our lord, and steadfast in our vows, we the aforesaid (three) penetrated deep into the forest, which had never been seen (by us) before and which was impervious to look at. (29) The consort of the aforesaid prince, who is endowed with immense strength, I was borne away, while the latter was sojourning in the Dandaka forest, by the evil-minded ogre, Rāvana. (30) A period of two months has been allowed to me by him to live on sufferance After the said two months, however, I shall give up the ghost " (31)

This ends Canto Thirty-three in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

चतुर्विंशः सर्गः

Canto XXXIV

Inferring from the suitable reply to his queries received from Sita and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeats the inquiries made by the two brothers about her welfare. Taking him to be Ravana disguised as a monkey, Sita, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words.

तस्यस्तद् वचनं श्रुत्वा हनुमान् हरिपुंगवः । दुःखाद् दुःखामिमृतायाः सान्त्वमुत्तरमब्रवीत् ॥ १ ॥
 अहं रामस्य सदेशाद् देवि दूतस्तवागतः । वैदेहि कुशली रामः स त्वा कौशलमब्रवीत् ॥ २ ॥
 यो ब्राह्ममस्त्रं वेदाश्च वेद वेदविदा वरः । स त्वा दागरथी रामो देवि कौशलमब्रवीत् ॥ ३ ॥
 लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः । कृतवाञ्छोकसततः शिरसा तेऽभिवादनम् ॥ ४ ॥
 सा तयोः कुशलं देवी निशाम्य नरसिंहयोः । प्रतिसदृष्टसर्वाङ्गी हनुमन्तमथाब्रवीत् ॥ ५ ॥
 कत्याणी वत गाथेय लौकिकी प्रतिभाति मा । एति जीवन्तमानन्दो नर वर्यगतादपि ॥ ६ ॥
 तयोः समागमे तस्मिन् प्रीतिरुत्पादिताद्भुता । परस्परेण चाल्पं विश्वस्तौ तौ प्रचक्रतुः ॥ ७ ॥
 तस्यस्तद् वचनं श्रुत्वा हनुमान् मारुतात्मजः । सीतायाः शोकतप्तायाः समीपमुपचक्रमे ॥ ८ ॥
 यथा यथा समीपं स हनुमानुपसर्पति । तथा तथा रावणं सा त सीता परिगच्छते ॥ ९ ॥
 अहो धिग् धिम्कृतमिदं कथितं हि यदस्य मे । रूपान्तरमुपागम्य स एवायं हि रावणः ॥ १० ॥
 तामशोकस्य गात्रा तु विमुक्त्वा शोककर्षिता । तस्यामेवानवयाङ्गी धरण्या समुपाविशत् ॥ ११ ॥
 अवन्दत महाबाहुस्ततस्ता जनकात्मजाम् । सा चैनं भयसत्रस्ता भूयो नैनमुदधत् ॥ १२ ॥

Hearing the aforesaid speech of Sitā, who was overwhelmed with sorrow after sorrow, Hanumān, the foremost of monkeys, uttered the following reassuring reply—(1) "I have sought your presence, O godlike lady, as an envoy carrying a message sent by Śrī Rāma. Śrī Rāma, O princess of the Videha territory, is doing well. He has communicated his (own) welfare to you (2) (Nay) Śrī Rāma, the celebrated son of Daśaratha, and the foremost of the knowers of Veda, who knows the use of the mystic missile presided over by Brahmā (the creator) as well

as (the import of) the Vedas, O godlike lady, has (also) inquired of you about your (own) welfare (3) Endowed with extraordinary energy, Laksmāna too, a beloved servant of your husband, has saluted you with his head bent low, tormented as he is with grief" (4) Thrilled all over her body to hear about the welfare of those two lions among men, that godlike lady now replied (as follows) to Hanumān—(5) "Ah, the following popular adage that 'joy comes to a surviving man, even though (it be) at the end of a hundred years' appears true to me," (6) Consequent

on that meeting of Hanumān and Sitā a strange delight came over them And restored to confidence, the two began to converse with one another (7) Hearing the aforesaid reply of Sitā, who was stricken with grief, Hanumān, son of the wind-god, endeavoured to draw nearer to her (8) The nearer did the celebrated Hanumān draw (to her) the more did that Sitā suspect him to be Rāvana (9) (She said to herself) "Oh, shame ! What a pity that I held

(all) this converse with him Indeed he is the same Rāvana who has come here assuming another guise " (10) Letting go that branch of the Aśoka tree, Sitā, for her part, of faultless limbs, sank down on that very ground (on which she stood), exhausted as she was through grief (11) Thereupon Hanumān (of mighty arms) saluted the aforesaid daughter of Janaka sore stricken as she was with fear, Sitā, however, no longer raised her eyes to him (12)

त दृष्ट्वा वन्दमान च सीता शशिनिभानना । अत्रवीद् दीर्घमुच्छ्वस्य वानर मधुरस्वरा ॥ १३ ॥
 माया प्रविष्टो मायावी यदि त्व रावणः स्वयम् । उल्लस्यसि मे भूयः सताप तत्र शोभनम् ॥ १४ ॥
 स्व परित्यज्य रूप यः परिव्राजकरूपवान् । जनस्थाने मया दृष्टस्त्व स एव हि रावणः ॥ १५ ॥
 उपवासकृद्वा दीना कामरूप निशाचर । सतापयसि मा भूयः सताप तत्र शोभनम् ॥ १६ ॥
 अथवा नैतदेव हि यन्मया परिगृह्यतम् । मनसो हि मम प्रीतिरल्पना तव दर्शनात् ॥ १७ ॥
 यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते । पृच्छामि त्वा हरिश्रेष्ठ प्रिया रामकथा हि मे ॥ १८ ॥
 गुणान् रामस्य कथय प्रियस्य मम वानर । चित्त हरसि मे सौम्य नदीकूल यथा स्वः ॥ १९ ॥
 अहो स्वानस्य सुवता यहमेव चिराद्दृता । प्रेषित नाम फ्यामि रावणेण वनौकसम् ॥ २० ॥
 स्वनेऽपि यद्यह वीर रावण सहस्रभागम् । फथेय नावसीदेय स्वानेऽपि मम मत्सरी ॥ २१ ॥
 नाह स्वानमिम मन्ये स्वाने दृष्ट्वा हि वानरम् । न शक्योऽभ्युदयः प्रातः प्रातश्चाभ्युदयो मम ॥ २२ ॥
 किं नु स्याच्चित्तमोहोऽय भवेद् वातगतिस्त्वियम् । उन्मादजो विकारो वा स्यादय मृगतृणिका ॥ २३ ॥
 अथवा नायमुन्मादो मोहोऽयुन्मादलक्षणः । सम्बुध्ने चाहमात्मानमिम चपि वनौकसम् ॥ २४ ॥

Drawing a deep (audible) breath on seeing him bowing down (to her), Sitā, however, whose countenance resembled the (full) moon, spoke to the monkey in sweet accents (as follows) — (13) " If you are Rāvana himself, given to conjuring tricks and, having entered a deceitful form, are causing agony to me once more, it is not good (14) Surely you are the same Rāvana who, having assumed the guise of a vagrant recluse, abandoning your native form, were seen by me in Janasthāna (15) It is not right, O ranger of the night, able to change form at will, that you should once more torment me, emaciated through fasting and miserable as I am (16) Or that which is feared by me may not at all be true, for delight has sprung up in my heart at your sight

(17) If (on the other hand) you have (really) come as a messenger of Śrī Rāma, may good betide you (In that case) I make inquiries of you (about Śrī Rāma), for talk about Śrī Rāma is pleasing to me, O jewel among the monkeys ! (18) Recount the virtues of my beloved Śrī Rāma, O gentle monkey ! (Even) as the current of a river wears away its bank, you are luring my mind (with the prospect of delighting me with the news of Śrī Rāma) (19) Oh the sweetness of the dream (presented to me), in which the selfsame I, who was borne away (by Rāvana) long since, see with my own eyes a monkey sent by Śrī Rāma (a scion of Raghu) (20) If I could see the heroic Śrī Rāma (a scion of Raghu) accompanied by Lakṣmana, even in a

dream, I would not feel disheartened, but even a dream is proving nggardly in my case (21) I do not believe this to be a dream, for good fortune cannot be attained on seeing a monkey in a dream, while placidity of mind (which is a harbinger of good fortune) has been attained by me (22) Can this (meeting of mine with a monkey) be a delusion of my mind ? Or it may

इत्येव बहुधा सीता सम्प्रथमं बलावलम् ।
पना बुद्धिं तदा कृत्वा सीता सा तनुमध्यमा ।
सीताया निश्चितं बुद्ध्या हनुमान् मारुतात्मजः ।

Having thus duly considered in many ways the strength of ogres and the weakness of monkeys (who cannot be expected to leap across a vast sea), and (also) considering the fact that the ogres are able to change their form at will, Sitā concluded Hanumān to be Rāvana (the suzerain ruler of ogres) (25) Having arrived at this conclusion

आदित्य इव तेजस्वी लोकक्रान्तः शशी यथा ।
विक्रमेणोपपन्नश्च यथा विष्णुर्महायज्ञाः ।
रूपवान् सुभगः श्रीमान् कर्षण इव मूर्तिमान् ।
बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः ।

शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्कल्म ।

"Glorious as the sun, (nay) beloved of the world as the moon, Śrī Rāma brings delight to the entire universe (by bestowing riches and foodgrains on all) as the god Kubera (son of Sage Viśtvā) (28) He is endowed with prowess like the highly illustrious Lord Viṣṇu and utters truthful and sweet words like the celestial Sage Bṛhaspati (29) He is rich in comeliness, graceful and full of splendour as Love incarnate

be a delusion caused by my being possessed by a ghost (clothed with an aerial body) Or (again) it may be a malady born of insanity or it may be (only) an optic illusion (23) Or this may not be (a case of) insanity, nor even delusion showing symptoms similar to those of insanity, for I am conscious of my own self as well as of this monkey " (24)

रक्षसा कामरूपत्वान्मेने त राक्षसाधिपम् ॥ २५ ॥
न प्रतिव्याजहाराथ वानर जनकात्मजा ॥ २६ ॥
श्रोत्रानुकूलैर्वचनैस्तादा ता सम्प्रहर्षयन् ॥ २७ ॥

at that time that lady of slender waist, Sitā, Janaka's daughter, did not speak any more to the monkey (26) Coming to know the decision of Sitā, Hanumān, sprung from the loins of the wind-god, spoke (as follows) bringing excessive joy to her with his words, which were delightful to the ear — (27)

राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ॥ २८ ॥
सत्यवादी मयुरवाग् देवो वाचस्पतिर्यथा ॥ २९ ॥
स्थानक्रोधि प्रहतां च श्रेष्ठो लोके महारथः ॥ ३० ॥
अपक्रम्याश्रमपदान्मृगरूपेण राघवम् ॥ ३१ ॥

He punishes (only) him who deserves anger and is the foremost car-warrior in the world. (30) The (whole) world depends on the protection of the arms of that exalted soul. You will see (for yourself) the consequence of the sinful act of Rāvana, by whom you were borne away in a state of (utter) desolation after diverting Śrī Rāma (a scion of Rāghu) from the site of his hermitage through an ogre disguised as a deer

अचिराद् रावण सख्ये यो बधिष्यति वीर्यवान् ॥ ३२ ॥

क्रोधप्रभुनकैरिपुभिर्ज्वलद्भिरिव पावकैः । तेनाह प्रेषितो दूतस्वल्सकागमिहागतः ॥ ३३ ॥
त्वद्वियोगेन दुःखार्तं स त्वा कौशलमन्नवीत् । लक्ष्मणश्च महातेजा सुमित्रानन्दवर्धनः ॥ ३४ ॥
अभिवाद्य महाबाहुः स त्वा कौशलमन्नवीत् । रामस्य च सखा देवि सुग्रीवो नाम वानरः ॥ ३५ ॥
राजा वानरमुख्याना स त्वा कौशलमन्नवीत् । नित्य स्मरति ते रामः ससुग्रीवः सलक्ष्मणः ॥ ३६ ॥
दिष्टया जीवसि वैदेहि राक्षसीवशमागता । नचिराद् द्रक्ष्यसे राम लक्ष्मण च महारथम् ॥ ३७ ॥

मध्ये वानरकोटीना सुग्रीव चामितौजसम् । अह सुग्रीवसचिवो हनूमान् नाम वानरः ॥ ३२ ॥
 प्रविष्टो नगरीं लङ्का लङ्घयित्वा महोदधिम् । कृत्वा मूर्ध्नि पदन्यास रावणस्य दुरात्मनः ॥ ३१ ॥
 त्वा द्रुपदमुपयानोऽह समाश्रित्य पराक्रमम् ।
 नाहमस्मि तथा देवि यथा मामवगच्छसि । विगङ्गा त्यज्यतामेषा श्रद्धत्वं वदतो मम ॥ ४० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे चतुस्त्रिंश सर्ग ॥ ३४ ॥

"I have sought your presence here as an envoy despatched by that powerful prince who will before long kill Rāvana in a combat with his shafts resembling blazing flames and discharged in anger (31-33) Stricken with agony caused by separation from you, he has made inquiries of you about your welfare Greeting you, the mighty-armed and celebrated Lakṣmana, the enhancer of Sumitrā's joy, who is endowed with extraordinary energy, has also made inquiries of you about your welfare. Śrī Rāma's friend, the celebrated monkey named Sugrīva, the ruler of the foremost of monkeys, has also made inquiries of you about your welfare, O godlike lady! Śrī Rāma along with Sugrīva and Lakṣmana always remembers you. (34-36) By

good luck, O princess of the Videha territory, you survive, though fallen into the clutches of ogresses Before long you will see Śrī Rāma and the great warrior, Lakṣmana, as also Sugrīva of immeasurable strength in the midst of crores of (other) monkeys I am a monkey named Hanūmān, a minister of Sugrīva (37-38) Having leapt across the vast sea (dividing the mainland from Lankā) I penetrated deep into the city of Lankā, setting my foot (as it were) on the head of the evil-minded Rāvana (39) Relying on my own prowess I have come to see you I am not what you suppose me to be, O godlike lady! Let this misgiving be shaken off and (pray) believe my words as I speak "

Thus ends Canto Thirty-four in the Sundarabanda of the glorious Rāmāyana of Vālmīki, the work of a Rs and the oldest epic

पञ्चत्रिंशः सर्गः

Canto XXXV

Interrogated by Sita, who was anxious to ascertain the *bonafides* of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva and ending with his sight of Sita.

ता तु रामकथा श्रुत्वा वैदेही वानरर्षभात् । उवाच वचन सन्त्वभिद मधुरया गिरा ॥ १ ॥
 क ते रामेण ससर्गः कथं जानासि लक्ष्मणम् । वानराणां नराणां च कथमासीत् समागमः ॥ २ ॥
 यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर । तानि स्यूः समाचक्ष्व न मा शोकः समाविशेत् ॥ ३ ॥
 कीदृशं तस्य सस्थानं रूपं तस्य च कीदृशम् । कथमरू कथं बाहू लक्ष्मणस्य च शस मे ॥ ४ ॥

Hearing the aforesaid story of Śrī Rāma from (the lips of) Hanumān (the foremost of monkeys), Sitā (a

princess of the Videha territory) for her part spoke the following reassuring words in sweet accents — (1) "Where

did your contact with Śrī Rāma come about (and) how do you know Lakṣmana ? And how did a meeting take place between monkeys and human beings ? (2) Describe in detail once more those distinctive marks which exist on the person of Śrī Rāma as

well as on that of Lakṣmana, O monkey, so that grief may not take possession of me (3) Tell me what the shape and form of Śrī Rāma as well as of Lakṣmana are like What are their thighs and arm like ? (4)

एवमुक्तम्तु वेदेह्या हनुमान् मारुतात्मजः । ततो राम यथातन्वमख्यातमुपचक्रमे ॥ ५ ॥
जानन्ती वत दिष्टया मा वैदेहि परियुच्छसि । मर्तुः कमल्पत्राक्षि सस्थान लक्ष्मणस्य च ॥ ६ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै । लभितानि विद्याल्लाशि वदतः शृणु तानि मे ॥ ७ ॥

Questioned thus by Sitā (a princess of the Videha territory), Hanūmān, sprung from the loins of the wind-god, for his part forthwith proceeded to describe Śrī Rāma in accordance with facts (as follows) — (5) (He said) " Luckily (enough for me), O princess of the Videha territory, whose eyes resemble a lotus petal, you inquire in

detail of me about the disposition of limbs of your husband as well as of Lakṣmana, even though knowing them (6) Hear from me (even) as I speak, O large-eyed lady, of those (distinctive) marks which have been actually noticed by me on the person of Śrī Rāma as well as on that of Lakṣmana. (7)

रामः कमल्पत्राक्षः पूर्णचन्द्रनिभाननः । रूपदग्निप्यसम्पन्नः प्रसृतो जनकात्मजे ॥ ८ ॥
तेजसाऽऽदित्यसकाशः धमया पृथिवीसमः । बृहस्पतिसमो बुद्ध्या यज्ञसा वासवोपमः ॥ ९ ॥
रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता । रक्षिता स्वस्य वृत्तस्य धर्मस्य च परतपः ॥ १० ॥
रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता । मयादाना च लोकस्य कर्ता कारयिता च सः ॥ ११ ॥
अर्चिष्मानर्चितोऽस्त्यर्थं ब्रह्मचर्यव्रते स्थितः । साधूनामुपकारजः प्रचारश्च कर्मणाम् ॥ १२ ॥
राजनीत्या विनीतश्च ब्राह्मणानामुपासकः । ज्ञानवाञ्छीलसम्पन्नो विनीतश्च परतपः ॥ १३ ॥
यज्ञवैदविनीतश्च वेदविद्विद् । सुपूजितः । धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः ॥ १४ ॥

"Śrī Rāma has eyes resembling a lotus petal, his countenance resembles the full moon, O daughter of Janaka ! He is richly endowed with charm and pliancy from his birth (8) He vies with the sun in effulgence, with the earth in forbearance, with Sage Brhaspati (the preceptor of gods) in intelligence and with Indra in renown. (9) He is a protector of the (entire) world of living beings as well as of his own people (Nay) he guards his own character and is a vindicator of virtue and the scourge of his enemies (10) Śrī Rāma, O lovely lady, is a protector of the world and the preserver of the four grades of society. Nay, (as the Creator and Protector of the universe) he has fixed the bounds of propriety to

be observed by the people and has inspired the Rsis and others to do so. (11) He is full of splendour and is greatly adored (by all) and is steadfast in his vow of chastity He is (keenly) alive to the services of holy men and knows how to popularize right actions (12) He is well-versed in politics and a worshipper of Brahmans, is full of wisdom and richly endowed with amiability, has subdued his passions and is the torment of his foes (13) He is well-versed in Yajurveda and is highly respected by the knowers of Veda He is highly proficient in the science of archery as well as in the Vedas as also in the sciences auxiliary to the Vedas. (14)

विपुलासो महाबाहुः कम्प्रीव. शुभाननः । गूढञ्जः सुताम्राणो रामो नाम जनैः श्रुतः ॥ १५ ॥
 दुन्दुभिवननिर्वाप. स्निग्धवर्णः प्रतापवान् । समश्च मुचिभक्ताङ्गो वर्णं श्याम समाश्रितः ॥ १६ ॥
 त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिगु चोन्नतः । त्रिताम्रस्त्रिपु च स्निग्धो गम्भीरस्त्रिपु नित्यगः ॥ १७ ॥
 त्रिवलीमास्थवनतश्चतुर्व्यङ्गस्त्रिगीर्षवान् । चतुष्फलश्चतुर्लेशश्चतुष्क्रतुस्समः ॥ १८ ॥
 चतुर्दशसमद्वन्द्वश्चतुर्वष्ट्रश्चतुर्गतिः । महोष्ठहनुनासश्च पञ्चस्निग्धोऽष्टवगवान् ॥ १९ ॥
 दशपद्मो दशवृहतिर्निभिर्यातो द्विशुक्लवान् । पङ्कजतो नवतनुस्त्रिभिर्यानोति राघव ॥ २० ॥
 सत्यधर्मरतः श्रीमान् सग्रहानुग्रहे रतः । देशकालविभागात्. सर्वलोकप्रियवदः ॥ २१ ॥

"He has broad shoulders, mighty arms, a conch-shaped neck, a charming countenance and coppery eyes, he has his clavicle concealed (behind muscles) and is known by the people by the name of Rama (15) He has a voice (deep) like the sound of a kettledrum and a glossy skin, is full of glory, square-built and of well-proportioned limbs and is endowed with a dark-brown complexion. (16) He is ever stiff in three limbs¹ (viz, the breast, wrist and fist), long in three² (viz, the eyebrows, arms and the scrotum), uniform in three³ (viz, his locks, testicles and knees), elevated in three⁴ (viz, the breast, the rim of the navel and the abdomen), coppery in three⁵ (viz, the rims of his eyes, nails and the palms as well as the soles), soft in three⁶ (viz, the end of the *membrum virile*, the lines on his soles and the

hair), and deep in three⁷ (viz, the voice, gait and the navel) (17) He has three folds (in the skin of his neck and belly), is depressed at three places (viz, the middle of his soles, the lines on his soles, and the nipples), undersized at four places⁸ (viz, the neck, *membrum virile*, the back and the shanks), endowed with three⁹ spirals in the hair of his head, four lines at the root of his thumbs¹⁰ (indicating his knowledge of all the four Vedas) and four lines¹¹ on his forehead (indicating longevity), is four cubits high, and has four pairs of limbs (viz, the cheeks, arms, shanks and knees) equally matched.¹² He has fourteen (other) pairs of limbs (viz, the eyebrows, nostrils, eyes, ears, the lips, nipples, elbows, wrists, the knees, the testicles, the loins, the hands, the feet and the thighs) equally matched¹³ The four large teeth

- 1 We read in works on Physiognomy —
उरश्च मणिवन्धश्च मुष्टिश्च नृपते स्त्रिरा ।
- 2 प्रलम्बा यस्य स धनी त्रयो म्रसुष्कवाहव ।
- 3 केनाम वृषण जानु सनं यस्य स भूपति ।
- 4 नाभ्यन्तकुक्षिवक्षोभिरुन्नतो नृपतिर्भवेत् ।
- 5 नेत्रान्तनखपाण्यङ्घ्रितल्लैताः प्राक्रिमि सुखी ।
- 6 स्निग्धा भवन्ति नै येथा पादरेखा. शिरोरहा ।
तथा लिङ्गमणिरस्तेषा महाभाग्यं विनिर्दिशेत् ।
- 7 स्वरे गनी च नाम्नी च गम्भीरस्त्रि पु शस्यते ।

- 8 श्रीवा प्रजननं पृष्टं हस्ते जङ्घे च पूजिते ।
- 9 आर्तत्रययुक्तं यस्य शिरः क्षितिश्चूतामय नाथ ।
- 10 मूलेऽङ्गुष्ठस्य रेखाना चतस्रस्तल पव वा ।
पक्वा द्वे वा यथायोगं वेदरेखा द्विजन्मान्म ॥
- 11 ललाटे यस्य दृश्यन्ते चतुस्त्रिदशैकरेखिका ।
शतद्वयं शत पष्टितस्यानुविंशति क्रमात् ॥
- 12 बाहुजानुङ्गण्यङ्घ्रिनि चत्वार्यथ समानि च ॥
- 13 भ्रुवौ नासापुटे नेत्रे कर्णाबोष्ठी च चतुःकौ ।
कूर्परे मणिवन्धौ च जानुनी वृषणौ कटी ॥
करौ पादौ स्फिजौ यस्य समी शेषे च भूपति ।

at both the ends of his upper and the lower jaws are very sharp¹⁴ He walks in four (different) gaits (resembling those of a lion, a tiger an elephant and a bull)¹⁵, is endowed with excellent lips, chin and nose, five glossy limbs (viz, the hair, eyes, teeth, skin and soles) and eight long limbs (viz, the arms, the fingers and the toes, the eyes and the ears, the nose, the backbone and the body) (17-19) Śrī Rāma (a scion of Raghu) has ten lotus-like limbs (viz, the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet₁₆), ten ample limbs (viz, the chest, the head, the forehead, the neck, the arms, the shoulders, the navel, the feet, the back and the ears¹⁷), is spread through by reason of three (viz,

splendour, renown and glory), has two white limbs (viz, the teeth and the eyes), is elevated in six limbs (viz, the flanks, the abdomen, the breast, the nose, the shoulders and the forehead¹⁸), small, thin, fine or sharp in nine (viz, the hair, the moustaches and the beard, nails, the hair on the body, the skin, the finger-joints, the *membrum virile* acumen and perception¹⁹) and pursues religious merit, worldly riches and sensual delight in three periods (viz, the forenoon, midday and afternoon) (20) He is devoted to truth and righteousness and glorious and remains intent on accumulating wealth and power and showering favour on the people. He knows the right use of time and place and speaks kindly to all people. (21)

भ्राता चास्य च वैमानः सौमित्रिरमितग्रमः । अनुरागेण रूपेण गुणैश्चापि तथाविधः ॥ २२ ॥
 स सुवर्णच्छविः श्रीमान् रामः श्यामो महावगाः । ताडुभौ नरशार्ङ्गलौ त्वद्दर्शनकृतोत्सवौ ॥ २३ ॥
 विचित्रन्तौ मही कृत्स्नामस्माभिः सह सगतौ । त्वामेव मार्गमाणौ तौ विचरन्तौ वसुधराम् ॥ २४ ॥
 ददर्शतु मृगपतिं पूर्वजेनावरोपितम् । ऋध्यमूकस्य मूले तु बहुपादपसकुले ॥ २५ ॥
 भ्रातृभ्यार्त्तमासीन सुग्रीव प्रियदर्शनम् । वयं च हरिराज त सुग्रीव सत्यसगरम् ॥ २६ ॥
 परिचर्यामहे राज्यात् पूर्वजेनावरोपितम् । तत्सौ चौरवसनौ धनुःप्रवरपाणिनौ ॥ २७ ॥
 ऋध्यमूकस्य नैलस्य रम्य देशमुपागतौ । स तौ दृष्ट्वा नरख्याप्रौ धन्विनौ वानरर्षभः ॥ २८ ॥
 अभिखुतो गिरेस्तस्य शिखर भयमोहितः ।

"His half-brother, Lakṣmaṇa (son of Sumitrā) too, of immeasurable splendour, is a replica of Śrī Rāma in affection, charm and excellences (22) He is endowed with a golden lustre, while the glorious and highly illustrious Śrī Rāma is dark-brown (of hue) Scouring the entire globe, eager as they

are for your sight, both the aforesaid tigers among men got united with us. Ranging the earth looking about for you only, they for their part saw sitting at the foot of Mount Rṣyamūka, thick with numerous trees, Sugrīva of pleasing aspect, the lord of monkeys, dethroned by his elder brother (Vāli)

14 रिन्न्धा घनाश्च दशना सुतीक्ष्णद्रष्टा शुभाशक्तम् ॥

15 We have read in the Bālakāṇḍa —

गजसिंहपती वीरौ शार्ङ्गलक्ष्मणोपमौ ।

16 सुखनेत्रास्यजिह्वोष्ठतल्लक्ष्मणस्य करो ।

पादौ च दशपद्मानि पधाकाराणि यस्य च ॥

17 उर शिरो ललाट च व्रीडा बाह्वंसनाभय ।

पादौ पृष्ठ श्रुती चैव विशालास्ते सुखप्रदा ।

18 कक्षं कुक्षिश्च वक्षश्च प्राण रक्त्रो ललाटिका ।

सर्वभूतेषु निर्दिष्टा उन्नास्तु सुखप्रदा ॥

19 केशरमधुनखलोमखगुलिपर्वशैफोदुद्धिदर्शनानि ॥

and stricken with the fear of his (aforesaid) brother Nay, we waited upon the aforesaid Sugriva, the ruler of monkeys, who was free from deceit in combat and had been deposed from his throne by his elder brother (Vāli) Thereupon the two princes, who were

clad in tatters and carried most excellent bows in their hands, sought the lovely region of Mount Rāyamūka Distracted with fear to behold the aforesaid tigers among men, armed each with a bow, that jewel among monkeys leapt up the summit of the aforesaid mountain.

ततः स शिखरे तस्मिन्
तयोः समीपं मामेव प्रेषयामास सत्वरम् ।
रूपलक्षणसम्पन्नौ कृताञ्जलिरुपस्थितः ।
पृष्ठमारोय त देशं प्रापितौ पुरुषर्षभौ ।
तयोरन्योन्यसम्भाषाद् भृशं प्रीतिरजायत ।
परस्परकृताश्रयो कथया पूर्ववृत्तया ।
स्त्रीहितोर्वालिनो भ्रात्रा निरस्तं पुरुतेजसा ।
लक्ष्मणो वानरेन्द्राय

वानरेन्द्रो व्यवस्थितः ॥ २९ ॥
तावहं पुरुषयाम्नौ सुग्रीववचनत् प्रभू ॥ ३० ॥
तौ परिशततत्वार्यौ मया प्रीतिसमन्वितौ ॥ ३१ ॥
निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ॥ ३२ ॥
तत्र तौ कीर्तिसम्पन्नौ हरीश्वरनरेश्वरौ ॥ ३३ ॥
त ततः सान्वयामास सुग्रीव लक्ष्मणाग्रजः ॥ ३४ ॥
ततस्त्वन्नाशजं शोकं रामस्याकिल्लघ्नकर्मणः ॥ ३५ ॥
सुग्रीवाय न्यवेदयत् ।

"Ensconced on that peak, that ruler of monkeys despatched me alone with expedition to their presence At Sugriva's command I approached with joined palms those mighty tigers among men, who were richly endowed with charm and auspicious bodily marks Having fully known the real facts (from me), those two jewels among men were filled with joy, and were transported on my back by me to that region (where Sugriva was) The two princes were introduced in their reality (by me) the high-souled Sugriva (23—32) As a sequel to their holding converse with one another

a great amity sprang up between them (Śrī Rāma and Sugriva). On that occasion those illustrious personages, the lord of monkeys and the ruler of men, felt mutually comforted by narrating their (respective) past history. Śrī Rāma (the eldest brother of Lakṣmana) then consoled Sugriva, who had been banished for the sake of his wife (Ruma, who had been wrested from him) by his (elder) brother, Vāli, who was endowed with extraordinary energy Thereupon Lakṣmana spoke to Sugriva, the lord of monkeys, about the grief caused to Śrī Rāma of unwearied action by your loss.

स श्रुत्वा वानरेन्द्रस्तु लक्ष्मणेनेरित वचः ॥ ३६ ॥
तदाऽऽसीक्षिप्रमोऽल्यर्थं ग्रहस्तं ह्वाशुमान् ।
यान्याभरणजालानि पातितानि महीतले ।
सदृशं दर्शयामासुर्गतिं तु न विदुस्तव ।
स्वनवन्त्वक्कीर्णानि तस्मिन् विहतचेतसि ।
तेन देवप्रकाशेन देवेन परिदेवितम् ।
प्रादीपयद् दाशरथेस्तदा शोकहुतानमम् ॥ ४२ ॥

ततस्त्वद्दात्रशोभीनि रक्षसा ह्यियमागया ॥ ३७ ॥
तानि सर्वाणि रामाय आनीय हरियूथपाः ॥ ३८ ॥
तानि रामाय दत्तानि मयैवोपहतानि च ॥ ३९ ॥
तान्यङ्के दर्शनीयानि कृत्वा बहुविधं तदा ॥ ४० ॥
पश्यतस्तानि रुदतस्ताम्यतश्च पुनः पुनः ॥ ४१ ॥
शोकहुतानमम् ॥ ४२ ॥

"Hearing the words uttered by Lakṣmana, the aforesaid lord of monkeys for his part looked extremely lustreless on that occasion like the sun overshadowed by the planet Ketu. Fetching all those sets of jewels which (once) adorned your limbs and which had been dropped on the earth's surface by you while being carried

away by the ogre (Rāvana), the leaders of monkey-hordes, greatly delighted, showed them to Śrī Rāma They, however, did not know your whereabouts The jewels which were handed over (at that time) to Śrī Rāma, while he had completely lost his consciousness (due to excessive grief) had fallen with a tinkling sound

and got scattered, and had been brought (in the first instance when they had actually fallen) by me alone Clasping those jewels, worth beholding as they were, to his bosom, that adorable prince, who is a manifestation of the

Deity, wailed in many ways (Even) as he looked on them, wept and pined (for you) again and again, the lamentation of Śrī Rāma (son of Daśaratha) highly inflamed the fire of our grief at that time (33-42)

गायित च चिर तेन दुःखार्तेन महात्मना । मयापि विविधैर्विक्रयैः कृच्छ्रादुःथापितः पुनः ॥ ४३ ॥
 तानि दृष्ट्वा महार्हाणि दर्शयित्वा सुहृर्मुहुः । राघवः सहसौमित्रिः सुग्रीवे सन्वयेरायत् ॥ ४४ ॥
 स तवादर्शनादार्ये राघवः परितायते । महता ज्वलता नित्यमग्निनेवाग्निपर्वतः ॥ ४५ ॥
 त्यक्तते तमनिद्रा च शोकश्चिन्ता च राघवम् । तापयन्ति महात्मानमग्न्यगारमिवाग्नयः ॥ ४६ ॥
 तवादर्शनशोकेन राघवः परिचात्यते । महता भूमिकम्पेन महानिव शिलोच्चयः ॥ ४७ ॥
 काननानि सुरम्याणि नदीप्रसवणानि च । चरन् न रतिमानोति त्वामपश्यन् नृपात्मजे ॥ ४८ ॥
 स त्वा मनुजशाङ्कलः श्लिप्र प्रास्यति राघवः । समिन्नवान्धव हत्वा राघव जनकात्मजे ॥ ४९ ॥

"Stricken with agony, that exalted soul lay down (senseless on the ground) for a long time and was then roused by me by means of various (cheering) expressions with difficulty. (43) Having examined those valuable jewels and showed them again and again (to us), Śrī Rāma with Laksmāna deposited them with Sugrīva (44) That scion of Raghu feels sore distressed at your loss even as the mountain* reputed to be the seat of the fire of universal destruction is ever burning with a mighty blazing fire, O worthy lady ! (45) On account of you sleeplessness, grief and anxiety too consume the high-

souled Śrī Rāma (a scion of Raghu), (even) as (the three) sacred fires keep a fire-sanctuary heated. (46) Śrī Rāma (a scion of Raghu) has been shaken by grief caused by your absence in the same way as a large mountain is rocked by a violent earthquake. (47) Unable to see you, O princess, Śrī Rāma finds no delight (even) while ranging highly charming woodlands and by the side of streams and cascades (48) Making short work of Rāvana with his near and dear ones, O daughter of Janaka, the celebrated Śrī Rāma (a scion of Raghu), a (veritable) tiger among men, will soon recover you (49)

सहितौ रामसुग्रीवोभुभावकुरुता तदा । समय वालिन हन्तु तव चान्वेषणं प्रति ॥ ५० ॥
 ततस्तान्या कुमाराभ्यां वीराभ्यां स हरीश्वरः । क्रिष्किन्धा समुपाम्य वाली युद्धे निपातितः ॥ ५१ ॥
 ततो निहत्य तरसा रामो वालिनमाह्वे । सर्वर्क्षहरिसधाना सुग्रीवमकरोत् पतिम् ॥ ५२ ॥
 रामसुग्रीवयोरैक्यं देव्यैर्वै समजायत । हन्मन्तं च मा विद्धि तयोर्वृतमुवागतम् ॥ ५३ ॥
 स्वं राष्यं प्राप्य सुग्रीवः स्वानानीय महाकपीन् । त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥ ५४ ॥
 आदिष्टा वानरेन्द्रेण सुग्रीवेण महौजसः । अद्रिराजप्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥ ५५ ॥
 ततस्ते मार्गभागा वै सुग्रीववचनातुराः । चरन्ति वसुधा कुत्स्ता वयमन्ये च वानराः ॥ ५६ ॥

* In the Bhīṣma-Parva of the Mahābhārata we find mention of the fire of universal destruction, called by the name of Samvartaka, existing on a peak of Mount Malayaṅ —

तव मात्स्यवतः श्रेष्ठे दृश्यते ह्यव्यवाद् सदा ।
 नाग्ना संघर्षको नाम कालाग्निर्मन्तर्षभ ॥

"United together (in this way), both Śrī Rāma and Sugrīva then arrived at a (mutual) understanding to get rid of Vāli and to institute a search for you (50) On their reaching Kiskindhā together, the aforesaid Vāli, the ruler of monkeys, was then killed in combat by those two gallant princes. (51) Having struck down Vāli by his prowess in fight, Śrī Rāma thereupon crowned Sugrīva king of all the hordes of bears and monkeys (52) In this way, O godlike lady, did the alliance of Śrī Rāma and Sugrīva come about And know me to be Hanumān arrived (here) as their envoy. (53) Having regained his (lost) sovereignty

and calling (together) the great monkeys owing allegiance to him, and endowed with extraordinary might, Sugrīva despatched them in (all) the ten directions (viz, the four quarters, the four intermediate points, the higher and the lower regions) (54) Commanded by Sugrīva, the lord of monkeys, monkeys possessed of extraordinary vigour and looking like (so many) lordly mountains, sallied forth in all directions on the earth (55) Searching for you, afraid as we were of (violating) the command of Sugrīva, we as well as other monkeys have been actually trotting the entire globe (56)

अङ्गदो नाम लक्ष्मीवान्	वालिसुनुर्महाबलः ।	प्रस्थितः	कपिगार्दूलक्षिभागवलसवृत्तः ॥ ५७ ॥
तेषां नो विप्रगणानां	विन्ध्ये पर्वतसत्तमे	भृश	शोकपरीतानामहोरात्रगणा गताः ॥ ५८ ॥
ते वयं कार्यनैराश्यात्	कालस्यातिक्रमेण च	भयाच्च	कपिराजस्य प्राणास्यक्तुमुपस्थिताः ॥ ५९ ॥
विचित्र्य गिरिदुर्गाणि	नदीप्रसवगणानि च	अनासाद्य पद देव्याः	प्राणास्यक्तु व्यवस्थिताः ॥ ६० ॥
ततस्तस्य गिरिर्मूर्ध्नि	वयं प्रायमुपास्महे	दृष्ट्वा	प्रायोपविष्टाश्च सर्वान् वानरपुत्रवान् ॥ ६१ ॥
भृश	शोकाण्वि मग्नः	पर्यवेद्यदङ्गदः	तव नाग च वैदेहि वालिनश्च तथा वधम् ॥ ६२ ॥
	प्रायोपवेशमस्माकं	मरणं च	जयत्युपः ।

"The glorious son of Vāli, Angada by name, who is endowed with extraordinary might and is a (veritable) tiger among monkeys, set out accompanied by one-third of the (Vānara) army (57) A number of days and nights rolled past us, overwhelmed as we were with grief, having got lost on the Vindhyan range, the foremost of mountains. (58) Due to despondency in the matter of accomplishing our purpose and in fear of the lord of monkeys, the time-limit (for return) having expired, we got ready to give up the ghost (59) Having not been

able to find out any trace of Your Majesty, (even) on scouring mountain fastnesses as also river banks and regions surrounding cascades, we stood resolved to yield our lives (60) We then sat down to fast till death on the summit of that (the Vindhyan) mountain Plunged deep into an ocean of grief on seeing all the foremost of monkeys resolved upon fasting till death, Prince Angada began to bewail your untraceability, O princess of the Videha territory, as also the destruction of Vāli (his own father), and our resolution to die of hunger as well as the death of Jatāyū.

कार्यहेतोःरिहायातः	शकुनिर्वीर्यवान्	महान् ।	गृध्रराजस्य सोदर्यः सम्पातिर्नाम गृध्राद् ॥ ६४ ॥
श्रुत्वा भ्रातृवध	कोपादिदं	वचनमब्रवीत् ।	यवीयान् केन मे भ्राता हतः क्व च निपातितः ॥ ६५ ॥
एतदख्यातुमिच्छामि		भवद्भिर्वाचनोत्तमाः ।	अङ्गदोऽकथयत् तस्य जनस्थाने महद्बधम् ॥ ६६ ॥
रक्षसा भीमरूपेण	त्वामुद्दिश्य	यथार्थतः ।	जयत्योस्तु वधं श्रुत्वा दुःखितः सोऽरुणात्मजः ॥ ६७ ॥

त्वामाह स वरारोहे वसन्ती रावणालये । तस्य तद् वचन श्रुत्वा सम्प्रातेः प्रीतिवर्धनम् ॥ ६८ ॥
 अङ्गदप्रमुखाः सर्वे ततः प्रस्थापिता वयम् । विन्व्यादुत्थाय संप्राताः सागरस्यान्तमुत्तमम् ॥ ६९ ॥
 त्वदर्शने क्रुतोत्साहा दृष्टाः पुष्टाः प्लवगमाः । अङ्गदप्रमुखाः सर्वे वेलेयान्तमुपगताः ॥ ७० ॥

"For helping our cause (under the dispensation of Providence), now that we had lost (all) hope of carrying out the behest of our master (Sugrīva) and longed to die, there appeared on the spot a gigantic and powerful bird, the king of vultures, Sampāti by name, the uterine (elder) brother of Jatāyū (also a king of vultures) (61-64) Hearing of the destruction of his (younger) brother (Jatāyū), he spoke in anger as follows — ' I wish to hear it narrated by you, O jewels among monkeys, by whom my younger brother was killed and where he was struck down ' (Thereupon) Angada truly related to him how that great soul was

killed by an ogre of terrible form on account of you (whom he was trying to rescue from that monster's clutches) That son of Aruna, for his part felt distressed to hear of Jatāyū's destruction. (65-67) (Nay) he spoke of you as dwelling in the abode of Rāvana, O lady of excellent limbs ! Hearing the aforesaid report of Sampāti, which intensified our joy, and departing from the aforesaid Vināyan mountain as urged (by Sampāti), we all duly reached the excellent seashore, with Angada as our leader. (68-69) Feeling happy and strong, resolved as they were to discover you, all the monkeys headed by Angada (thus) arrived near the seashore (70)

चिन्ता जम्मुः पुनर्मीमा त्वदर्शनसमुत्सुकाः । अथाह हरिसैन्यस्य सागर दृश्य सीदतः ॥ ७१ ॥
 व्यवयुय मय तीव्र योजनाना शत प्लुतः । लङ्का चापि मया रात्रौ प्रविष्टा राक्षसाकुला ॥ ७२ ॥
 रावणश्च मया दृष्टस्व च गोकनिपीडिता । एतत् ते सर्वमाख्यात यथावृत्तमनिन्दिते ॥ ७३ ॥
 अभिभाषस्व मा देवि वृत्तो दाशरथेरहम् । तन्मा रामकृतोद्योग त्वन्निमित्तमिहागतम् ॥ ७४ ॥
 सुग्रीवसचिव देवि बुद्धयस्व पवनात्मजम् । कुशली तव काकुत्स्थः सर्वशस्त्रप्रता वरः ॥ ७५ ॥
 गुरोराराधने युक्तो लक्ष्मणः शुभलक्षणः । तस्य वीर्यवतो देवि मर्तुस्त्व हिते रतः ॥ ७६ ॥
 अहमेकस्तु सम्प्रातः सुग्रीववचनादिह । मयेयमसहायेन चरता कामरूपिणा ॥ ७७ ॥
 दक्षिणा दिगनुक्रान्ता त्वन्मार्गविचयैषिणा । दिष्टथाह हरिसैन्याना त्वन्नागमनुशोचताम् ॥ ७८ ॥
 अपनेष्यामि संतापं तवाधिगमशासनात् । दिष्टथा हि न मम व्यर्थ सागरस्त्रेह लङ्घनम् ॥ ७९ ॥
 प्राप्त्याम्यहमिदं देवि त्वदर्शनकृत यथाः । राघवश्च महावीर्यः क्षिप्र त्वामभिप्रस्यते ॥ ८० ॥

"The monkeys, however, who were very keen to find you, fell a prey to a terrible anxiety (at the sight of the sea) Dispelling the acute fear of the monkey army, which was sinking into dependency on beholding the sea, I forthwith leapt across a distance of one hundred Yojanas (or eight hundred miles) Nay, Lankā too, which is crowded with ogres, was duly penetrated into by me at night (71-72) Rāvana also was beheld by me as well as you, who are sore stricken with grief All this has been narrated to you by me in accordance

with facts, O irrepochable lady ! (73) Speak to me, O godlike lady, I am a messenger of Śrī Rāma (son of Daśaratha) Therefore know me, O godlike lady, to be Hanumān (son of the wind-god), a minister of Sugrīva arrived here for your sake, having exerted in the cause of Śrī Rāma. All is well with your lord, Śrī Rāma (a scion of Kakutstha), the foremost of all wielders of weapons (74-75) So is Lakṣmana, who remains (ever) engaged in propitiating his eldest brother and is endowed with auspicious

bodily marks, (nay) is devoted to the well-being of your aforesaid powerful husband, O godlike lady ! (76) I for my part have arrived here alone in obedience to the command of Sugrīva. This southern quarter has been scoured by me, moving all alone, capable as I am of changing my form at will and keen as I was to find out your whereabouts. By good luck I shall (be able to) dispel the agony of the monkey

सपुत्रान्ध्रव हत्वा रावण राक्षसाधिपम् ।

ततो गच्छति गोकर्ण

स च देवर्षिभिर्दिष्टः पिता मम महाकपिः ।
यस्याह हरिणः क्षेत्रे जातो बानेन मैथिलि ।
विश्रान्तार्थं तु वैदेहि भर्तृरुक्ता मया गुणाः ।

"There is a mountain, Mālyavān by name, which is the foremost of mountains—O princess of the Videha territory ! From that mountain (which constituted the abode of Kesari) the monkey Kesari repaired to the Gokarna mountain. Enjoined by celestial sages, the aforesaid mighty monkey, who is my father, killed Śambasādana (a demon of that name, who oppressed the people on the seashore) on that sacred spot on the seashore (80—82) Begotten

एव विश्वासिता सीता हेतुभिः शोककर्षिता ।
अतुल्य च गता हर्षं प्रहर्षेण तु जानकी ।
चारु तद् वदनं तस्यास्ताम्रशुक्लयतेक्षणम् ।
हनुमन्तं कर्षिं व्यक्तं मन्यते नान्यथेति सा ।

Reassured thus by cogent proofs and the identification marks (described by Hanumān), Sitā, who was emaciated through grief, believed him to be a messenger (of her husband) and was moved to incomparable joy. Nay, due to excessive joy the daughter of Janaka shed tears of joy from her eyes fringed with curved lashes (85-86)

एतत् ते सर्वमाख्यात समाश्रंसिहि मैथिलि ।
हतेऽसुरे सयति शम्भ्रसादने कपिप्रवीरेण महर्षिचोदनात् ।
यतोऽस्मि बायुप्रभवो हि मैथिलि प्रभावतस्तत्रातिमश्र वानरः ॥ ९० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंश सर्ग ॥ ३५ ॥

hordes, who are bewailing your loss, by telling them your discovery. Luckily enough my leaping across the sea on this occasion will not have been in vain (77—79) I shall win, O godlike lady, this renown of having discovered you. Nay, having killed Rāvana, the suzerain lord of ogres, with his sons and kinsfolk, Śrī Rāma (a scion of Raghu) will soon meet you.

मास्यवान् ताम वैदेहि गिरीणामुत्तमो गिरिः ॥ ८१ ॥

पर्वत केसरी हरिः ।

तीर्थे नदीपतेः पुण्ये शम्भ्रसादनमुद्धरन् ॥ ८२ ॥

हनुमानिति विख्यातो लोके स्वनेन कर्मणा ॥ ८३ ॥

अचिरात् त्वाम्बितो देवि राघवो नयित्वा ध्रुवम् ॥ ८४ ॥

by the wind-god, O princess of Mithila, through the consort of that monkey, I am called Hanumān and known all over the world for my own exploits. (83) Indeed to inspire you with confidence, O princess of the Videha territory, have the excellences of your lord been recounted by me. Before long, O godlike lady, will Śrī Rāma (a scion of Raghu) take you without doubt from this place." (84)

उपपन्नैरभिज्ञानैर्दूतं तमधिगच्छति ॥ ८५ ॥

नेत्राभ्या वक्रपक्ष्माभ्यां मुमोचानन्दजं जलम् ॥ ८६ ॥

अशोभत विशालाक्ष्या राहुमुक्त ह्योडुरात् ॥ ८७ ॥

अथोवाच हनुमास्तामुत्तरं प्रियदर्शनाम् ॥ ८८ ॥

The charming countenance of that large-eyed lady with coppery, white and big eyes shone at that time like the moon (lit, the lord of stars) disengaged from the hold of Rāhu (87) She thought Hanumān unmistakably to be a monkey and not otherwise. Hanumān now addressed the following excellent words to Sitā of pleasing aspect—(88)

किं करोमि कथं वा ते रोचते प्रतिवाम्भ्वम् ॥ ८९ ॥

कपिप्रवीरेण महर्षिचोदनात् ।

प्रभावतस्तत्रातिमश्र वानरः ॥ ९० ॥

सुन्दरकाण्डे पञ्चत्रिंश सर्ग ॥ ३५ ॥

"Everything (that I wished to say) has thus been told by me Be reassured, O princess of Mithila ! What more can I do (for you) and what would please you ? I should like to return (if you allow me to go) (89) After the demon Śambasādana had been killed in

combat by Kesari (a distinguished hero among the monkeys) at the command of an eminent sage, I was then born from the loins of the wind-god, O princess of Mithila, and am a monkey equal to him in might" (90)

This ends Canto Thirty-five in the Sundarākānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Hanumān delivers Śrī Rāma's signet ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts.

Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement.

भूय एव महातेजा हृन्मान् पवनात्मजः । अत्रवीत् प्रश्रित वाक्य सीताप्रत्यकारणात् ॥ १ ॥
 वानरोऽहं महाभागो दूतो रामस्य धीमतः । रामनामाङ्कित चेद पश्य देव्यद्बुलीयकम् ॥ २ ॥
 प्रत्ययार्थं तवानीत तेन दत्त महात्मना । समाश्वसिहि भद्र ते क्षीणदुःखफला ह्यसि ॥ ३ ॥
 गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषितम् । भर्तारमिव सम्प्राप्त जानकी मुदिताभवत् ॥ ४ ॥
 चारु तद् वदन तस्यास्ताम्रशुक्लयतेक्षणम् । बभूव हर्षोदम्र च राहुमुक्त इवोद्भुटात् ॥ ५ ॥
 ततः सा ह्रीमती बाला भर्तुः सदेशहर्षिता । परितुष्टा प्रिय कृत्वा प्रदाशर महाकपिम् ॥ ६ ॥

In order to inspire confidence in Sītā, Hanumān, son of the wind-god, who was endowed with extraordinary energy, once more addressed the following courteous words (to her) — (1) "I am a monkey and a messenger of the wise Śrī Rāma, O highly blessed one ! Also behold, O godlike lady, this ring marked with the name of Śrī Rāma,

handed over by that exalted soul and brought (by me) to gain your confidence Be reassured, may good betide you The fruit (of your past deeds) which you have been reaping in the form of suffering (all these days) has certainly come to an end." (2-3) Taking the jewel which had been adorned (so long) by the hand of her lord

and gazing on it, as though her own husband had duly arrived (in the form of that ring), Sītā (Janaka's daughter) felt rejoiced (4) Her charming countenance with large coppery and white eyes bloomed with joy and shone like the moon (lit., the lord of stars)

released by Rāhu (5) Treating Hanumān with regard, that youthful lady, who was delighted to receive the message of her lord and felt abashed (to see the token of her husband) and fully satisfied, then paid a tribute to the great monkey (in the following words)— (6)

विक्रान्तस्त्व समर्थस्त्वं प्राज्ञस्त्व वानरोत्तम	।	येनेद् राक्षसपद त्वयैकेन प्रार्थितम् ॥ ७ ॥
शतयोजनविस्तीर्णः सागरो मकरालयः	।	विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः ॥ ८ ॥
नहि त्वा प्राकृत मन्ये वानर वानरर्षभ	।	यस्य ते नास्ति सजासो रावणदपि सम्भ्रमः ॥ ९ ॥
अहंसे च कपिश्रेष्ठ मया सममिमाषितुम्	।	यथासि प्रेषितस्तेन रामेण विदित्वात्मना ॥ १० ॥
प्रेषयिष्यति दुर्धरो रामो नह्यपरीक्षितम्	।	पराक्रममविशाय मत्सकाश विशेषतः ॥ ११ ॥
दिष्टया च कुशली रामो धर्मात्मा सत्यसगरः	।	लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः ॥ १२ ॥
कुशली यदि काकुत्स्थः किं न सागरमेखलाम्	।	महीं दहति कोपेन युगान्ताग्निरिवोहितः ॥ १३ ॥
अथवा शक्तिमन्तो तौ सुराणामपि निग्रहे	।	ममैव तु न दुःखानामस्ति मन्ये विषययः ॥ १४ ॥

"You are valiant, you are full of address and you are learned, O jewel among the monkeys, in that this abode of ogres has been assailed by you alone (7) (Nay) the sea, which extends to a distance of one hundred Yojanas (or eight hundred miles) and is an abode of alligators, has been treated by you like the impression of a cow's hoof on the soil while crossing it, laudable as you are for your prowess. (8) Surely I do not look upon you as an ordinary monkey, O jewel among monkeys, in that there exists no fear nor (any) awe even for Rāvana in your mind (9) Nay, you deserve to be talked with by me, O jewel among monkeys, if you have been sent by the celebrated Śrī Rāma, a knower of the

Self. (10) Surely Śrī Rāma, who is difficult to overpower, would not send to my presence in particular an untried hand without fully ascertaining the latter's prowess (11) Nay, luckily (enough for me) Śrī Rāma, whose mind is given to piety and who is unfailing in his promise, is doing well, as also Lakṣmana, who is endowed with extraordinary energy and enhances the joy of Sumitrā (his mother) (12) If Śrī Rāma (a son of Kakutṣtha) is well, wherefore does he not consume with his wrath the earth encircled by the oceans, as the fire of universal destruction would (13) Nay, the two princes are able to subdue even gods But I believe the end of my sufferings only has not yet arrived. (14)

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते	।	उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः ॥ १५ ॥
कच्चिन्न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति	।	कच्चित् पुरुषकार्याणि कुरुते नृपतिः सुतः ॥ १६ ॥
द्विविच त्रिविधोपायमुपायमपि सेवते	।	विजिगीषुः सुहृत् कच्चिन्मित्रेषु च परतपः ॥ १७ ॥
कच्चिन्मित्राणि लभतेऽमित्रैश्चाप्यभिगम्यते	।	कच्चित् कल्याणमित्रश्च मित्रैश्चापि पुरस्कृतः ॥ १८ ॥
कच्चिदाशास्ति देवाना प्रसाद पार्थिवात्मजः	।	कच्चित् पुरुषकार च दैव च प्रतिपद्यते ॥ १९ ॥
कच्चिन्न विगतस्नेहो विवासान्मयि राघवः	।	कच्चिन्मा व्यसनादस्मान्मोक्षयिष्यति राघवः ॥ २० ॥
सुखानामुचितो नित्यमसुखानामनूचितः	।	दुःखमुत्तरमासाद्य कच्चिद् रामो न सीदति ॥ २१ ॥
कौसल्यायास्तथा कच्चित् सुमित्रायास्तथैव च	।	अभीक्ष्णं भ्रूयते कच्चित् कुशलं भरतस्य च ॥ २२ ॥

"I hope Śrī Rāma does not feel afflicted nor does he suffer agony Does that ideal man discharge his duties relating to the future ρ (15) I hope the prince does not feel helpless or nervous and does not get perplexed in the matter of his duties ρ Does he perform his human duties ρ (16) I hope, acting as a friend towards his allies, Śrī Rāma (the scourge of his foes) pursues (in relation to them) the twofold policy (of conciliation and gift) and, desirous of victory, follows the threefold policy of gift, chastisement and sowing seeds of dissension) with regard to his enemies. (17) I hope he is able to gain friends and is sought (for help and protection) by enemies. Are his friends well-disposed towards him and is he esteemed by his friends ρ

(18) Does the prince (ever) seek the favour of gods ρ And does he fall back upon personal effort as well as on Providence (for the success of his undertakings) ρ (19) I hope Śrī Rāma (a scion of Raghu) has not become completely devoid of love towards me as a result of my living abroad. Will Śrī Rāma (a scion of Raghu) deliver me from this calamity ρ (20) I hope Śrī Rāma, who is ever deserving of delights and is undeserving of woes, has not sunk into despondency on meeting with the greatest misfortune (of his life in the form of my loss) ρ (21) I hope news about the welfare of Kausalyā and likewise of Sumitrā as well as of Bharata is frequently brought to his ears (22)

मन्निमित्तेन मानार्हः कश्चिच्छोकेन राघवः । कश्चिन्नान्यमना रामः कश्चिन्मा तारयिष्यति ॥ २३ ॥
 कश्चिदशौहिर्णी भीमा भरतो ब्रातृवत्सलः । ध्वजिर्ना मन्त्रिभिर्गुप्ता प्रेययिष्यति मत्कृते ॥ २४ ॥
 वानराधिपतिः श्रीमान् सुग्रीवः कश्चिदेष्यति । मत्कृते हरिभिर्वैद्वृतो दन्तनखायुधैः ॥ २५ ॥
 कश्चिच्च लक्ष्मणः गुरूः सुमित्रानन्दवर्धनः । अह्वविच्छरजालेन राक्षसान् विधमिष्यति ॥ २६ ॥
 रोद्रेण कश्चिद्रक्षेण रामेण निहतं रणे । द्रक्ष्याम्यल्पेन कालेन रावणं ससुदृज्जनम् ॥ २७ ॥
 कश्चिन्न तद्वैभसमानवर्णं तद्व्याननं पद्मममानरन्धि ।
 मया विना शुष्यति शोकदीनं जलधये पद्ममिवातपेन ॥ २८ ॥
 धर्मापदेशात् त्यजतः स्वराज्यं मा चाप्यरण्यं नयतः पदातेः ।
 नासीद् यथा यस्य न भीर्न शोकः कश्चित् स धैर्यं हृदये करोति ॥ २९ ॥
 न चास्य माता न पिता न चान्यः स्नेहाद् विशिष्टोऽस्ति मया समो वा ।
 तावद्ब्रह्महृत् दूतं जिजीविषेयं यावत् प्रवृत्तिं शृणुया प्रियस्य ॥ ३० ॥

"Does Śrī Rāma, who is deserving of honour, feel stricken with grief occasioned by my absence ρ I hope he has not grown indifferent (to me) (And) will he rescue me ρ (23) Will Bharata, who is fond of his brother, send out for my sake a formidable army, consisting of one Aksauhini, protected by ministers ρ (24) Will the glorious Sugriva, the suzerain lord of monkeys, come to my succour, followed by gallant monkeys using their teeth and nails for weapons ρ (25) Nay, will the heroic Lakshmana, who enhances the joy of Sumitrā (his mother) and is skilled

in the use of mystic missiles, exterminate the ogres with his volley of arrows ρ (26) I hope I shall see Rāvana killed at no distant date with his near and dear ones in combat by Śrī Rāma with an infallible and cruel missile ρ (27) I hope that golden countenance of his, melancholy with grief and fragrant like a lotus, has not withered like a lotus blasted under the sun when the water in a pond has dried up. (28) I hope Śrī Rāma, whom neither fear nor grief could flinch from his purpose when he renounced his sovereignty in the name of righteousness and led me on foot to

the forest, (still) retains firmness in his heart (29) Neither his (own) mother (Kausalyā) nor his father (Emperor Daśaratha) nor anyone else is equal, much

less superior to me in (the privilege of) receiving his affection I (too) wish to survive only so long as I (continue to) hear the news of my beloved lord " (30)

इतीव देवी वचन महार्थ
श्रोतु पुनस्तस्य वचोऽभिराम
सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः ।
न त्वामिहस्या जानीते रामः कमललोचनः ।
श्रुत्वा च वचो मह्य भिप्रमेष्यति राववः ।
विष्टम्भयित्वा बाणौघैरक्षोभ्य वरुणालयम् ।
तत्र यथान्तरा मृत्युर्यदि देवा महासुराः ।
तवादर्शनजनार्थे शोकेन परिपूरितः ।
मन्दरेण च ते देवि शपे मूलफलेन च ।
यथा सुनयन वल्गु विन्मोष्ठ चारुकुण्डलम् ।

त वानरेन्द्र मधुरार्थमुक्त्वा ।
रामार्थयुक्तं विरराम रामा ॥ ३१ ॥
शिरस्यङ्गलिमाधाय वाक्यमुत्तममवीत् ॥ ३२ ॥
तेन त्वा नानयत्याहु जनीमिव पुरदरः ॥ ३३ ॥
चमू प्रकथन् महती हर्षवृक्षगणसयुताम् ॥ ३४ ॥
फरिष्यति पुरी लङ्का काकुत्स्थः शान्तराक्षसाम् ॥ ३५ ॥
स्थास्यन्ति पथि रामस्य स तानपि वधिष्यति ॥ ३६ ॥
न शर्म लभते रामः सिंहादितं ह्य द्विपः ॥ ३७ ॥
मलथेन च विन्त्येन मेरुणा द्दुरेण च ॥ ३८ ॥
मुख द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ॥ ३९ ॥

Having addressed these words of sweet content and full of great import to that leader of monkeys, the charming lady became silent in order (to be able) to hear more his delightful speech dealing with the theme of Śrī Rāma (31) Placing his joined palms on his head (as a token of submission) on hearing the reply of Sitā, Hanumān (son of the wind-god) of redoubtable prowess made the following excellent submission — (32) "The lotus-eyed Śrī Rāma does not know you to be here Therefore he does not take you back soon as did Indra (the destroyer of strongholds) rescue (his own consort) Sachi (borne away by the demon Anuhrāda) (33) Leading a huge army consisting of monkeys and bears, Śrī Rāma (a son of Raghu) will instantly come (here) merely on hearing my report (34) Filling the

sea (lit , the abode of Varuna) through and through with volleys of shafts, even though it cannot (even) be shaken (by others), Śrī Rāma (a son of Kakutstha) will rid the city of Lankā of ogres (35) On that occasion if Death, gods or (even) mighty demons stand in the way of Śrī Rāma, he would destroy them too (36) Filled with grief born of your absence, O noble lady, Śrī Rāma does not find rest any more than an elephant wounded by a lion (37) Nay, I swear to you by the Mandara and Malaya, Vindhya, Sumeru and Dardura mountains (constituting the abode of monkeys) as well as by roots and fruits (which serve as our food), O godlike lady, that you will (soon) behold the charming countenance of Śrī Rāma, resembling the risen full moon, with beautiful eyes, lips like a (ripe) Bimba fruit and lovely ear-rings (38-39)

क्षिप्र द्रक्ष्यसि वैदेहि राम प्रस्रवणे गिरौ ।
न मास राववो मुङ्क्ते न चैव मधु तेवने ।
नैव दशान् न मशकान् न कीटान् न सरीसृपान् ।
नित्य ध्यानपरो रामो नित्य गोकपरायणः ।
अनिद्रः सतत रामः सुनोऽपि च नरोत्तमः ।
दृष्ट्वा फल वा पुष्प वा यच्चान्यत् स्त्रीमनोहरम् ।
स देवि नित्य परित्यमानस्त्वामिव सीतित्यभिभावमाणः ।
धृतव्रतो राजसुतो महात्मा तवैव लभाय कृतप्रयत्नः ॥ ४६ ॥

जतक्रतुमिवासीन नागपृष्ठस्य मूर्धनि ॥ ४० ॥
वर्षं सुविहित नित्य भक्तमन्नाति पञ्चमम् ॥ ४१ ॥
राववोऽपनयेद् गात्रात् त्वद्गतैनान्तरात्मना ॥ ४२ ॥
नान्यन्धित्तयते किञ्चित् स तु कामवश गतः ॥ ४३ ॥
सीतति मधुरा बाणी व्याहरन् प्रतिबुध्यते ॥ ४४ ॥
वृहद्वा हा प्रियेत्येव श्वसत्स्वामिभाषापते ॥ ४५ ॥
सीतित्यभिभावमाणः ।

सा रामसकीर्तनवीतशोका रामस्य शोकेन समानशोका ।
 शरन्मुखेनाम्बुदशोपचन्द्रा निरोध वैदेहसुता बभूव ॥ ४७ ॥
 ह्यार्षे श्रीमद्रामायणे बाह्यीकीये आदिकाव्ये सुन्दरकाण्डे षट्त्रिंश सर्ग ॥ ३६ ॥

"You will shortly see Śrī Rāma perched on the Pīrasavana mountain like Indra (who is believed to have performed a hundred horse-sacrifices in his previous existences as a condition precedent for being born as Indra) seated on the back of Airāvata (the chief of elephants), O princess of the Videha territory! (40) Śrī Rāma (a scion of Raghu) does not take meat nor honey He partakes every day of wild fruits and boiled (wild) rice, fully sanctioned (for an ascetic), in the evening (the fifth* period of the day) (41) Śrī Rāma (a scion of Raghu) is no longer able to drive away gnats or mosquitoes, insects or even reptiles from his body, his mind being fixed on you (42) Śrī Rāma is ever given to contemplation and ever given over to grief He for his part does not think of anything else, fallen as he is under the sway of love (43) Śrī Rāma remains ever awake Even when

asleep, that jewel among men starts up, uttering the name of Sitā in sweet accents (44) Heaving a sigh on beholding a fruit or flower or whatever else is likely to captivate the mind of women, he often calls on you, saying 'Ah, darling !' (45) Suffering extreme agony (caused by separation from you) and calling on you alone under the name of Sitā, that magnanimous prince, who has undertaken sacred vows, is solely engaged in efforts for your recovery" (46) That daughter of Janaka (a ruler of the Videha territory),—whose grief (over the apparent nonchalance of Śrī Rāma) was (now) completely gone at the detailed description of (the condition of) Śrī Rāma, yet who felt equally grieved on hearing of Śrī Rāma's grief,—resembled a night (partly bright and partly dark) at the commencement of autumn with the moon obscured by the remnant of clouds (47)

Thus ends Canto Thirty-six in the Sundarāhānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epos

सप्तत्रिंशः सर्गः

Canto XXXVII

Sitā, who was distressed to hear of Śrī Rama's excessive grief caused by his separation from her, implores Hanuman to bring Śrī Rama at once to her. Hanuman, who could not bear to see Sitā's sad plight, offers to carry her on his back to the presence of Śrī Rama and girds up his loins to do so. In order to inspire confidence in Sitā, who doubts his capacity to do it looking to his small size, Hanuman assumes a gigantic form. Sitā, however, declines to go with him and urges Hanuman to bring Śrī Rama to her

सा सीता वचन श्रुत्वा पूर्णचन्द्रनिभानना । हृत्सन्तमुवाचेद धर्मार्यसहित वचः ॥ १ ॥

* The five periods into which a day has been divided are—(1) morning (प्रातः), forenoon (सगव), midday (मध्याह्न), afternoon (अपराह्न), and evening (सायाह्न).

अमृतं विषसम्प्लुत त्वया वानर भाषितम् । यच्च नान्यमना रामो यच्च शोकपरायणः ॥ २ ॥
 ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारणे । रञ्ज्नेव पुरुष बद्ध्वा कृतान्तः परिकर्षति ॥ ३ ॥
 विधिर्नूनमसहार्थं प्राणिना ह्रवगोचम । सौमित्रि मा च राम च व्यसनैः पश्य मोहितान् ॥ ४ ॥
 शोकस्यास्य कथं पार राषवोऽधिगमिष्यति । ह्रवमानः परिक्रान्तो हृतनौः सागरे यथा ॥ ५ ॥
 राक्षसानां बध्ना कृत्वा सूदयित्वा च रावणम् । लङ्कामुन्मथिता कृत्वा कदा द्रश्यति मा पतिः ॥ ६ ॥
 स वाच्यः सत्वरखेति यावदेव न पूर्यते । अयं सवत्सरः कालस्तावद्वि मम जीवितम् ॥ ७ ॥
 वर्तते दशमो मासो द्वौ तु शेषौ ह्रवगम । रावणेन नृशस्तेन सभयो यः कृतो मम ॥ ८ ॥

Hearing the speech (of Hanumān), the aforesaid Sitā, whose face resembled the full moon, made the following reply in consonance with righteousness and material good — (1) "What has been said by you, O monkey, viz, that Śrī Rāma does not give his mind to any other thing (than me) and that he is given over to grief, is nectar mixed with poison (2) Tying a man with a cord as it were, Death snatches away a man, no matter whether he is rolling in very extensive fortune or sunk in terrible adversity (3) Inevitable indeed is the destiny of living beings, O jewel among monkeys ! (For example) look at Laksmāna (son of Sumitrā), Śrī Rāma and myself

distracted by woes (4) How will Śrī Rāma (a son of Raghu) reach the end of this (ocean of) grief any more than a powerful man who has suffered a shipwreck and is swimming in a sea ? (5) When will my lord (Śrī Rāma) see me after compassing the destruction of ogres, killing Rāvāna and laying Lankā waste ? (6) He should be asked to act with great haste, for my life is going to last only till the current period of twelve months is not completed (7) This is (the close of) the tenth month and two months still remain, O monkey, out of the time-limit (of twelve months) that has been fixed by the merciless Rāvāna for my survival (8)

विभीषणेन च भ्रात्रा मम निर्यातन प्रति । अनुनीतः प्रयलेन न च तत् कुर्वते मतिम् ॥ ९ ॥
 मम प्रतिप्रदानं हि रावणस्य न रोचते । रावण मार्गति संख्ये मृत्युः कालवशागतम् ॥ १० ॥
 ज्येष्ठा कन्या कला नाम विभीषणसुता कपे । तथा ममेतदाख्यातं मात्रा प्रहितया स्वयम् ॥ ११ ॥
 अविन्धो नाम मेधावी विद्वान् राक्षसपुत्रावः । श्रुतिमाञ्छीलवान् बृद्धो रावणस्य सुसम्मतः ॥ १२ ॥
 रामात् क्षयमनुप्राप्तं रक्षसा प्रत्यचोदयत् । न च तस्य स दुष्टात्मा शृणोति वचनं हितम् ॥ १३ ॥

"Nay, Rāvāna was perseveringly entreated by his (younger half-) brother, Vibhīṣana, for my restoration (to Śrī Rāma), but the former does not feel inclined to do it (9) My restoration does not find favour with Rāvāna, for Death lies in wait for him in combat, fallen as he is in the clutches of the Time-Spirit (an embodiment of the destructive principle) (10) The eldest daughter born of Vibhīṣana is called by the name of Kalā, O monkey !

This was reported to me by Kalā herself when she was sent (to me) by her mother (11) There is a jewel among the ogres, Avindhya by name, who is intelligent and learned, full of fortitude and rich in amiable disposition, aged and highly respected by Rāvāna (12) He forewarned Rāvāna of the imminent destruction of ogres at the hands of Śrī Rāma (if he did not restore me), but the evil-minded fellow did not heed his salutary advice (13)

आश्रयेय हरिश्रेष्ठ क्षिप्र मा प्राप्स्यते पतिः । अन्तरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः ॥ १४ ॥

उत्साहः पौरुषं सत्त्वमानुशय कृतश्रुता । विक्रमश्च प्रभावश्च सन्ति वानर राघवे ॥ १५ ॥
 चतुर्दश सहस्राणि राक्षसानां जवान यः । जनस्थाने विना भ्रात्रा शत्रुः कस्तस्य नोद्विजेत् ॥ १६ ॥
 न स शक्यस्तुल्यधितु व्यसनैः पुरुषर्षभः । अहं तस्यानुभावजां शक्रस्येव पुलोमजा ॥ १७ ॥
 शरजालशुभाञ्छूः कपे रामदिवकरः । शत्रुश्लोमय तोयसुशोष नपिष्यति ॥ १८ ॥

"I hope, O jewel among monkeys, that my lord will regain me soon, for my heart is pure and the virtues existing in him are numerous (14) Perseverance, manliness, courage, absence of cruelty, gratitude, prowess and energy figure in Śrī Rāma (a scion of Raghu), O monkey ! (15) What enemy would not tremble before him, who slew (as many as) fourteen thousand ogres in Janasthāna unaided by his (younger

half-) brother (Laksmana) ° (16) That jewel among men cannot be shaken by woes (which are no match for him), I know his might (even) as Śachi (sprung from the loins of the demon Pulomā) knows the might of (her husband) Indra (17) The valiant Śrī Rāma, who is like the sun with his shafts for rays, O monkey, will (surely) dry up the water in the form of the hostile ogres " (18)

इति सजल्पमाना ता रामार्थं शोककर्षिताम् । अश्रुसम्पूर्णवदनामुवाच हनुमान् कपिः ॥ १९ ॥
 श्रुत्वा च वचो मद्या क्षिप्रमेष्यति राघवः । चमू प्रकर्षन् महती हर्षक्षमणसकुलाम् ॥ २० ॥
 अथवा मोचयिष्यामि त्वामद्यैव स राक्षसात् । अस्माद् दुःखादुपरोह मम पृष्ठमनिन्दिते ॥ २१ ॥
 त्वा तु पृष्ठगता कृत्वा सतरिध्यामि सागरम् । शक्तिरस्ति हि मे वोढुं लङ्कामपि सरावणाम् ॥ २२ ॥
 अहं प्रखलणस्थाय राघवाद्याद्य मैथिलि । प्रापयिष्यामि शक्राय हव्यं हुतमिवानलः ॥ २३ ॥
 द्रक्ष्यस्यथैव वैदेहि राघव सहलक्ष्मणम् । व्यवसायसमायुक्तं विष्णुं दैत्यवेषे यथा ॥ २४ ॥
 त्वदर्शनकृतोत्साहमाश्रमस्थं महाबलम् । पुरंदरमिवासीनं नगराजस्य मूर्धनि ॥ २५ ॥
 पृष्ठमारोह मे देवि मा विक्राङ्गस्व शोभने । योगमन्विच्छ रामेण शशाङ्केनेव रोहिणी ॥ २६ ॥
 कथयन्तीव शशिना सगमिष्यसि रोहिणी । मत्पृष्ठमधिरोह त्वं तराकाशं महार्णवम् ॥ २७ ॥
 नहि मे सम्प्रयातस्य त्वामितो नयतोऽङ्गने । अनुगन्तुं गतिं शक्ताः सर्वे लङ्कानिवासिनः ॥ २८ ॥
 यथैवाहमिह प्रातस्तथैवाहमसशयम् । यास्यामि पश्य वैदेहि त्वामुद्यम्य विहायसम् ॥ २९ ॥

To Sitā, who was speaking volubly as aforesaid, (may) who had been emaciated through grief on account of (her separation from) Śrī Rāma, her face bathed in tears, the monkey, Hanumān, submitted as follows—(19) "Leading a huge army, full of monkeys and bears, Śrī Rāma will surely hasten (to Lankā) the moment he hears my report. (20) Or I myself shall deliver you from this calamity caused by the ogre (Rāvana) this very day (Please) climb up my back, O irreproachable lady ! (21) I shall easily leap across the sea even after placing you on my back, for I can carry on my back (the whole of) Lankā, Rāvaṇa and all

(22) I shall transport you this (very) day, O princess of Mithila, to Śrī Rāma (a scion of Raghu) staying on Mount Prasavama, (even) as the sacred fire conveys the oblations thrown into it to Indra (for whom they are intended) (23) You will see this very day Śrī Rāma (a scion of Raghu), accompanied by Laksmana,—Śrī Rāma, who (in his determination to exterminate the ogres) resembles Lord Viṣṇu, full of determination to destroy the demons, is endowed with extraordinary might and resolved to see you and remains seated in his hermitage (even) as Indra (the destroyer of strongholds) on a summit of Mount Meru (the king of mountains), O Sitā !

(24-25) Mount on my back, O godlike lady ! Do not show reluctance, O charming one ! Seek to be united with Śrī Rāma even as Rohini* is with (the deity presiding over) the moon (marked with the figure of a hare) (26) You will be united with Śrī Rāma as Rohini with the moon-god, the very moment as it were, you say that you wish to be so united (Pray) climb up my back

and reach beyond the vast sea through space (the very next moment as it were) (27) Surely all the dwellers in Lankā will not be able to follow my speed (even) as I depart from this place bearing you (on my back), O fair one ! (28) Lo, bearing you (on my back), O princess of the Videha territory, I shall undoubtedly return through space precisely as I came here " (29)

मैथिली	तु	हरिश्रेष्ठाङ्गुत्वा	वचनमद्भुतम् ।	हर्षविस्मितसर्वाङ्गी	हन्सन्तमथात्रवीत ॥ ३० ॥
हन्सन्	दूरमन्वान	कथं मा	नेतुमिच्छसि	तदेव खलु ते मन्ये ऋषिव	हरियूथप ॥ ३१ ॥
कथं	चात्स्यशरीरस्त्व	मामितौ	नेतुमिच्छसि	सकाशं मानवेन्द्रस्य	भर्तुर्मे ढ्रवगर्षभ ॥ ३२ ॥
सीतायास्तु	वचः	श्रुत्वा हन्मान्	मास्तत्तमजः	चिन्तयामास लक्ष्मीवान्	नव परिभव कृतम् ॥ ३३ ॥
न मे जानाति	सखं वा प्रभाव	वासितेक्षणा		तस्मात् पश्यतु वैदेही	यद् रूपं मम कामतः ॥ ३४ ॥
इति सचिन्त्य	हनुमास्तादा	ढ्रवगसत्तमः		दर्शयामास सीतायाः	रूपम्बरमिन्दनः ॥ ३५ ॥
स तस्मात् पादपाद्	धीमानाङ्गुल्य	ढ्रवगर्षभः		ततो वर्धितुमारोभे	सीताप्रत्ययकारणात् ॥ ३६ ॥
मेरुमन्दरसकाशो	बभौ	दीप्तानलप्रभः		अग्रतो व्यवस्थे च	सीताया वानरर्षभः ॥ ३७ ॥
हरिः	पर्वतसकाशस्ताम्रवक्त्रो	महाबलः		वज्रदध्नलो भीमो	वैदेहीमिदमत्रवीत ॥ ३८ ॥
सर्वतवनोद्देशा	साष्टप्राकारतोरणाम्			लङ्कामिमा सनाथा	वा नयितुं शक्तिरस्ति मे ॥ ३९ ॥
तदवस्थाप्यता	बुद्धिरल	देवि	विकाङ्क्षया	विशोकं कुरु वैदेहि	राघव सहलक्ष्मणम् ॥ ४० ॥

Thrilled all over with joy to hear the (aforesaid) wonderful proposal from Hanumān (the foremost of monkeys), Sitā (a princess of Mithila) for her part forthwith replied (as follows) to Hanumān — "How do you intend to take me, O Hanumān, to (such) a long distance from this place ? Indeed I look upon the aforesaid proposal (of yours) to be precisely monkey-like, O leader of monkey herds ! (30-31) How do you intend to take me from this place, diminutive of form that you are, to the presence of my royal husband, O jewel among monkeys ?" (32) Hearing the question of Sitā, the glorious Hanumān, son of the wind-god, thought it to be the first affront (of its kind) offered (to him) (33) (He said to himself) "The dark-eyed lady does not know my strength nor my

power Let the princess of the Videha territory, therefore, behold the form that I can assume at will" (34) Thinking thus, Hanumān, the foremost of monkeys and the destroyer of his enemies, revealed his form to Sitā on that occasion (35) Leaping down from that tree (beneath which she stood), that wise leader of monkeys then began to grow (in size) in order to inspire confidence in Sitā, (36) Hanumān (the foremost of monkeys) looked like Mount Meru or Mount Mandara and stood in front of Sitā, shining brightly like a blazing fire (37) The redoubtable monkey, who resembled a mountain, had a coppery countenance with adamant teeth and nails and was endowed with extraordinary might, submitted as follows to Sitā (a princess of the Videha territory) — (38) "There is capacity in me to carry

* A consort of the moon-god, presiding over a constellation of the same name,

this (entire city of) Lankā including its hills and woodlands as well as its market-places, defensive walls and arches and with its (very) lord (Rāvāna) (-9) Therefore, let your

mind be settled, O godlike lady, and have done with hesitation Rāḍ Śrī Rāma (a son of Raghu) along with Lakṣmaṇa of grief, O princess of the Videha territory !" (40)

तं	दृष्ट्वा	लसकागमुवाच	जनकात्मजा	पद्मपत्रविगलाश्री	मारुतस्यौरस	सुतम् ॥ ४१ ॥
तव	सत्त्व	बल	चैव	विजानामि	महाकपे	वायोऽरिव गतिश्चापि तेजश्चामग्निवाद्भुतम् ॥ ४२ ॥
प्राकृतोऽन्यः	कथं	चेसा	भूमिमागन्तुमर्हति	उदधेरप्रमेयस्य	पार	वानरसूथप ॥ ४३ ॥
जानामि	गमने	शक्तिं	नयने चापि ते मम	अवश्यं सम्प्रधार्याद्यु	कार्यसिद्धिरित्वात्मनः	॥ ४४ ॥
अयुक्त	तु	कपिश्रेष्ठ	मया गन्तु त्वया सह	वायुवेगसवेगस्य	वेगो मा मोहयेत् तव	॥ ४५ ॥
अहमाकागमान्क्ता	उपर्युपरि	सगाम्	प्रपतेय हि ते पृष्ठाद्	भूयो वेगेन गच्छतः		॥ ४६ ॥
पतिता	सागरे	चाहं	तिमिनःकषाकुले	भवेयमाद्यु	विवशा	यादसामन्नसुतमम् ॥ ४७ ॥
न च	शक्ये	त्वया	सार्धं गन्तु	शत्रुविनाशन	कलत्रवति	सदेहस्त्वपि स्यादप्यसशयम् ॥ ४८ ॥

Finding Hanumān of the size of a mountain, Sitā (daughter of Janaka), who had eyes big as the petals of a lotus, replied (as follows) to the son of the wind-god)—(41) "I know full well your courage and strength, O mighty monkey ! Your speed is like that of the wind, while your marvellous brilliance too is like that of fire (itself) (42) How could any other ordinary monkey actually reach this land beyond the vast sea, O leader of hordes of monkeys ? (43) I know your power of locomotion as well as your ability to carry me (on your back) The accomplishment of my object too must (however) be determined at once (even) as

yours (44) My going with you, however, O jewel among monkeys, is not proper Your speed, which is equal to that of the wind, may render me unconscious (45) Besides, stuck to space, even as you sweep with speed all over the sea, I may actually tumble down from your back (46) Nay, fallen insensible into the sea, teeming with sharks, crocodiles and giant fish, I may become the excellent food of aquatic creatures (47) For other reasons too, O destroyer of foes, I shall not be able to go with you Suspicion of the ogres will undoubtedly fall on you as you will go with a lady (on your back) (48)

ह्वियमाणा	तु	मा	दृष्ट्वा	राक्षसा	भीमविक्रमाः	अनुगच्छेयुरादिधा	रागेण	दुरात्मना ॥ ४९ ॥
तैस्त्वं	परिवृतः	शूरैः	श्लमुद्गरपाणिभिः	भवेस्त्व	सशय	प्राप्तो मया	वीर	कलत्रवान् ॥ ५० ॥
सायुधा	बहवो	व्योमि	राक्षसास्त्व	निरायुधः	कथ	शक्यसि	सयातु	मा चैव परिरक्षितुम् ॥ ५१ ॥
युव्यमानस्य	रक्षोभिस्ततस्तैः	क्रूरकर्मभिः	प्रपतेय हि ते	पृष्ठाद्	भयार्ता	कपिसत्तम ॥ ५२ ॥		
अथ	रक्षांसि	भीमानि	मृशन्ति	बलवन्ति	च	कथञ्चित्	साम्प्राये	त्वा जयेयुः कपिसत्तम ॥ ५३ ॥
अथवा	युध्वमानस्य	पतेयं	विमुखस्य	ते	पतिता	च	गृहीत्वा	मा नयेयुः पापराक्षसाः ॥ ५४ ॥
मा वा	हरंयुस्त्वद्भ्रष्टाद्	विशयियुरथापि	वा	अनवशौ	हि	दृश्येते	युद्धे	जयपराजयौ ॥ ५५ ॥
अह	वापि	विपक्षेय	रक्षोभिरभितञ्जिता	त्वत्प्रथलो	हरिश्रेष्ठ	भवेन्निरूपक	एव तु	॥ ५६ ॥
काम	त्वमपि	पर्याप्तो	निहन्तु	सर्वराक्षसान्	राघवस्य	यशो	हीयेत्	त्वया गतैस्तु राक्षसैः ॥ ५७ ॥
अथवाऽऽद्य	रक्षांसि	न्यसेयुः	सवृते	हि	माम्	यत्र	ते नाभिजानीयुर्ह्यस्यो	नापि राघवः ॥ ५८ ॥

आरम्भस्तु मदर्थोऽयं ततस्तत्र निरर्थकः ।

"Enjoined by the evil-minded Rāvana, ogres of terrible prowess will surely pursue you on seeing me being borne away (by you) (49) Surrounded by the heroic ogres carrying darts and clubs in their hands, and accompanied by a lady in me, you will fall into danger (50) There will be numerous ogres equipped with arms in space, how (then) will you be able to fight them, as also to protect me, unarmed that you are P (51) Stricken with fear, O jewel among monkeys, I may then fall down from your back while you are contending with those ogres of cruel deeds (52) In case the ogres, who are terrible, huge and mighty, are somehow able to overcome you in conflict, or if I slip when you have turned your eyes away (from me) while fighting (with them), the sinful ogres may bear me away,

laying hold on me when fallen (53-54) Or they may wrest me from your grasp or even kill me afterwards, for victory and defeat in combat are found to be uncertain (55) Or I may even die when intimidated by the ogres Your endeavour (to take me to the presence of Śrī Rāma) may in that case prove utterly futile, O jewel among monkeys ! (56) Although even you are able to kill all the ogres, the fame of Śrī Rāma (a son of Raghu) may suffer diminution because of the ogres having been killed by you (57) Or, bearing me away, the ogres may actually lodge me in a secret place, where neither those monkeys nor Śrī Rāma (a scion of Raghu) may know anything about me (58) This adventure of yours on my account will then have been in vain

त्वया हि सह रामस्य महानागमने गुणः ॥ ५९ ॥

मयि जीवितमायत्त राघवस्यामितौजसः । भ्रातृणा च महाबाहो तव राजकुलस्य च ॥ ६० ॥
तौ निराशौ मर्दथ च शोकसंतापकश्चितौ । सह सर्वर्क्षहरिर्मित्स्वक्षयतः प्राणसग्रहम् ॥ ६१ ॥
भर्तुर्भक्तिं पुरस्कृत्य रामादन्यस्य वानर । नाह स्पृष्टु स्वतो गात्रमिच्छेय वानरोत्तम ॥ ६२ ॥
यदह गात्रसस्पर्शं रावणस्य गता बलात् । अनीशा किं करिष्यामि विनाथा विवशा सती ॥ ६३ ॥
यदि रामो दशग्रीवमिह हत्वा सरक्षसम् । मामितो दृष्ट्वा गच्छेत् तत् तस्य सदृश भवेत् ॥ ६४ ॥

श्रुताश्च दृष्ट्वा हि मया पराक्रमा महात्मनस्तस्य रणावमर्दिनः ।
न देवगन्धर्वशुजगराक्षसा भवन्ति रामेण समा हि सयुगे ॥ ६५ ॥
समीक्ष्य त संयति चित्रकार्युक महाबल वासवतुल्यविक्रमम् ।
सलक्ष्मण को विषहेत राघव हुताशन दीप्तमिवानिलेरितम् ॥ ६६ ॥
सलक्ष्मण राघवमाजिमर्दन दिशागज मत्समिव व्यवस्थितम् ।
सहेत को वानरमुख्य सयुगे युगान्तसूर्यप्रतिम शराचिपम् ॥ ६७ ॥
स मे कपिश्रेष्ठ सलक्ष्मण प्रिय सयूथय क्षिप्रमिहोपपादय ।
चिराय राम प्रति शोककर्कशिता कुरुष्व मा वानरवीर हर्षिताम् ॥ ६८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंश सर्ग ॥ ३७ ॥

"A great advantage indeed lies in Śrī Rāma's advent with you (59) The life of Śrī Rāma (a scion of Raghu), who is endowed with immeasurable strength, as well as of his (three younger) brothers, as also of the house of your king (Sugriva) is dependent on me, O mighty-armed monkey ! (60)

Despondent and emaciated through grief and agony on my account, the two princes (Śrī Rāma and Laksmāna) will give up their hold on life along with all the bears and monkeys (61) Keeping (as I do) devotion to my lord in the forefront, O monkey, I do not wish to touch of my own free will the body

of anyone other than Śrī Rāma, O jewel among monkeys' (62) That I was forced into contact with Rāvana was because, being helpless, without a protector and having lost control of myself, I could not do anything (63) If, having killed Rāvana along with the (other) ogres on this soil, and recovering me, Śrī Rāma departs from this place, that would be worthy of him (64) 'The heroic achievements of that exalted soul, capable of crushing the enemy in combat, have been heard of, nay, actually witnessed by me Not even gods, Gandharvas, Nāgas and ogres (combined) can in fact be a match for Śrī Rāma on the field of battle (65) Who, having vividly perceived Śrī Rāma (a son of Raghu),—who is endowed with extraordinary might and is equal

in prowess to Indra (the ruler of gods),—accompanied by Lakṣmana and armed with a bright bow and (as such) resembling a fire fanned by a blast and burst into flames, would (dare) withstand him ? (66) Who can, O jewel among monkeys, resist Śrī Rāma (a son of Raghu), capable of crushing the enemy in combat, and firmly stationed on the field of battle like an elephant guarding a quarter in rut and resembling the sun at the end of creation with the arrows as its rays ? (67) Therefore, O jewel among monkeys, bring here with all speed my beloved lord along with Lakṣmana and the leaders of monkey hordes Bring joy to me, O gallant monkey, emaciated (as I am) through grief for long on account of Śrī Rāma (68)

Thus ends Canto Thirty-seven in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

अष्टाविंशः सर्गः

Canto XXXVIII

Asked by Hanumān for a token, Sitā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvana; and last of all she hands over to him her jewel for the head as a token.

ततः स	कपिशार्दूलस्तेन	वाक्येन	तोषितः ।	सीतामुवाच तच्छ्रुत्वा वाक्य	वाक्यविशारदः ॥ १ ॥
युक्तरूप	त्वया	देवि	भाषित	शुभदर्शने ।	सदृश स्त्रीस्वभावस्य साक्षीना विनयस्य च ॥ २ ॥
स्त्रीत्वान्न	त्वं	समर्थासि	सागर	व्यतिवर्तितुम् ।	मामधिष्ठाय विस्तीर्णं शतयोजनमायतम् ॥ ३ ॥
द्वितीय	कारण	यच्च	ब्रवीषि	विनयान्विते ।	रामादन्यस्य नाहामि ससर्गमिति जानकि ॥ ४ ॥
एतत्	ते	देवि	सदृश	पत्न्यास्तस्य	महात्मनः ।
श्रोष्यते	चैवं	काकुत्स्थ.	सर्वं	निरवशेषतः ।	चेष्टितं यत् त्वया देवि भाषितं च ममाग्रतः ॥ ६ ॥
कारणैवदुर्भिरैवि				रामप्रियचिकीर्षया	स्नेहप्रस्फुरमनसा मयैतत् समुदीरितम् ॥ ७ ॥
लङ्काया	दुःप्रवेशत्वाद्			दुःस्तरत्वान्महोदधेः ।	सामर्थ्यादात्मनश्चैव मयैतत् समुदीरितम् ॥ ८ ॥

इच्छामि त्वा समानेनुमद्यैव रयुनन्दिना । गुरुस्नेहेन भक्त्या च नान्यथा तदुदाहृतम् ॥ ९ ॥
यदि नोत्सहसे यातु मया सार्धमनिन्दिते । अभिज्ञान प्रयच्छत्व जानीयाद् राघवो हि यत् ॥ १० ॥

Hearing the foregoing reply, that tiger among monkeys, who was gratified by the aforesaid plea, and was a past-master in expression, thereupon submitted to Sitā (as follows) —(1) "What has been uttered by you, O divine lady of charming aspect, is most proper, being in accord with your feminine nature, and with modesty characteristic of virtuous ladies Mounting on my back, you will not be able to cross the vast sea, a hundred Yojanas (or eight hundred miles) wide, because of your being a woman (2-3) Again, the second plea which you have given (for not accepting my offer to take you across the sea on my back to the presence of Śrī Rāma), O daughter of Janaka, full of modesty (as you are), saying 'I ought not to touch a male other than Śrī Rāma' is (but) worthy of you, a consort of that exalted soul, O godlike lady ! For what woman other than you can put forward such a plea, O divine lady ◻ (4-5) Nay, Śrī Rāma

(a son of Kakutstha) will certainly hear fully (from my lips) all that has been done and said by you in my presence, O godlike lady ! (6) For many reasons and with intent to do what pleases Śrī Rāma this proposal was made by me with a mind moistened with affection, O divine lady ! (7) This proposal was made by me because Lankā is difficult to penetrate, the vast sea is difficult to cross and because of my own capacity (to take you across the sea) (8) I wished to reunite you with Śrī Rāma (the delight of the Raghus) this very day (Hence) that proposal was made (by me) out of affection for the venerable Śrī Rāma and out of devotion (to you), not for any other reason (-9) If you are unable to come with me, O irreproachable lady, (pray) let me have some token by means of which Śrī Rāma (a son of Raghu) may come to know that I have for certain met you " (10)

एवमुक्त्वा हनुमता सीता सुरसुतोपमा । उवाच वचन मन्द वाष्पप्रग्रथिताक्षरम् ॥ ११ ॥
इद श्रेष्ठमभिज्ञान ब्रूयास्त्व तु मम प्रियम् । शैलस्य चित्रकूटस्य पादे पूर्वोत्तरे पदे ॥ १२ ॥
तापसाश्रमवासिन्याः प्राड्यमूलफलोदके । तस्मिन् सिद्धाश्रिते देशे मन्दाकिन्यविवूरत ॥ १३ ॥
तस्योपवनखण्डेषु नानापुष्पसुगन्धिषु । विहृत्य सलिले किल्लो ममाङ्गे समुपाविशः ॥ १४ ॥
ततो माससमायुक्तो वायसः पर्यतुण्डयत् । तमह लोष्ठमुद्यम्य वारयामि स्म वायसम् ॥ १५ ॥
दारयन् स च मा काकस्तत्रैव परिलीयते । न चाप्युपारमन्मासाद् भक्षार्थी बलिभोजन ॥ १६ ॥
उत्कर्षन्त्या च रक्षणा क्रुद्धाया मयि पक्षिणे । हसमाने च वसने ततो दृष्टा त्वया ह्यहम् ॥ १७ ॥
त्वया विहसिता चाह क्रुद्धा संलज्जिता तदा । भक्ष्ययुद्धेन काकेन दारिता त्वामुयागता ॥ १८ ॥
ततः श्रान्ताहसुत्सङ्गमासीनस्य तवाविशम् । क्रुध्यन्तीव प्रहृष्टेन त्वयाह परिसान्निवता ॥ १९ ॥
वाष्पपूर्णमुखी मन्द चक्षुषी परिमार्जती । लक्षिताह त्वया नाथ वायसेन प्रकोपिता ॥ २० ॥
परिश्रमाच्च सुता हे राघवाङ्केऽस्म्यह चिरम् । पर्यायेण प्रसुप्तश्च ममाङ्गे भरताम्रजः ॥ २१ ॥

Requested thus by Hanumān, Sitā, who resembled the daughter of a god, replied as follows in faint accents, her voice choked with tears —(11) "(Please) deliver you to my darling without fail the most excellent token in the shape of the following message 'Having

sported in water in the groves, redolent with the fragrance of various flowers, of the well-known region inhabited by Siddhas and rich in roots, fruits and water, not very far from the Mandākinī river, on a small hill adjacent to the Chitrakoota mountain on its north-eastern

side, you sat down dripping on my lap, while I was living in a hermitage fit for ascetics (12-14) Thereupon a crow, greedy of flesh, began to peck me Picking up a clod of earth I kept the crow back (15) In order to pierce me, the said crow, however, who lived on fragments of food offered at meals, remained in hiding on that very spot and would not leave its prey, desirous as it was of food (16) As my skirt slipped while I was pulling its string (in order to tighten it), angry as I was at the bird, I was actually seen by you in that state and laughed at I felt nettled and abashed at that

moment Pecked (once more) by the crow, who was avid of food, I sought shelter with you (17-18) Feeling exhausted, I sought your lap as though angry, seated as you were, and was duly comforted by you, fully delighted (as I was with your presence) (19) Gently wiping my eyes, my face bathed in tears, I was marked by you, O lord, as having been annoyed by the crow ' (20) Nay, due to exhaustion, O Hanumān, I lay asleep in the arms of Śrī Rāma (a scion of Raghu) for long And Śrī Rāma (the eldest brother of Bharata) in his turn lay fast asleep in my arms (21)

स तत्र पुनरेवाथ वायसः समुपगमत् ।

ततः सुनप्रबुद्धा मा राघवाङ्कत् समुत्थिताम् । वायसः सहसाऽगम्य विददार स्तनान्तरे ॥ २२ ॥
 पुनः पुनरयोत्पत्य विददार स मा भृशम् । ततः समुत्थितो रामो मुक्तैः शोणितविन्दुभिः ॥ २३ ॥
 स मा दृष्ट्वा महाबाहुर्वितुन्वा स्तनयोस्तदा । आर्गाविव इव क्रुद्धः श्वसन् वाक्यमभाषत् ॥ २४ ॥
 केन ते नागनासोरु विश्वत वै स्तनान्तरम् । कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना ॥ २५ ॥
 वीक्षमाणस्ततस्तं वै वायस समवैक्षत । नलैः सरथिरैस्तीक्ष्णैर्ममिवाभिमुखं स्थितम् ॥ २६ ॥
 पुत्रः किल स गक्रस्य वायसः पतता वरः । धरान्तर गतः शीघ्रं पवनस्य गतौ समः ॥ २७ ॥
 ततस्तस्मिन् महाबाहुः कोपसवर्तितेक्षणः । वायसे कृतवान् क्रूरा मतिं मतिमता वरः ॥ २८ ॥
 स दर्भसस्तराद् गृह्य ब्रह्मणोऽन्त्रेण योजयत् । स दीप्त इव कालाग्निर्ज्वालामिमुखो द्विजम् ॥ २९ ॥
 स त प्रदीप्त चिक्षेप दर्भं त वायस प्रति । ततस्तु वायस दर्भः सोऽम्बरेऽनुजगाम ह ॥ ३० ॥

"Meantime (while Śrī Rāma was lying asleep in my arms) the same crow appeared on the scene once more Descending all of a sudden, the crow presently clawed me in the breasts (even) as I awoke from slumber and rose from the arms of Śrī Rāma (a scion of Raghu) (22) Flying up again, it forthwith tore me grievously once more. At the touch of drops of blood discharged (from the wound), Śrī Rāma presently awoke (from sleep) (23) Incensed to see me lacerated at (both) the breasts, and hissing like a venomous serpent, he then spoke as follows — 'By whom have your breasts been actually wounded, O lady with thighs resembling the proboscis of

an elephant ^o Who is playing with an angry five-headed serpent ' (24-25) Gazing all round, he thereupon actually perceived that crow sitting with its face turned towards me alone, its sharp claws stained with blood (26) That crow, the foremost of birds, was, they say, no other than the son of Indra (the ruler of gods), who had quickly descended (from the heaven) to the earth, vying as he did with the wind in speed (27) His eyes rolling through fury, the mighty-armed prince, the foremost of the wise, made a cruel resolve with regard to that crow (28) Taking a blade of the (sacred) Kusā grass from his mat, he charged it with the potency of the mystic missile presided over by

Brahmā (the creator) It burst into flames like the blazing fire of universal destruction before the bird (29) He hurled that fiery blade of the (sacred)

Kuśa grass at the aforesaid crow Presently that blade of the (sacred) Kuśa grass for its part actually followed the crow through the air (30)

अनुसुष्टस्तदा काको जगाम विविधा गतिम् । त्राणकाम इम लोक सर्व वै विचचार ह ॥ ३१ ॥
 स पित्रा च परित्यक्तः सर्वैश्च परमर्षिभिः । श्रीलोकान् सम्परिक्रम्य तमेव शरणं गतः ॥ ३२ ॥
 स त निपतित भूमौ शरण्यः शरणागतम् । वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् ॥ ३३ ॥
 परिदून विवर्णं च पतमानं तमब्रवीत् । मोघमस्त्र न शक्यं तु ब्रह्म कर्तुं तदुच्यताम् ॥ ३४ ॥
 ततस्तस्याधि काकस्य हिनस्ति स्म स दक्षिणम् । दत्त्वा तु दक्षिण नेत्रं प्राणैर्म्यः परिरक्षितः ॥ ३५ ॥
 स रामाय नमस्कृत्वा राज्ञे दशरथाय च । विसृष्टस्तेन वीरिणं प्रतिपेदे स्वमालयम् ॥ ३६ ॥
 मत्कृते काकमात्रेऽपि ब्रह्मास्त्रं समुदीरितम् । कस्माद् यो माहर्तुः त्वतः क्षमसे तं महीपते ॥ ३७ ॥
 स कुरुष्व महोत्साहा कृपा मयि नरर्षभ । त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ॥ ३८ ॥
 आनृक्षस्य परो धर्मस्त्वत्त एव मया श्रुतम् । जानामि त्वा महावीर्यं महोत्साहं महाबलम् ॥ ३९ ॥
 अपारवारमक्षोभ्य गाम्भीर्यात् सागरोपमम् । भर्तारं ससमुद्राया धरण्या वासवोपमम् ॥ ४० ॥
 एवमब्रवीदा श्रेष्ठो बलवान् सत्त्ववानपि । किमर्थमस्त्रं रक्षःसु न योजयसि राघव ॥ ४१ ॥

"Seeking protection when given chase to (by the missile), the crow then sought various asylums and thus actually ranged this whole universe so it is said (31) Having duly travelled through (all) the three worlds (the earth, heaven and the region lying between them), nay, deserted by his father (Indra) and all the greatest Rsis, he sought Śrī Rāma alone as his refuge (32) Out of compassion the celebrated Śrī Rāma (a scion of Kakutstha), who was fit to protect him, spared the crow, who had sought shelter with him and fallen on the ground, though deserving of death (33) Even as he was falling, Śrī Rāma said to the crow whose energy had been exhausted and who had grown pale (through fear) — "The missile presided over by Brahmā cannot in any case be rendered ineffectual it may (therefore) be pointed out how to make it effectual' (34) Then Śrī Rāma destroyed the right eye of the crow Since he had actually sacrificed his right eye, he was spared for life (35) Having made obeisance to Śrī Rāma and (mentally) to (his father) King

Daśaratha, when dismissed by that hero, he returned to his abode (36) (Addressing Śrī Rāma again, as though present before her) a missile presided over by Brahmā was discharged (by you) at a mere crow on my behalf How (then), O ruler of the earth, do you bear with him who wrested me from you ? (37) Such that you are, (pray) show compassion to me with great vigour, O jewel among men ! She who has her lord in you, O lord, actually looks like one without any protector (38) From you alone have I heard that (motiveless) compassion is the highest virtue (Nay) I know you to be endowed with extraordinary valour, extraordinary vigour and extraordinary might, limitless (in time or space), incapable of being disturbed and resembling the ocean in profundity, the lord of the earth including the oceans and a compeer of Indra (the lord of paradise) (39-40) Wherefore, O scion of Raghu, do you not employ your missiles against the ogres, even though you are as aforesaid the foremost of those proficient in the use of missiles, mighty and full of courage ? (41)

न नागा नापि गन्धर्वा न सुरा न मरुद्गणाः । रामस्य समरे वेगं शक्ताः प्रतिसमीहितुम् ॥ ४२ ॥

तस्य वीर्यवतः क्विद् यद्यस्ति मयि सम्भ्रमः । किमर्थं न शरैस्तीक्ष्णैः क्षयं नयति राक्षसान् ॥ ४३ ॥
 भ्रतुणोदेशमादाय लक्ष्मणो वा परतपः । कस्य हेतोर्न मा वीरः परित्राति महाबलः ॥ ४४ ॥
 यदि तौ पुरुषव्याघ्रौ वास्विन्द्रसंमतेजसौ । सुराणामपि दुर्ध्रौ किमर्थं मामुपेक्षतः ॥ ४५ ॥
 ममैव दुष्कृतं किञ्चिन्महदस्ति न सगयः । समर्थावपि तौ यन्मा नावेक्षेते परतपौ ॥ ४६ ॥

(Turning to Hanumān) "Neither Nāgas nor Gandharvas (celestial musicians), nor gods nor the Maruts (the forty-nine wind-gods) are able to resist the onrush of Śrī Rāma in combat. (42) If there (still) exists any regard for me in the heart of that powerful prince, wherefore does he not destroy the ogres with his sharp arrows ? (43) Or why does not the heroic Lakṣmaṇa, the scourge of his foes, (nay) who is endowed with extra-

ordinary might, deliver me, taking leave of his eldest (half-) brother ? (44) (If) those two tigers among men, who are equal to Indra and the wind-god in energy, are difficult to be overcome even by gods, wherefore do they disregard me ? (45) Some major sin of mine alone comes in the way in that those twin scourges of their foes, do not take care of me, even though they are able to do so there is no doubt about it " (46)

वैदेह्या वचनं श्रुत्वा करुणं साश्रुभाषितम् । अथाब्रवीन्महातेजा हनूमान् हरियूथपः ॥ ४७ ॥
 त्वच्छोकविमुखो रामो देवि सत्येन ते श्रेये । रामे दुःस्वामिपन्ने तु लक्ष्मणः परितप्यते ॥ ४८ ॥
 कथञ्चिद् भवती दृष्ट्वा न कालः परिशोचितुम् । इमं सुहृत् दुःखानामन्त द्रक्ष्यसि शोभने ॥ ४९ ॥
 तादृमौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ । त्वद्दर्शनकृतोत्साहौ लोकान् भस्मीकरिष्यतः ॥ ५० ॥
 हत्वा च समरङ्गं रावणं सहवान्धवम् । राघवस्त्वा विशालाक्षि स्वा पुरीं प्रति नेष्यति ॥ ५१ ॥
 ब्रूहि यद् राघवो वाच्यो लक्ष्मणश्च महाबलः । सुग्रीवो वापि तेजस्वी हरयो वा समागताः ॥ ५२ ॥

Hearing the (aforesaid) piteous appeal uttered by Sitā (a princess of the Videha territory) with tears (in her eyes), Hanūmān, a leader of monkey hordes, who was endowed with extraordinary energy, forthwith replied (as follows) — " I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow (47-48) Somehow you have been discovered (by me), (hence) this is not the time for grieving. From this (very) hour you will see the end of your woes (drawing near), O charming lady ! (49) Both the

aforesaid princes, who are tigers among men and are endowed with extraordinary might, and who are determined to see you, will reduce (all) the ogres to ashes (50) Nay, killing Rāvana, who is ferocious on the field of battle, along with his kinsfolk, Śrī Rāma (a scion of Raghu), O large-eyed lady, will take you back to his own city (51) (Now, please) communicate what message is to be delivered (by me on your behalf) to Śrī Rāma (a scion of Raghu) as well as to Lakṣmaṇa, who is endowed with extraordinary might, or even to Sugrīva, who is full of energy, or to the monkeys assembled (at Kiskindhā) " (52)

इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत् । कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी ॥ ५३ ॥
 तं ममार्थं सुखं पृच्छ शिरसा चाभिवादय । स्रजश्च सर्वरत्नानि प्रियायाश्च वराङ्गनाः ॥ ५४ ॥
 ऐश्वर्यं च विशालायां पृथिव्यामपि दुर्लभम् । पितरं मातरं चैव सम्मान्याभिप्रसाद्य च ॥ ५५ ॥

अनुप्रभञ्जितो राम सुमित्रा येन सुप्रजाः । आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम् ॥ ५६ ॥
 अनुगच्छति काकुत्स्थ भ्रातर पालयन् वने । सिहस्कन्धो महाबाहुर्मनस्वी प्रियदर्शनः ॥ ५७ ॥
 पितृवद् वर्तते रामे मातृवन्मा समाचरत् । ह्यियमाणा तदा वीरो न तु मा वेद लक्ष्मणः ॥ ५८ ॥
 वृद्धोपसेवी लक्ष्मीवाञ्छाक्तो न बहुभाषिता । राजपुत्रप्रियश्रेष्ठः सदशः श्वशुरस्य मे ॥ ५९ ॥
 मत्तः प्रियतरो नित्य भ्राता रामस्य लक्ष्मणः । नियुक्तो धुरि यस्या तु तामुद्रहति वीर्यवान् ॥ ६० ॥
 यं दृष्ट्वा रावणो नैव वृत्तमार्थमनुस्मरत् । स ममार्थाय कुशल वक्तव्यो वचनान्मम ॥ ६१ ॥
 मृदुर्नित्य शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः । यथा हि वानरश्रेष्ठ दुःखनयकरो भवेत् ॥ ६२ ॥
 त्वमस्मिन् कार्यनिर्वाहे प्रमाणा हरियूथप । राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ॥ ६३ ॥

Hanumān having spoken as aforesaid, Sītā too further spoke forthwith (as follows)—"Make on my behalf inquiries concerning the welfare of that protector of the world whom the high-minded Kausalyā brought forth, and greet him with your head bent low. Inquiries concerning welfare should be addressed on my behalf and in my name to Lakṣmaṇa, that heroic and powerful (younger half-) brother of Śrī Rāma, who, having renounced garlands and all kinds of jewels as well as women who were agreeable and excellent, nay, a dominion which was hard to attain on this vast globe, and even in heaven, as also unsurpassed felicity, and having offered profound respects to and pacified his father and mother, followed Śrī Rāma (in the latter's exile), nay, because of whom Sumitrā has earned the title of a blessed mother, (nay) whose mind is given to piety, who follows his (eldest half-) brother, Śrī Rāma (a scion of Kakutṣṭha) with devotion in the forest watching over him (as a bodyguard), who has shoulders (broad) like those of a lion,

is mighty-armed, steady-minded, and pleasing to look upon, who behaves towards Śrī Rāma as towards his father and treated me as his (own) mother, who did not know at all of my being borne away at the time of the occurrence, who serves his elders, is glorious and energetic, yet measured in speech, who is the foremost of those beloved of that prince (Śrī Rāma) and a replica (in gallantry) of my father-in-law (King Daśaratha), who is ever dearer to Śrī Rāma (even) than I and who willingly and efficiently shoulders the responsibility with which he is saddled and on seeing whom Śrī Rāma (a scion of Raghu) ceases to remember his deceased father (53—61) Nay, the inquiry should be addressed to him in such a way that Lakṣmaṇa, an ever mild, pure and clever darling of Śrī Rāma, O jewel among monkeys, may bring my woes to an end (62) You are up to the accomplishment of this task, O leader of monkey hordes ! By your effort alone can Śrī Rāma (a scion of Raghu) be active in my behalf (63)

इदं ब्रूयाश्च मे नाथ शूरं राम पुनः पुनः । जीवित धारयिष्यामि मास दशरथात्मज ॥ ६४ ॥
 ऊर्ध्वं मासान् जनैर्विद्यं सत्येनाह ब्रवीमि ते ।
 रावणोनेपदद्धा मा निकृत्या पापकर्मणा । त्रातुमर्हसि वीर त्वं पातालादिव कौशिकीम् ॥ ६५ ॥
 ततो वल्लगतं मुक्त्वा दिव्य चूडामणिं शुभम् । प्रदेयो राघवायेति सीता हनुमते ददौ ॥ ६६ ॥
 प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम् । अङ्गुल्या योजयामास नहस्य प्राभवद् भुजः ॥ ६७ ॥
 मणिरत्न कपिवरः प्रतिगृह्याभिवाद्य च । सीता प्रदक्षिण कृत्वा प्रणतः पार्वतः स्थितः ॥ ६८ ॥
 हर्षेण महता युक्तः सीतादर्शनजेन सः । हृदयेन गतो राम लक्ष्मण च सलक्ष्मणम् ॥ ६९ ॥

मणिवरमुपगृह्य त महार्हं जनकनृपात्मजया वृत प्रभावात् ।
 गिरिवरपवनावधूतमुक्तः सुखितमनाः प्रतिसक्रम प्रपेदे ॥ ७० ॥
 इत्याषे श्रीमद्भामिण्या वारमीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टात्रिंश सर्ग ॥ ३८ ॥

"Also (please) submit again and again to my lord, the valiant Śrī Rāma, as follows — I am going to survive (only) a month, O son of Daśaratha ! (64) I shall not live beyond a month I swear to you by truth You ought to rescue me, confined (as I am) by Rāvana of sinful deeds and subjected to persecution (at the hands of ogresses), O heroic prince, (even) as Lord Viṣṇu (in His descent as the Divine Boar) rescued Goddess Earth (born in the line of Sage Kauśika) from Pātāla (the nethermost subterranean region)" (65) Untying the bright divine jewel for her head tied in her garment, Sitā thereupon gave it to Hanumān, saying that it might be delivered to Śrī Rāma (a son of Raghu) (66) Taking (from Sitā's hand) the excellent jewel, which was unsurpassed (in value), the hero (Hanumān) placed it on his finger

since his arm (even though he had resumed his former tiny form) was too thick for it, (67) Taking and greeting the excellent jewel and walking round Sitā clockwise (as a mark of respect), Hanumān (the foremost of monkeys) stood bent low by her side (68) Filled with great delight born of Sitā's discovery, he mentally sought (the presence of) Śrī Rāma and Lakṣmana, who was endowed with auspicious bodily marks (69) Rejoiced at heart to receive that valuable superb jewel, borne (on her person) by the daughter of King Janaka by dint of her occult power (so that it remained unnoticed by the ogresses all the while), and (thus) resembling one who was (once) shaken by a blast coming from (the top of) a huge mountain and (then) delivered from it, Hanumān prepared to set out on his return journey (70)

Thus ends Canto Thirty-eight in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sitā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rama and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sitā expresses her misgivings about the capacity of the heroes on Śrī Rama's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rama and Lakṣmaṇa on his back across the sea.

मणिं दत्त्वा ततः सीता हनूमन्तमथाब्रवीत् । अभिज्ञानमभिज्ञातमेतद् रामस्य तत्त्वतः ॥ १ ॥
 मणिं दृष्ट्वा तु रामो वै त्रयाणां सस्मरिष्यति । वीरो जनन्या मम च राशो दशरथस्य च ॥ २ ॥
 स भूयस्त्वं समुत्साहचोदितो हरिसत्तम । अस्मिन् कार्यसमुत्साहे प्रचित्तव्य यदुत्तरम् ॥ ३ ॥

त्वमस्मिन् कार्यनियोगे प्रमाद्य हरिसत्तम । तस्य चिन्तय यो यत्नो दुःखशयकरो भवेत् ॥ ४ ॥
 हनूमन् यत्नमास्थाय दुःखशयकरो भव । स तथेति प्रतिज्ञाय मारुतिर्भामविक्रमः ॥ ५ ॥
 शिरसाऽऽवन्ध वैदेही गमनायोपचक्रमे ।

Having parted with her jewel, Sitā then spoke to Hanūmān forthwith as follows — "This token is fully known to Śrī Rāma in its reality (1) Seeing the jewel, the heroic Śrī Rāma for his part will surely call to mind three individuals all at once, viz, my mother, King Daśaratha and myself (as it was given as a dowry to me by my mother in the presence of my father-in-law) (2) Goaded further by extraordinary zeal, O jewel among monkeys, consider carefully what is to be done next for

giving impetus to this work of rescuing me (3) You (alone) are capable of bringing this task to completion, O jewel among monkeys ! (Please) consider what effort might bring my misfortunes to an end (4) Remaining active (therefore), O Hanūmān, (pray) terminate my suffering " Giving his assurance in the words "Be it so", and making obeisance to Sitā (a princess of the Videha territory) with his head bent low, Hanūmān (son of the wind-god) of redoubtable prowess made ready to depart.

ज्ञात्वा सम्प्रस्थित देवी वानर पवनात्मजम् ॥ ६ ॥
 बाष्पगद्गदया वाचा मैथिली याक्यमब्रवीत् । हनूमन् कुशल ब्रूयाः सहितौ रामलक्ष्मणौ ॥ ७ ॥
 सुग्रीव च सहामात्य सर्वान् वृद्धाश्च वानरान् । ब्रूयास्व वानरश्रेष्ठ कुशल धर्मसहितम् ॥ ८ ॥
 यात्रा च स महाबाहुर्मा तारयति राघवः । अस्माद् दुःखाम्बुजरोधात् त्वं समाधातुमर्हसि ॥ ९ ॥
 जीवन्ती मा यथा रामः सम्भावयति कीर्तिमान् । तत् त्वया हनुमन् वाच्य वाचा धर्ममवाप्नुहि ॥ १० ॥
 नित्यसुखाहयुक्तस्य वाचः श्रुत्वा मयेरिताः । वर्धिष्यते दाशरथेः पौरुष मद्वातये ॥ ११ ॥
 मत्सदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः । पराक्रमे मतिं वीरो विधिवत् सचिवाव्यति ॥ १२ ॥

Perceiving the monkey Hanūmān (sprung from the loins of the wind-god) fully prepared to leave, Sitā, a princess of Mithila, spoke as follows in a voice choked with tears — "Communicate my welfare to Śrī Rāma and Lakṣmana together, O Hanūmān ! Nay, make a report in consonance with righteousness regarding my welfare, O jewel among monkeys, to Sugriva and his ministers, as also to all elderly monkeys (5-8) You ought to make efforts to see that that mighty-armed scion of Raghu delivers

me from this ocean of sorrow (9) My case should be put by you in such a way, O Hanūmān, that the illustrious Śrī Rāma may find me alive Reap the virtue of rendering help to me by your words (10) The effort of Śrī Rāma (son of Daśaratha), who is ever full of determination to recover me, will be intensified on hearing the words uttered by me (11) Only after hearing from you the words conveying my message, the heroic Śrī Rāma will duly set his heart on exhibiting his valour." (12)

सीतायास्तद् वचः श्रुत्वा हनूमान् मारुतात्मजः । शिरस्यङ्गलिमाधाय वाक्यमुत्तरमब्रवीत् ॥ १३ ॥
 क्षिप्रमेप्यति काकुत्स्थो हृषीकेशप्रवरैर्बुतः । यस्ते युधि विजित्यारोञ्चको व्यपनयिष्यति ॥ १४ ॥
 नहि पदयामि मत्स्येषु नासुरेषु सुरेषु वा । यस्तस्य वमतो बाणान् स्वातुमुसहतेऽग्रतः ॥ १५ ॥
 अप्यर्कमपि पर्जन्यमपि वैवस्वत यमम् । स हि सोढु रणे शक्तस्तव हेतोर्विशेषतः ॥ १६ ॥
 स हि सागरपर्वन्ता मर्ह्यं साधितुमर्हति । त्वन्निमित्तो हि रामस्य जयो जनकनन्दनि ॥ १७ ॥

Placing his joined palms above his head on hearing the aforesaid appeal of Sitā, Hanūmān, sprung from the loins of the wind-god, made the following reply — (13) "Surrounded by the foremost of monkeys and bears, Śrī Rāma (a son of Kakutstha), who, having conquered his enemies on the field of battle, will completely drive away your grief, will soon make his appearance (here) (14) I know of none among

mortals, demons or gods, who would dare stand before him while he is discharging arrows (15) Indeed he would be able to withstand in combat even the sun-god, Indra (the rain-god), Yama (the god of retribution), son of the sun-god, particularly for your sake (16) Śrī Rāma can conquer the earth bounded by the ocean. Hence Śrī Rāma's victory in your cause is certain, O daughter of Janaka !" (17)

तस्य तद् वचनं श्रुत्वा सम्यक् सत्यं सुभाषितम् ।
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः ।
यदि वा मन्यसे वीरं वसैकाहमरिंदम ।
मम चैवास्वभाग्यायाः सानिध्यात् तव वानर ।
ततो हि हरिशार्दूलं पुनरागमनाय तु ।
तवादर्शनञ्च शोको भूयो मा परितपयेत् ।

जानकी बहु मेने त वचनं चेदमब्रवीत् ॥ १८ ॥
भर्तृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत् ॥ १९ ॥
कस्मिंश्चित् सवृत्ते वेशे विश्रान्तः श्रो गमिष्यसि ॥ २० ॥
अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥ २१ ॥
प्राणानामपि सदेहो मम स्वाज्ञानं सशयः ॥ २२ ॥
दुःखाद्दुःखपरामृष्टा दीपयन्निव वानर ॥ २३ ॥

Hearing the aforesaid reply of Hanūmān, which was reasonable, truthful and beautifully worded, the daughter of Janaka held him in great estimation and proceeded to speak as follows (18) Gazing again and again on Hanūmān, who had then made ready to depart, Sitā uttered the following respectful words, expressive of her husband's affection for her, actuated as she was with goodwill (for him) — (19) "If you deem fit, O hero, halt for a day, O tamer of foes ! Resting

in some covered place, you may leave tomorrow (20) Due to your presence, O monkey, I shall be rid for a while, unfortunate as I am, of this violent grief. (21) For, if after that there is any doubt about your return, O tiger among monkeys, there is uncertainty of my survival too there is no doubt about it (22) Grief born of your absence, O monkey, will torment me further, burning me, as it were, seized (as I already am) with agony after agony (23)

अयं च वीरं सवेहस्तिष्ठतीव ममाग्रतः ।
कथं नु खलु दुग्धारं तरिष्यन्ति महोदधिम् ।
त्रयाणामेव भूतानां सगरस्येह लङ्घने ।
तदस्मिन् कार्यनिर्योगे वीरैव दुरतिक्रमे ।
काम्मस्य त्वमेवैकः कार्यस्य परिसाधने ।
बलैः समग्रैर्युधि मा राक्षणं जित्य सयुगे ।
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः ।
तद्यथा तस्य विक्रान्तमनुत्सव महत्पुनः ।

सुमहास्त्वत्सहायेषु हर्षक्षेषु हरीश्वर ॥ २४ ॥
तानि हर्षक्षसैन्यानि तौ वा नरवरात्मजौ ॥ २५ ॥
शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥ २६ ॥
किं पश्यसे समाधानं त्वं हि कार्यविदा वरः ॥ २७ ॥
पर्याप्तः परवीर्यं यशस्यस्ते फलोदयः ॥ २८ ॥
विजयी स्वपुरं यायात् तत्तस्य सदृशं भवेत् ॥ २९ ॥
मा नयेद् यदि काङ्क्षत्यस्तत् तस्य सदृशं भवेत् ॥ ३० ॥
भवेदाहवशूरस्य तथा त्वमुपपादय ॥ ३१ ॥

"Nay, this very great doubt (ever) stands before me as it were about your associate monkeys and bears, O heroic lord of monkeys, as to how on earth those hordes of monkeys and bears or

(for that matter) those two princes (lit, sprung from the loins of a jewel among men) will actually (be able to) cross the vast sea, which is (so) difficult to cross (24-25) The capacity

to cross the sea in this world exists in three created beings only, *viz.*, Garuda (son of Vinatā), the wind-god and yourself (26) What means do you perceive, O hero, for the accomplishment of this task, which is so (very) hard to get through ? For, you are the foremost of those who know how to accomplish a task (27) Although you are definitely equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of

Śrī Rāma) (28) If (on the other hand) conquering Rāvana on the battlefield with the help of all his forces, Śrī Rāma returns victorious in combat to his own capital, that (indeed) would be worthy of him (29) If, overrunning Lankā with his forces, Śrī Rāma (a son of Kakutstha) the scourge of hostile forces, for his part, takes me (back from Lankā), that (alone) would be worthy of him (30) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him " (31)

तदर्थोपहित वाक्य प्रश्रित हेतुसहितम् । निगम्य हनुमाञ्छेष वाक्यनुत्तरमववीत् ॥ ३२ ॥
 देवि ह्यर्धशसैन्यामीश्वरः प्लवता वरः । सुग्रीवः सत्यसम्पन्नस्तवार्ये कृतनिश्चयः ॥ ३३ ॥
 स वानरसहस्राणा कोटीभिरभिसङ्घतः । क्षिप्रमेष्यति वैदेहि राक्षसाना निवर्हणः ॥ ३४ ॥
 तस्य विक्रमसम्पन्नाः सत्वन्तो महाबलाः । मनस्सकह्यसम्पन्ना निदेदो हरयः स्थिताः ॥ ३५ ॥
 येषां नोपरि नाथस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्समिततेजसः ॥ ३६ ॥
 असङ्कत तैर्महोत्साहैः ससागरधराधरा । प्रदक्षिणीकृता भूमिर्वातुमार्गानुसारिभिः ॥ ३७ ॥
 मद्रिक्षिप्राश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसनिधौ ॥ ३८ ॥
 अह तावदिह प्रातः किं पुनस्ते महाबलाः । निह प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥ ३९ ॥

Hearing the aforesaid utterance of Sitā, which was full of significance, polite and logical, Hanumān made the following final reply — (32) "The lord of the monkey and bear hordes and the foremost of monkeys, Sugrīva, who is richly endowed with truthfulness, is determined to liberate you, O godlike lady ! (33) Surrounded by thousands of ogresses of monkeys, O princess of the Videha territory, that destroyer of ogres will make his appearance soon (34) Monkeys, who are richly endowed with valour, full of courage and extraordinarily mighty, (nay) who can leap to any distance according to their mental resolve, whose course is impeded neither upwards nor downwards nor to their right or left, who

never lose heart (even) in great undertakings and are endowed with extraordinary energy, remain standing at Sugrīva's beck and call (35-36) The earth including the oceans and mountains has been circumambulated by them clockwise more than once following the aerial path, endowed as they are with extraordinary energy (37) There exist in that army monkeys who are my equals and even superior to me None is inferior to me in the company of Sugrīva (38) When I have arrived here, how easily can they, arrive who are endowed with extraordinary might ! Surely these superior ones are not sent on errands, only the inferior ones are so sent (39)

तदल परितपेन देवि शोको व्यपैतु ते । एकोत्पतेन ते लङ्कामेष्यन्ति हरियूथयाः ॥ ४० ॥
 मम प्रथमतो तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाश महासवोः सुसिंहावागमिष्यतः ॥ ४१ ॥
 तौ हि वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरं लङ्का सायकैर्विषमिष्यतः ॥ ४२ ॥

सगण रावण हत्वा राघवो रघुनन्दनः । त्वामादाय वरारोहे स्वपुत्रीं प्रति यास्यति ॥ ४३ ॥
 तदाश्रसिहि भद्र ते भव त्व कालकाङ्क्षिणी । नचिराद् द्रक्ष्यसे राम प्रभवन्मिवानलम् ॥ ४४ ॥
 निहते राक्षसेन्द्रे च सपुत्रामात्वान्भवे । त्व समेष्यसि रामेण शशाङ्कैवेव रोहिणी ॥ ४५ ॥
 क्षिप्र त्व देवि शोकस्य पार द्रक्ष्यसि मैथिलि । रावण चैव रामेण द्रक्ष्यसे निहत बलात् ॥ ४६ ॥

"Therefore have done with sorrowing, O godlike lady ! Let your grief disappear With a single bound those leaders of monkey hordes will reach Lankā (40) Nay, like the sun and the moon appearing at the horizon those two lions among men (Śrī Rāma and Lakṣmaṇa), followed by large multitudes, will arrive in your presence mounted on my back (41) Arriving together, those two heroic jewels among men will undoubtedly blow away Lankā with their shafts. (42) Making short work of Rāvana along with his hordes, Śrī Rāma (a son of Raghu), the delight of the Raghus, will return to his own city (Ayodhya) taking

एवमाश्रास्य वैदेही हनुमान् मास्तात्मजः ।

Having comforted Sitā (a princess of the Videha territory) as above, and making up his mind to depart, Hanumān,

तमरिचन कृतात्मान क्षिप्र द्रक्ष्यसि राघवम् ।
 नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान् ।
 शैलाशुदनिकाशाना लङ्कामल्यसानुषु ।
 स तु मर्मणि धोरेण ताडितो मन्मथेषुणा ।
 रुद मा देवि शोकेन मा भूत् ते मनसो भयम् ।
 रामाद् विशिष्टः क्रोडन्योऽस्ति कश्चित् सौमित्रिणा समः ।
 नास्मिंश्चिर वत्स्यसि देवि देशे रक्षोगणैरध्युषितेऽतिरौद्रे ।
 न ते चिरादागमन प्रियस्य क्षमस्व मत्सगमकालमात्रम् ॥ ५४ ॥

इत्यापै श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पकोनचत्वारिंशो सर्गः ॥ ३९ ॥

' You shall soon behold the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, who has subdued his soul, as also Lakṣmaṇa, arrived at the gate of Lankā, bow in hand. (48) At no distant date you shall (also) see gathered together valiant monkeys endowed with the prowess of lions and tigers, (nay) looking like lordly

you (with him), O lady of excellent limbs ! (43) Therefore, take heart and bide you your time May good betide you ! Before long you shall (be able to) see Śrī Rāma flaming like fire (44) Nay, when Rāvana (the lord of ogres) is slain with his sons, ministers and kinsfolk, you shall be (re-) united with Śrī Rāma as Rohini (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god (45) Soon you shall see the end of your grief, O godlike princess of Mithila ! Nay, you will also see Rāvana killed by Śrī Rāma by force of (superior) might." (46)

गमनाय मतिं कृत्वा वैदेहीं पुनरब्रवीत् ॥ ४७ ॥

sprung from the loins of the wind-god, spoke to Sitā (a princess of the Videha territory) once more (as follows) —(47)

लक्ष्मण च धनुष्पाणि लङ्काद्वारसुपागतम् ॥ ४८ ॥
 वानरान् वारणेन्द्राभान् क्षिप्र द्रक्ष्यसि सगतान् ॥ ४९ ॥
 नर्दता कपियुव्यानामार्यै यथान्यनेकदाः ॥ ५० ॥
 न शर्म लभते रामः सिंहादित इव द्विपः ॥ ५१ ॥
 शचीव भर्त्रा शक्रेण सङ्गमेष्यसि शोभने ॥ ५२ ॥
 अग्निमास्तकल्पौ तौ भ्रातरौ तव सश्रयौ ॥ ५३ ॥
 क्षमस्व मत्सगमकालमात्रम् ॥ ५४ ॥

elephants and using their nails and teeth as weapons (49) You shall see, O noble lady, numerous companies of the foremost of monkeys, looking like mountains or clouds and thundering on the peaks of the Malaya mountain in Lankā (50) Hit in his vulnerable parts by the formidable darts of Love, the aforesaid Śrī Rāma for his part knows

no more rest than an elephant hurt by a lion (51) Weep no more, O godlike lady ! Let there be no fear from grief to your mind You shall be (re-) united with your husband in the same way as Śāchī (the consort of Indra) was with Indra, O charming lady ! (52) Who else is superior to Śrī Rāma and who is a match for Lakṣmana

(son of Sumitrā) ♀ Those two brothers, who resemble fire and the wind, are your support (53) You shall not stay long in this most fearful laṛd inhabited by ogres, O godlike lady ! The advent of your darling will not take long (Pray) have patience only till the moment of my meeting with Śrī Rāma (54)

Thus ends Canto Thirty-nine of the Sundarāhānda in the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic

चत्वारिंशः सर्गः

Canto XL

Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings.

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः । उवाचात्महितं वाक्यं सीता सुरसुतोपमा ॥ १ ॥
त्वा दृष्ट्वा प्रियवक्त्रारं सम्प्रदृष्यामि वानर । अर्षंसंजातसस्येव वृष्टिं प्राप्य वसुधरा ॥ २ ॥
यथा तं पुरुषव्याघ्रं गात्रैः शोकाभिकर्षितैः । सस्युर्यं सकामाहं तथा कुरु दया मयि ॥ ३ ॥
अभिज्ञानं च रामस्य दद्या हरिगणोत्तम । क्षिस्तामिषीका काकस्य कोपादेकाक्षिशातनीम् ॥ ४ ॥

Hearing the assurance of that high-souled son of the wind-god, Sītā, who resembled the daughter of a god, made for her part, the following reply, which was calculated to advance her own interests—(1) "I feel thrilled to see you speaking kind words, O monkey, even as the earth with its crops half ripe is enlivened on having a shower (2) Show compassion to me by manipulating

things in such a way that, full of longing, I may be able to embrace that tiger among men with my limbs utterly emaciated through grief (3) Again, remind Śrī Rāma, O jewel among hordes of monkeys, as a token (of your having met me), of the reed hurled (by him) in anger, which destroyed one eye of the son of Indra (who came disguised as a crow) (4)

मनदिशालयास्तिलको गण्डपाश्वे निवेशितः । त्वया प्रणष्टे तिलके त किल स्मर्तुमर्हसि ॥ ५ ॥
स वीर्यवान् कथं सीता हृता समनुमन्यसे । वसन्तीं रक्षसां मध्ये महेन्द्रवरुणोपमा ॥ ६ ॥
एष चूडामणिर्दिव्यो मया सुपरिरक्षितः । एतं दृष्ट्वा प्रदृष्यामि व्यसने त्वामिवावध ॥ ७ ॥
एष नियतितः श्रीमान् मया ते वारिसम्भवः । अतः परं न शक्यामि जीवितुं शोकाललासा ॥ ८ ॥
असङ्गानि च दुःखानि वाचश्च हृदयच्छिदः । राक्षसैः सह सवाच त्वत्कृते मर्षयाम्यहम् ॥ ९ ॥

धारयिष्यामि मासं तु जीवितं शत्रुसूदन । मासाद्धर्षं न जीविष्ये त्वया हीना नृपात्मज ॥ १० ॥
घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि । त्वा च श्रुत्वा विपन्नत्नं न जीयेयमपि क्षणम् ॥ ११ ॥

"Further say to him, 'You ought surely to recall the decoration which was painted by you on my cheek with realgar when my former decoration had got effaced (5) Though powerful, how do you wink at Sitā (myself) having been borne away and living in the midst of ogres, O lord vying with Indra (the ruler of gods) and Varuna (the god of water) ? (6) This celestial jewel for the head was preserved by me with special care, I used to feel overjoyed in adversity to see it as I did on seeing you, O sinless one ! (7) This splendid jewel, having its origin in (sea-) water, has

been delivered (by me) to you. Absorbed in grief (that I am), I shall no longer be able to survive beyond this month (8) (Only) for your sake have I endured (so long) unbearable woes, words which pierced my heart and living in the company of ogres. (9) Anyhow I shall continue to live for a month (more), O destroyer of foes ! Beyond a month (of course) I am not going to survive in your absence, O prince ! (10) Frightful is this ruler of ogres, his attitude towards me is (also) not favourable On hearing of you tarrying on top of it, I may not survive even a moment longer ' ' (11)

वैदेह्या वचनं श्रुत्वा कृष्णं साश्रुभाषितम् । अथाद्रवीन्महातेजा हनूमान् मासतात्मजः ॥ १२ ॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे । रामे शोकाभिभूते तु लक्ष्मणः परितप्यते ॥ १३ ॥
दृष्ट्वा कथंचिद् भवती न कालः परिदेवितुम् । इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि मामिनि ॥ १४ ॥
तादुभौ पुरुषव्याघ्रौ राजपुत्रावनिन्दितौ । त्वद्दर्शनकृतोत्साहौ लङ्का भस्मीकरिष्यतः ॥ १५ ॥
हत्वा तु समरे रक्षो रावणं सहयान्धवैः । राघवौ त्वा विशालाक्षि रबा पूर्तिं प्रति नेष्यतः ॥ १६ ॥
यत्तु रामो विजानीयादभिज्ञानमनिन्दिते । प्रीतिसज्जनन भूयस्तस्य त्वं दातुमर्हसि ॥ १७ ॥

Hearing the (aforesaid) plaintive message of Sitā, uttered with tears (in her eyes), Hanūmān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, forthwith submitted (as follows)—(12) "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence And Laksmāna (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow (13) Somehow you have been discovered (by me) (hence) this is not the time for grieving From this (very) hour

you will see the end of your woes (drawing near), O charming lady ! (14) Both the aforesaid princes, who are tigers among men and are beyond reproach and who are determined to see you, will reduce Lankā to ashes (15) Nay, killing in combat the ogre Rāvāna, along with his kinsfolk, the two scions of Raghu, O large-eyed lady, will take you (back) to their own capital (16) You ought further to give (me) a token which Śrī Rāma alone may (be able to) recognize and which may cause him delight, O irreproachable lady !" (17)

साल्वीद् दत्तमेवाहो मयाभिज्ञानमुत्तमम् । एतदेव हि रामस्य दृष्ट्वा यत्नेन भूषणम् ॥ १८ ॥
श्रद्धेयं हनुमन् वाक्यं तव वीर भविष्यति । स तं मणिवरं रक्ष्य भीमान् द्वयवासत्तमः ॥ १९ ॥
प्रेणम्य शिरसा देवीं गमनायोपचक्रमे । तमुत्पातकृतोत्साहमेवैष्य हरियूपणम् ॥ २० ॥
वर्षमानं महावेगमुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना वाष्पगद्गदया गिरा ॥ २१ ॥

She replied, "An excellent token has already been handed over (to you) by me, O monkey ! On his having carefully seen this jewel alone your statement, O gallant Hanumān, will actually prove worthy of credence to Śrī Rāma " Having taken that excellent jewel and made respectful obeisance to the god-like lady with his head bent low, the

glorious Hanumān, the foremost of monkeys, prepared to depart Observing that leader of monkey hordes, who was possessed of great impetuosity, expanding and striving to leap (across the sea), Sitā (Janaka's daughter) spoke (as follows) in a voice choked with sobs, her face bathed in tears, distressed as she was —(18—21)

इन्मन् सिंहसंकाशौ भ्रातरौ रामलक्ष्मणौ । सुग्रीव च सहामात्य सर्वान् ब्रूया अनामयम् ॥ २२ ॥
 यथा च स महाबाहुर्मौ तारयति राघवः । अस्माद् दुःस्वाम्बुसरोधात् त्व समाधातुमर्हसि ॥ २३ ॥
 इदं च तोत्रं मम शोकवेग रक्षोभिरेभिः परिभर्त्सनं च ।
 ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ २४ ॥
 स राजपुत्र्या प्रतिवेदितार्थः कषिः कृतार्थः परिहृष्टचेताः ।
 तदल्पशेष प्रसमीक्ष्य कार्यं दिश ह्यदीर्घी मनसा जगाम ॥ २५ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

"(Pray) apprise, O Hanūmān, all (vsz,) the two (half-) brothers, Śrī Rāma and Laksmāna, who resemble a pair of lions, as well as Sugrīva and his ministers, of my welfare (22) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow (23) Arrived in the presence of Śrī Rāma, speak to him of the acute vehemence of my grief as

well as of the threats of these ogres and let your journey be happy, O great hero among the monkeys " (24) Apprised by the princess (Sitā) of her object, (may) greatly delighted at heart on his purpose (of visting Sitā) having been accomplished and thinking that (only) a small fraction of his duty remained to be performed, he mentally scught the northern direction (25)

Thus ends Canto Forty in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epos.

एकचत्वारिंशः सर्गः

Canto XLI

Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sitā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it.

स च वाग्भिः प्रशस्ताभिर्गोभ्यन् पूजितस्तया । तस्माद् देशादपाक्रम्य चिन्त्यामास वानरः ॥ १ ॥
 अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा । त्रीनुपायानतिक्रम्य चतुर्थं इह दृश्यते ॥ २ ॥

न साम रक्षसु गुणाय कल्पते न दानमथोपचितेषु युज्यते ।
 न भेदसाध्या बलदर्पिता जनाः पराक्रमस्त्वेप ममेह रोचते ॥ ३ ॥
 न चास्य कार्यस्य पराक्रमादृते विनिश्चयः कश्चिदिहोपपद्यते ।
 हतप्रवीराश्च रणे तु राक्षसाः कथञ्चिदीर्यदिहाद्य मार्दवम् ॥ ४ ॥
 कार्यं कर्मणि निर्दुत्ते यो बहून्यपि साधयेत् । पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥ ५ ॥
 न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः । यो ह्यर्थे बहुधा वेद स समर्थोऽर्थसाधने ॥ ६ ॥
 इहैव तावत्कृतनिश्चयो ह्यहं ब्रजेयमथ प्रवृत्तेश्चरालयम् ।
 परात्मसम्मर्दविशेषतत्त्ववित् ततः कृतं स्यान्मम भर्तृशानसम् ॥ ७ ॥
 कथं तु खट्वद्य भवेत् सुखागत प्रसह्य युद्धं मम राक्षसैः सह ।
 तथैव खत्वात्मबलं च सारवत् स मानयेन्मा च रणे दशाननः ॥ ८ ॥
 ततः समासाद्य रणे दशाननं समन्त्रिवर्गं सबलं सयापिनम् ।
 हृदि स्थितं तस्य मतं बलं च मुखेन मत्वाहमितः पुनर्ब्रजे ॥ ९ ॥

Moving from that place, when he had been honoured by Sitā with excellent words while he was about to depart, the aforesaid monkey (Hanumān) now thought within himself—(1) "This dark-eyed lady (Sitā) has been seen (which was the principal object of my visit to this place) (Only) a small portion of my present duty (still) remains to be performed Leaving out of consideration three (out of the four) means to success (viz., negotiation, gift and sowing seeds of dissension) the fourth (viz., punishment) appears to be called for at this juncture (2) Negotiation does not conduce to good results with ogres, gift (too) is not enjoined in favour of those richly endowed with wealth, people who are intoxicated with power cannot be tamed by sowing seeds of dissension (in their ranks). Hence show of valour alone appeals to me on this occasion. (3) Barring show of valour no infallible means of accomplishing this task (of ascertaining the strength of the ogres) is practicable in these circumstances, for the ogres can adopt a meek attitude in the ensuing conflict only if their foremost heroes are somehow killed at the present moment. (4) He (alone) can (successfully) accomplish his purpose, who compasses numerous

(secondary) tasks even after the main business has been carried through, without marring the previous achievement (5) Surely there cannot be an exclusive means of accomplishing a purpose in this world, however insignificant it may be On the other hand, he alone is capable of accomplishing a purpose, who knows to do a thing in many ways. (6) If I return to the abode of Sugrīva (the lord of monkeys) today, having ascertained the truth as to who will predominate in an encounter between the enemy and ourselves, and (also) having determined the future course of action in this very journey, then (only) will the command of my master have been carried out by me (in the real sense of the term) (7) How can my journey (to this place) at this juncture possibly prove a truly happy one ? How will my encounter with the ogres come about all of a sudden ? And similarly how indeed will that ten-headed monster (Rāvāna) actually applaud his own mighty troops as well as myself in a combat (between us) ? (8) Then, meeting Rāvāna (the ten-headed monster), his body of ministers, troops and charoteer, and conveniently reading the design enshrined in his heart, and ascertaining his strength, I shall return from this place afterwards (9)

इदमस्य नृशस्य नन्दनोपममुत्तमम् । वन नैत्रमनःकान्त नानाद्रुमलतायुतम् ॥ १० ॥
 इदं विन्वसन्निप्यामि शुष्क वनमिवानलः । अस्मिन् भग्ने ततः क्रोप करिष्यति स रावणः ॥ ११ ॥
 ततो महस्याश्वमहारथद्विप बल समानेष्यति राक्षसाविपः ।
 त्रिशूलकालायसपट्टिचायुध ततो महद्युद्धमिदं भविष्यति ॥ १२ ॥
 अहं च तैः सयति चण्डविक्रमैः समेत्य रजोभिरभङ्गविक्रमः ।
 निहत्य तद् रावणचोदितं बलं सुखं गमिष्यामि हरीश्वरालयम् ॥ १३ ॥

"This excellent grove of the cruel Rāvana, which vies with the Nandana grove (in heaven), is pleasing to the eyes as well as to the mind and is full of trees and creepers of every variety (10) I shall (presently) lay it waste (even) as fire consumes a dry grove. When this has been laid waste, the notorious Rāvana will forthwith give vent to his anger (11) Rāvana (the suzerain lord of ogres) will thereupon lead his

huge army, full of horses, large chariots and elephants and armed with tridents and spears made of iron, and a formidable struggle will then immediately follow (12) Nay, coming to grips on the battle-field with those ogres of terrible prowess and destroying that army led by Rāvana, my valour knowing no frustration, I shall happily return to the abode of Sugriva (the lord of monkeys)." (13)

ततो मास्तवत् क्रुद्धो मासतिर्भौमविक्रमः । ऊरुवेगेन महता द्रुमान् क्षोत्रुमथारभत् ॥ १४ ॥
 ततस्तद्वनुमान् वीरो वभञ्ज प्रमदावनम् । मत्सद्विजसमाच्छुष्टं नानाद्रुमलतायुतम् ॥ १५ ॥
 तद्वनं मथितैर्बृक्षैर्मिन्नैश्च सलिलाग्नयैः । चूर्णितैः पर्वताग्रैश्च बभूवाप्रियदर्शनम् ॥ १६ ॥
 नानाशकुन्तविरुतैः प्रमिन्नसलिलाग्नयैः । तान्नेः किसलयैः क्लान्तैः क्लान्तद्रुमलतायुतैः ॥ १७ ॥
 न वभौ तद् वनं तत्र दावानलहतं यथा । व्याकुलावरणा रेजुर्विह्वला इव ता लताः ॥ १८ ॥
 लताग्रहैश्चित्रग्रहैश्च सदिताव्यालेर्मुर्गैरारतरवैश्च पक्षिभिः ।
 शिलाग्रहैरुन्मथितैस्ताथा ग्रहैः प्रणष्टरूपं तद्भूमहद् वनम् ॥ १९ ॥
 सा विह्वलशोकलताप्रतना वनस्थली शोकलताप्रतना ।
 जाता दशास्यप्रमदावनस्य कपेर्बलादि प्रमदावनस्य ॥ २० ॥
 ततः स कृत्वा जगतीपतेर्महान् महद् व्यलीक मनसो महात्मनः ।
 युयुत्सुरेको बहुमिमहोवलैः श्रिया ज्वलस्तोरणमाश्रितः कपिः ॥ २१ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षड्विंशोऽध्यायः ॥ ४१ ॥

Furious like the wind, Hanumān (son of the wind-god) of redoubtable valour, now forthwith proceeded to fell the trees with the great impetuosity of his thighs (14) The valiant Hanumān then laid waste the aforesaid pleasance attached to the gynaeceum, (which was) resonant with the cries of birds in heat and full of trees and creepers of every variety (15) With its trees uprooted and ponds stirred up (and rendered muddy) and the crests

of its (pleasure-) hills crushed, that (pleasure-) grove presented an unsightly appearance (16) With the shrieks of various birds, (the brinks of) its ponds demolished, its coppery shoots withered, and with the myriads of its trees and creepers dried up, that (pleasure-) grove did not look bright on that occasion, as though it had been destroyed by a wild fire. Those creepers (too) with their coverings (in the form of leaves) displaced looked like women with their

robes in disarray (17-18) With its arbours and picture-galleries destroyed, (tame) beasts of prey (such as tigers), deer and birds emitting cries of distress, its grottos and (other) structures demolished, that extensive grove presented the appearance of a ruin (19) Through the violence of the monkey (Hanumān) the woody land of that pleasure-garden, which afforded shelter to the womenfolk of Rāvana (the ten-headed monster) and which was distinguished by its

clusters of sheking Aśoka creepers, (then) became a jumble of creepers which caused grief (to the lookers-on). (20) Having perpetrated something which was utterly displeasing to the mind of the high-minded ruler of the land (of Lankā), and eager to contend single-handed with a number of warriors endowed with extraordinary might, the great monkey (Hanumān) took up his position at the entrance (of the pleasance), blazing with martial glory (21)

Thus ends Canto Forty-one in the Sundarakhāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic

द्विचत्वारिंशः सर्गः

Canto XLII

Perceiving the devastation of the royal pleasance at the hands of Hanuman, the ogresses keeping watch over Sita asked her who he was. On Sita's pleading her ignorance in the matter, some of them hurriedly seek the presence of Ravana and report the matter to him. Hanuman makes short work of a company of ogres known by the name of Kinkaras despatched by Ravana. Thereupon Ravana sends Prahasta's son to punish the intruder.

ततः पक्षिनिनादेन वृक्षमङ्गस्वनेन च । वभूवुल्लाससम्भ्रान्ताः सर्वे लङ्कानिवासिनः ॥ १ ॥
 विद्रुताश्च भयत्रस्ता विनेदुर्मृगपक्षिणः । रक्षसा च निमित्तानि क्रूराणि प्रतिपेदिरे ॥ २ ॥
 ततो गताया निद्राया राक्षस्यो विकृताननाः । तद् वन ददृशुर्भयं न त च वीर महाकपिम् ॥ ३ ॥
 स ता दृष्ट्वा महाबाहुर्महासत्वो महाबलः । चकार सुमहद्रूप राक्षसीना भयानहम् ॥ ४ ॥
 ततस्तु गिरिसकाशमतिक्राय महाबलम् । राक्षस्यो वानर दृष्ट्वा पप्रच्छुर्जुनकात्मजाम् ॥ ५ ॥
 कोऽय कस्य कुतो वाय किनिमित्तमिहागतः । कथ त्वया सहानेन सवादः कृत इत्युत ॥ ६ ॥
 आचक्ष्व नो विशालक्षि मा भूचे सुभगे भयम् । सवादमसितापाङ्गि त्वया किं कृतवानयम् ॥ ७ ॥
 अथाब्रवीत् तदा साध्वी सीता सर्वाङ्गशोभना । रक्षसा कामरूपाणा विशाने का गतिर्मम ॥ ८ ॥
 यूयमेवास्य जानीत योऽय यद् वा करिष्यति । अहिरेव ह्यहेः पादान् विजानाति न संशयः ॥ ९ ॥
 अहमप्यतिभीतास्मि नैव जानामि को ह्ययम् । वेद्मि राक्षसमेवैन कामरूपिणमागतम् ॥ १० ॥

Thereupon all the demizens of Lankā got terror-stricken at the screaming of birds and the crash of falling trees (1) Put to flight, being panic-stricken,

beasts and birds began to scream. Nay, fierce portents made their appearance before the ogres. (2) Their sleep having consequently vanished, the ugl

Kalyana-Kalpatara



Devastation of Aśokavana

ugly-faced ogresses found that grove devastated and saw that huge and gallant monkey (before them). (3) Beholding them, the mighty-armed Hanumān, who was endowed with extraordinary courage and might, assumed a gigantic form striking terror into the ogresses (4) Seeing a colossal monkey looking like a mountain and endowed with extraordinary strength, the ogresses for their part forthwith questioned the daughter of Janaka as follows—(5) "(Please) tell us, O large-eyed lady, who this creature is, whose messenger he is, whence and what for he has come and also wherefore talk was held by him with you No fear need be entertained by you,

वैदेह्या वचन श्रुत्वा राक्षस्यो भिद्रुता द्रुतम् ।
 रावणस्य समीपे तु राक्षस्यो विकृताननाः ।
 अशोकवनिकामध्ये राजन् भीमवपुः कपिः ।
 न च त जानकी सीता हरि हरिणलोचना ।
 वासवस्य भवेद् दूतो दूतो वैश्रवणस्य वा ।
 तेनैवाद्भुतरूपेण यत्तत्त्व मनोहरम् ।
 न तत्र कश्चिद्दूदेवो यस्तेन न विनाशितः ।
 जानकीरक्षणार्थं वा श्रमाद् वा नोपलक्ष्यते ।
 चास्पल्लवपत्राढ्य य सीता स्वयमास्थिता ।
 तस्योग्ररूपस्योग्र त्व दण्डमाहातुमर्हसि ।
 मनःपरिग्रहीता तां तव रक्षोगणेश्वर ।

Hearing the reply of Sitā (a princess of the Videha territory), the ogresses fled with all speed Some (of them) remained rooted (there), while others left to report the matter to Rāvana. (11) Arrived in the presence of Rāvana, the ugly-faced ogresses for their part reported to Rāvana the presence of a monstrous and redoubtable monkey (in the following words)—(12) "A monkey of terrible proportions and endowed with immense prowess stands, O king, in the heart of the Āśoka grove, having held a talk with Sitā. (13) Though questioned by us in many ways, Sitā, Janaka's daughter, whose

O graceful lady ! What conversation did he have with you, O lady with dark-cornered eyes ?" (6-7) The virtuous Sitā, who was charming of every limb, then replied forthwith (as follows)—"What means can I have for acquiring correct knowledge about the ogres, who are capable of changing their form at will ? (8) You alone ought to know who he is and what he is about Indeed a serpent alone has true knowledge about the movements of a serpent there is no doubt about it. (9) I too am exceedingly frightened and do not know at all who he really is Of course I believe him to be an ogre able to change his form at will, arrived here" (10)

स्थिताः काश्चिद्भूताः काश्चिद् रावणाय निवेदितुम् ॥ ११ ॥
 विरूपं वानरं भीमं रावणाय न्यवेदितुः ॥ १२ ॥
 सीतया कृतसवादस्तिष्ठत्यमितविक्रमः ॥ १३ ॥
 अस्माभिर्वहुधा पृथग् निवेदयितुमिच्छति ॥ १४ ॥
 प्रेषितो वापि रावण सीतान्वेषणकाङ्क्षया ॥ १५ ॥
 नानामृगगणाकीर्णं प्रमुष्ट्य प्रमदायनम् ॥ १६ ॥
 यत्र सा जानकी देवी स तेन न विनाशितः ॥ १७ ॥
 अथवा कः श्रमस्तस्य सैव तेनाभिरक्षितः ॥ १८ ॥
 प्रवृद्धः शिशुपतृक्षः स च तेनाभिरक्षितः ॥ १९ ॥
 सीता सम्भाषिता येन वन तेन विनाशितम् ॥ २० ॥
 कः सीतामभिभाषेत यो न स्यात् त्यक्तजीवितः ॥ २१ ॥

eyes resemble those of a doe, however, does not wish to disclose the identity of the monkey (14) He may be an emissary of Indra (the ruler of gods) or an envoy of Kubera (the god of riches) or he may have been dispatched even by Rāma with intent to have Sitā traced out (15) By that very monkey of marvellous form has your soul-captivating pleassance, which was crowded with herds of beasts of every variety, has been laid waste (16) There is not a single quarter in that pleassance, which has not been utterly devastated by him. That place (alone) where lives that godlike lady, Sitā (Janaka's daughter)

has not been destroyed (17) It is not definitely known whether he has spared it with a view to saving her or due to exhaustion Or since exhaustion is unknown to him, Janaka's daughter has definitely been saved by him (18) That fully developed Śimśapā tree too, which is rich in lovely foliage and in the shade of which Sitā herself remains ensconced has been spared by him (19)

राक्षसीना वचः श्रुत्वा रावणो राक्षसेश्वरः । चिताग्निरिव ज्वाल कोपसवर्तितेक्ष्णः ॥ २२ ॥
 तस्य क्रुडस्य नेत्राभ्यां प्रापतन्नश्रुतिन्द्वयः । दीप्ताभ्यामिव दीपाभ्या सार्चिपः स्नेहविन्दवः ॥ २३ ॥
 आत्मनः सदृशान् वीरान् किकरात्प्राम राक्षसान् । व्यादिदेश महतेजा निग्रहायै हनूमतः ॥ २४ ॥
 तेषामशीतिसाहस्र किकराणां तरस्विनाम् । निर्ययुर्भवनात् तस्मात् क्रुटमुद्रप्राणयः ॥ २५ ॥
 महोदरा महादह्रा घोररूपा महाबलाः । युद्धाभिमनसः सर्वे हनूमद्ग्रहणोन्मुखाः ॥ २६ ॥
 ते कपि त समासाद्य तोरणस्यमवस्थितम् । अभिपेतुर्महावेगाः पतगा इव पावकम् ॥ २७ ॥
 ते गदाभिर्विचित्राभिः परिवैः काञ्चनाङ्गदैः । आजगमुर्वािनरश्रेष्ठ शरैरादित्यसन्निभैः ॥ २८ ॥
 युद्धैः पट्टिशैः शूलैः प्रासतोमरपाणयः । परिवार्यै हनूमन्त सहसा तस्थुरग्रतः ॥ २९ ॥

Hearing the report of the ogresses, Ravana, the lord of ogres, flared up like a funeral fire, his eyes rolling rapidly through rage (22) From his eyes, angry as he was, trickled down tear-drops like burning drops of oil from a pair of kindled lights (23) Ravana (who was endowed with extraordinary energy) ordered in particular valiant ogres, Kinkaras by name, who vied with himself, to capture Hanumān (24) Of the aforesaid energetic Kinkaras, eighty thousand sallied forth from that palace, iron mallets and clubs in hand (25) They were all big-bellied, had large teeth and a terrible form, were endowed with extraordinary might,

हनूमानपि तेजस्वी श्रीमान् पर्वतसनिभः । क्षितावाशिद्वद्य लाङ्गूल ननाद च महाभ्वनिम् ॥ ३० ॥
 स भ्रुत्वा तु महाकायो हनूमान् मास्तात्मजः । पुच्छमास्फोटयामास लङ्का शब्देन पूरयन् ॥ ३१ ॥
 तस्यास्फोटितशब्देन महता चानुनादिना । पेतुर्विहंगा गगनादुच्चैश्चेदमवोषयत् ॥ ३२ ॥
 जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुभीवो राघवेणामिपालितः ॥ ३३ ॥
 दासोऽहं क्रोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः । हनूमाञ्जनुसैन्याना निहन्ता माचतात्मजः ॥ ३४ ॥
 न रावणसहस्र मे युद्धे प्रतिबल भवेत् । गिलामिश्च प्रहरतः पादपैश्च सहस्रशः ॥ ३५ ॥
 अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समुद्धार्यो गमिष्यामि म्रिपता सर्वरक्षसाम् ॥ ३६ ॥

Lashing his tail at the ground, the glorious Hanumān too, who was full of

You ought to enjoin some severe punishment on that monkey having a frightful form, by whom Sitā has been spoken to By him (alone) has the grove been devastated (20) Who would dare to talk with Sitā, who has been mentally accepted by you, save him who has given up (all) hope of survival, O ruler of ogre hordes (21)

inclined to fighting and eager to lay hold on Hanumān (26) Duly approaching the aforesaid monkey, who was stationed on the arohway, ready to fight, they darted at him with great vehemence like moths rushing towards a flame (27) They assailed Hanumān (the foremost of monkeys) with maces of different kinds, iron bludgeons plated with gold at the head and arrows shining brightly as the sun (28) Surrounding Hanumān, the Kinkaras,—who were equipped with clubs, sharp-edged spears and iron pikes and who carried lances and javalins in their hands,—stood all of a sudden in front of him (29)

energy and looked like a mountain, uttered a loud cry (30) Assuming a

gigantic form, the celebrated Hanūmān, sprung from the loins of the wind-god, waved his tail to and fro, filling Lankā with its sound (31) At the loud and resonant sound of the swishing of his tail birds fell from the air and he proclaimed in a loud voice—(32) "Victorious is Śrī Rāma, who is possessed of surpassing strength and Laksmāna, who is endowed with extraordinary might. Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu) (33)

तस्य संनादशब्देन तेऽभवन् भयघङ्किताः । दृष्टुश्च हनुमन्त सभ्यमेवमिवोन्नतम् ॥ ३० ॥
 स्वामिसदेशनिःशङ्कास्ततस्ते राक्षसाः कपिम् । चिन्तैः प्रहरणैर्मौमैरभिप्रेतुस्ततस्ततः ॥ ३१ ॥
 स तैः परितुतः शरैः सर्वतः स महाबलः । आसत्सादायस भीमं परिघ तोरणाश्रितम् ॥ ३२ ॥
 स त परिघमादाय जघान रजनीचरान् । सपन्नगमिवादाय स्फुरन्त विनतासुतः ॥ ३३ ॥
 विचचाराम्बरे वीरः परिरुह्य च मारुतिः । सद्यमास वज्रैर् दैत्यानिव सहस्रदक् ॥ ३४ ॥
 स हत्वा राक्षसान् वीरः किंकरान् मारुतात्मजः । युद्धाकाङ्क्षी महावीरस्तोरण समवस्थितः ॥ ३५ ॥
 ततस्तस्माद् भयान्मुक्ताः कतिचित्च राक्षसाः । निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन् ॥ ३६ ॥
 स राक्षसानां निहत महाबल निशम्य राजा परिवृत्तलोचनः ।
 समादिदेशाप्रतिमं पराक्रमे प्रहस्तपुत्र समरे सुदुर्जयम् ॥ ३७ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंश सर्गे ॥ ४२ ॥

The Kinkaras were stricken with fear at his roar and beheld Hanūmān standing aloft as an evening cloud (37) Rid of (all) doubt (as to who he was) by the mention of his master, those ogres thereupon attacked him from every side with various dreadful weapons (38) Surrounded by those valiant ogres from all sides, the celebrated Hanūmān, who was endowed with extraordinary might, seized a formidable iron bar lying at the archway (39) Laying hold on that bar, he struck the rangers of the night (even) as Garuda (son of Vinatā) would, carrying a struggling serpent. (40) Nay, grasping the bar tightly, the gallant Hanūmān (son of the wind-god) ranged through the air and began to destroy the ogres even as Indra (the god

I, Hanūmān, sprung from the loins of the wind-god, and the destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (34) Not (even) a thousand of Rāvas can stand my might in combat, (even) as I assail them with a myriad rocks and trees (35) Destroying the city of Lankā and greeting Sitā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on " (36)

with a thousand eyes) did the Daityas (sons of Diti) with his thunderbolt. (41) Having made short work of the ogres known by the (collective) name of Kinkaras, the aforesaid valiant Hanūmān (sprung from the loins of the wind-god), who was an eminent hero, stood rooted at the gate thirsting for combat (42) Immune from that fear (being at a considerable distance from Hanūmān), a few ogres, who had survived there, spoke to Rāvana of all the Kinkaras having been disposed of (43) Hearing of the large army of ogres having been wiped out, King Rāvana, whose eyes began to roll rapidly (through rage), duly commanded Jambūmāli (son of Prahasta), who was unequalled in prowess and was most difficult to conquer in battle. (44)

Thus ends Canto Forty-two in the Sundarakhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

त्रिचत्वारिंशः सर्गः

Canto XLIII

Having disposed of the Kinkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby.

ततः स किंकरान् हत्वा हनुमान् ध्यानमास्थितः । वन भग्नं मया चैत्यप्रासादो न विनाशितः ॥ १ ॥
 तस्मात् प्रासादमधैवमिमं विध्वंसयाम्यहम् । इति सन्नित्य हनुमान् मनसा दर्शयन् बलम् ॥ २ ॥
 चैत्यप्रासादमुत्खल्य मेरुशृङ्गमिवोन्नतम् । आरुरोह हरिश्रेष्ठो हनुमान् मारुतात्मजः ॥ ३ ॥
 आरुह्य गिरिसकाशं प्रासादं हरियूथपः । बभौ स सुमहातेजाः प्रतिसूर्यं इवोदितः ॥ ४ ॥
 सम्प्रथम्य तु दुर्धर्षचैत्यप्रासादमुन्नतम् । हनुमान् प्रज्वल्लेख्यया पारियात्रोपमोऽभवत् ॥ ५ ॥
 स भूत्वा सुमहाकायः प्रभावान्मारुतात्मजः । धृष्टमारुटयामास लङ्कां शब्देन पूरयन् ॥ ६ ॥
 तस्मारुटितशब्देन महता श्रोत्रघातिना । पेतुर्विहंगमास्तत्र चैत्यपालाश्च मोहिताः ॥ ७ ॥

Having killed the Kinkaras, the celebrated Hanumān then thought to himself — "The grove has been devastated by me, but the edifice of the sanctuary (sacred to the guardian deity of the ogres) has not been demolished" (1) Hanumān (therefore) stood revolving in his mind as follows — "Exhibiting my strength, I shall therefore, likewise destroy this edifice today" (2) Taking a leap, Hanumān, sprung from the loins of the wind-god, the foremost of monkeys, climbed up the edifice of the sanctuary, which was high as a peak of Mount Meru (3) Climbing up the edifice, which closely resembled a mountain, that leader of monkey

herds, who was endowed with extraordinary effulgence, looked like a second sun just risen (4) Blazing with glory on having assailed that lofty edifice of the sanctuary, Hanumān for his part, who was difficult to challenge, shone like the Pānyātra mountain (one of the seven principal mountains of India) (5) Assuming immense proportions by dint of his glory, Hanumān, sprung from the loins of the wind-god, boldly began to demolish the sanctuary filling Lankā with the crash (6) At the loud and deafening sound of his act of demolition the birds as well as the guards of the sanctuary toppled down senseless on that spot (7)

अन्नविजयता रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ८ ॥
 दासोऽहं कोसलेन्द्रस्य रामस्यान्निष्ठकर्मणः । हनुमाब्धश्चतुसैन्यानां निहन्ता मारुतात्मजः ॥ ९ ॥
 न रावणसहस्रं मे युद्धे प्रतियत्नं भवेत् । शिलाभिश्च प्रहरत. पादपेश्च सहस्रशः ॥ १० ॥
 धर्षयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समुद्रार्थं गमिष्यामि मिषता सर्वरक्षसाम् ॥ ११ ॥
 एवमुक्त्वा महाकायचैत्यस्थो हरियूथपः । ननाद भीमनिर्हार्दो रक्षसा जनयान् भयम् ॥ १२ ॥
 तेन नादेन महता चैत्यपालाः शतं ययुः । गृहीत्वा विविधानन्नान् प्रासान् खड्गान् परश्वधान् ॥ १३ ॥
 विचञ्चन्तो महाकाया मारुतिं पर्यवारयन् । ते गदाभिर्विचित्राभिः परिवैः काञ्चनाङ्गवैः ॥ १४ ॥

आजमुर्वानरश्रेष्ठ

वाणैश्चादित्यसनिभैः । अवर्तं हव गङ्गायास्तोयस्य विपुलो महान् ॥ १५ ॥

परिक्षिप्य हरिश्रेष्ठं स वभौ रक्षसा गणः ।

"May Śrī Rāma, skilled in the use of missiles, be eminently victorious, as well as Laksmāna, endowed with extraordinary might Triumphant is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu) (8) I, Hanumān, sprung from the loins of the wind-god, and destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala (9) Not (even) a thousand of Rāvanas can stand my might in combat, (even) as I assail them with a myriad rocks and trees (10) Destroying the city of Lankā and greeting Sītā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on" (11) Having shouted thus while standing on

the sanctuary, the colossal Hanumān (a leader of the monkey hordes) emitted a terrible thunderlike roar, causing terror to the ogres (12) Impelled by that great noise, a hundred gigantic guards posted at the sanctuary sallied forth seizing missiles of every description, as well as spears, swords and axes, and discharging them, surrounded Hanumān (son of the wind-god) from all sides Armed with weird maces, iron clubs plated with gold and arrows shining brightly as the sun, they approached Hanumān (the foremost of monkeys) Surrounding Hanumān (the foremost of monkeys), that host of ogres looked like a mighty and extensive whirlpool in the stream of the Gangā

ततो वातात्मजः क्रुद्धो भीमरूप समास्थितः ॥ १६ ॥

प्रासादस्य महास्तस्य स्तम्भ हेमपरिष्कृतम् । उत्पाटयित्वा वेगेन हनुमान् मारुतात्मजः ॥ १७ ॥

ततस्त भ्रामयामास शतधार महाबलः । तत्र चार्निः समभवत् प्रासादश्चायदह्यत ॥ १८ ॥

दह्यमान ततो दृष्ट्वा प्रासाद हरियूथपः । स राक्षसगत हत्वा वज्रेणेन्द्र इवासुरान् ॥ १९ ॥

अन्तरिक्षस्थितः श्रीमानिदं वचनमब्रवीत् ।

The infuriated Hanumān (sprung from the loins of the wind-god) thereupon took on a terrible aspect Tearing up with impetuosity a pillar-decked with gold, and bristling with a hundred edges—of that edifice, the great Hanumān, sprung from the loins of the wind-god, and endowed with extraordinary might, then began to spin it round, so that fire was generated from it, (due

to its attrition with other pillars) and the edifice was set ablaze (with it), (13—18) Having dispatched (all) the hundred ogres (posted there) by means of that pillar, (even) as Indra got rid of demons with his thunderbolt, and on seeing that monument in flames, that glorious leader of monkey hordes then proclaimed as follows, standing in space (all the while) —

मादृशाना सहस्राणि विमुष्टानि महात्मनाम् ॥ २० ॥

वल्लिना वानरेन्द्राणां सुग्रीववशवर्तिनाम् । अटन्ति वसुधा कृत्स्ना वयमन्ये च वानराः ॥ २१ ॥

दशानगबलाः केचित् केचिद् दशगुणोत्तराः । केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥ २२ ॥

सन्ति चौबबलाः केचित् सन्ति वायुबलोपमाः । अप्रमेयबलाः केचित् तत्रासन् हरियूथयाः ॥ २३ ॥

ईदृग्विष्वैस्तु हरिमिहूर्तौ दन्तनखायुधैः । शतैः शतसहस्रैश्च कोटिमिश्रायुतैरपि ॥ २४ ॥

आगमिष्यति सुग्रीवः सर्वथा वो निभूदनः ।

नेयमस्ति पुरी लङ्का न यूय न च रावणः । यस्य त्विश्वाकुवीर्येण बद्धं वैर महात्मना ॥ २५ ॥

इत्यर्धे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंश सर्ग ॥ ४३ ॥

"Thousands of colossal and mighty leaders of monkeys, resembling me and amenable to the control of Sugrīva, have been dispatched (in all directions) We as well as other monkeys are scouring the entire globe (19-21) Some (of them) are endowed with the strength of ten elephants, others are ten times as strong as the former, while (still) others are equal in prowess to a thousand elephants (22) Some leaders of monkey hordes out of them are endowed with the strength of a flood,

while others are as strong as the wind, while (still) others possess a strength beyond measure (23) Surrounded by hundreds, nay, myriads, lakhs and even crores of such monkeys, Sugrīva, who is capable of destroying you all, will come (here soon) Neither will this city of Lankā endure nor you (ogres) nor again Rāvana, by whom enmity has actually been contracted with the high-souled Śrī Rāma (the hero of the House of Ikṣvāku)" (24-25)

Thus ends Canto Forty-three in the Sundarāhāda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Dispatched by Rāvana to capture Hanumān, Jambumālī is killed in battle by the former.

संदिष्टो	राक्षसेन्द्रेण	प्रहस्तस्य	सुतो	वली ।	जम्बुमाली	महादद्रौ	निर्जनाम	धनुर्धरः ॥ १ ॥	
रक्तमाल्याम्बरधरः	स्रग्वी	रुचिरकुण्डलः ।	महान्	विद्वृत्तनयनश्चण्डः	समरदुर्जयः ॥ २ ॥				
धनुः	शक्रधनुःप्रख्य	महद्	रुचिरसायकम् ।	विस्फारयागो	वेगेन	वज्राशनिसमस्वनम् ॥ ३ ॥			
तस्य	विस्फारघोषेण	धनुषो	महता	दिशः ।	प्रदिशश्च	नभश्चैव	सहसा	समपूर्यत ॥ ४ ॥	
रयेन	खरयुक्तेन	तमागतमुदीक्ष्य	सः ।	हनुमान्	वेगसम्पन्नो	जहर्षं	च	ननाद च ॥ ५ ॥	
तं	तोरणविटङ्कस्थ	हनुमन्त	महाकपिम् ।	जम्बुमाली	महतेजा	विष्याध	निशितैः	शरैः ॥ ६ ॥	
अर्षच्चन्द्रेण	वदने	शिरस्येकेन	कर्णेना ।	बाहोर्विष्याध	नाराचैर्दशभिस्तु	कपीश्वरम् ॥ ७ ॥			
तस्य	तच्छुशुभे	ताम्रं	शरेणाभिहत	मुखम् ।	शरदीवाम्बुज	फुल्ल	विद्ध	भास्कररश्मिना ॥ ८ ॥	
तत्स्य	रक्तं	रक्तेन	रञ्जितं	शुशुभे	मुखम् ।	यथाऽऽकाशे	महापद्म	सिक्तं	काञ्चनविन्दुभिः ॥ ९ ॥

Commanded by Rāvana (the lord of ogres), Jambumālī, the eminent, mighty and ferocious son of Prahasta, who had large teeth, carried a bow and was difficult to conquer in battle, sallied forth clad in crimson and adorned with a garland of red flowers, a chaplet and brilliant ear-rings, and stretching with impetuosity his large bow, which resembled a rain-bow, was furnished with shining arrows, and which (when twanged) produced a sound like that of thunder and that accompanying a stroke of lightning, his eyes rolling

(through anger) (1-3) (All) the (four) quarters as well as the intermediate points as also the sky got filled all of a sudden with the sonorous twang of that bow (4) Observing him arrived in a chariot drawn by donkeys, the celebrated Hanumān, who was full of vigour, rejoiced and roared too (5) Jambumālī, who was endowed with extraordinary energy, pierced with sharpened arrows that great monkey, Hanumān, standing on the top of the archway (6) He for his part hit Hanumān (the

leader of monkeys) in the mouth with an arrow with a crescent-shaped head, on the head with a single barbed shaft and in the arms with ten steel arrows (7) Pierced with an arrow, his well-known coppery countenance looked

charming like a blown (red) lotus lit by a sunbeam in autumn (8) Stained with blood, that ruddy face of his looked splendid like a large (red) lotus in the sky, sprinkled with drops of honey of a red Aśoka flower (9)

सुकोप बाणाभिहतो राक्षसस्य महाकपिः । ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम् ॥ १० ॥
 तरसा ता समुत्पाद्य चिक्षेप जववद् बली । ता शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः ॥ ११ ॥
 विवन्न कर्म तद् दृष्ट्वा हनूमांश्चण्डविक्रमः । सालं विपुलमुत्पाद्य भ्रामयामास वीर्यवान् ॥ १२ ॥
 भ्रामयन्त कपिं दृष्ट्वा सालवृक्षं महाबलम् । चिक्षेप सुबहून् बाणाञ्जम्बुमाली महाबलः ॥ १३ ॥
 सालं चतुर्भिश्चिच्छेद वानरं पञ्चभिर्भुजे । उरस्येकेन बाणेन दशभिस्तु स्तनान्तरे ॥ १४ ॥
 स शरैः पूरिततनुः क्रोधेन महता वृतः । तमेव परिषं यद्य भ्रामयामास वेगितः ॥ १५ ॥
 अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः । परिध पातयामास जम्बुमालेर्महोरसि ॥ १६ ॥
 तस्य चैव शिरो नास्ति न बाहू जानुनी न च । न धनुर्न रथो नाश्वस्तत्रादृश्यन्त नेषवः ॥ १७ ॥
 स हतस्तरसा तेन जम्बुमाली महारथः । पपात निहतो भूत्वा चूर्णितान् इव द्रुमः ॥ १८ ॥
 जम्बुमालिं सुनिहतं किकिराश्च महाबलान् । चुक्रोध रावणः श्रुत्वा क्रोधसरक्त्लोचनः ॥ १९ ॥
 स रोपसवतितताम्ललोचनः । प्रहृष्टपुत्रे निहते महाबले ।
 अमात्यपुत्रानतिवीर्यविक्रमान् । समादिदेशाशु निगाचरेक्षरः ॥ २० ॥
 इत्यर्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे
 सुन्दरकाण्डे चतुश्चत्वारिंश सर्ग ॥ ४४ ॥

Wounded by the shafts of the ogre, the great monkey waxed wroth Presently he sighted by his side a big rock of immense proportions (10) Tearing it up with impetuosity, the mighty monkey hurled it with vehemence Full of rage the ogre broke it asunder with ten arrows (11) Uprooting a huge sal tree on seeing the aforesaid feat brought to nought, the powerful Hanumān, who was endowed with terrible prowess, began to whirl it (12) Perceiving the monkey, who was endowed with extraordinary might, spinning the sal tree, the highly powerful Jambumālī let loose numerous shafts (13) He rent the sal asunder with four arrows and pierced the monkey in his arms with five others, in the chest with a further dart and between the breasts with ten more (14) Seizing the same iron club (which he had made use of in the very first instance), Hanumān, whose body was covered with darts and who was (now) overcome with violent anger,

spun it with impetuosity (15) Whirling the club with extreme velocity, full of great impetuosity as he was, Hanumān (who was superior in strength) directed it against the broad chest of Jambumālī (16) Neither could his head be discerned any more nor his arms nor his knees nor his bow nor his chariot nor the donkeys (yoked to it) nor the arrows (placed in his quiver) (17) Struck with violence by that club, Jambumālī, who was an eminent warrior, dropped dead to the ground like a tree with its boughs and trunk etc smashed (18) Rāvana waxed wroth on hearing of Jambumālī as well as of the Kinkara, who were endowed with extraordinary might, having been easily killed, his eyes blood-shot through anger (19) On Jambumālī (son of Prahasta), who was endowed with extraordinary might, having been killed, the notorious Rāvana (the lord of ogres), whose coppery eyes began to roll rapidly through anger, promptly commanded

the sons of his chief minister, who were endowed with surpassing virility and prowess, to march (against Hanumān), (20)

Thus ends Canto Forty-four in the Sundarāhanda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

पञ्चत्वारिंशः सर्गः

Canto XLV

Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanuman climbs up the archway again and takes up his position there.

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुता । निर्ययुर्भवनात् तस्मात् सप्त सतार्चिवर्चसः ॥ १ ॥
 महद्बलपरीवारा धनुष्मन्तो महाबलाः । कृतास्त्रास्त्रविदा श्रेष्ठाः परस्परजयैविणः ॥ २ ॥
 हेमजालपरिमैर्ज्वलन्दिः पताकिभिः । तोयदस्वननिर्गोषैर्वाजियुक्तैर्महारथैः ॥ ३ ॥
 ततकाञ्चनचित्राणि चापान्यमितविक्रमाः । विस्फारयन्तः सहस्रास्तडिद्वन्त इवाम्बुदाः ॥ ४ ॥
 जनन्यस्तास्ततस्तेषां विदित्वा किकरान् हतान् । बभूवुः शोकसम्भ्रान्ताः सवान्धवसुहृज्जनाः ॥ ५ ॥
 ते परस्परसंघर्षात् ततकाञ्चनभूषणाः । अभिपेतुर्दूनून्मन्त तोरणस्थमवस्थितम् ॥ ६ ॥
 सृजन्तो बाणवृष्टिं ते रथगर्जितनिःस्वनाः । प्रावृट्काल इवाम्भोदा विचेचनैर्ऋताम्बुदाः ॥ ७ ॥
 अवकीर्णस्ततस्ताभिर्दूनूमाश्चरवृष्टिभिः । अभवत् सवृताकारः शैलराडिव वृष्टिभिः ॥ ८ ॥

Commanded by Rāvaṇa (the ruler of ogres), the aforesaid seven sons of his chief minister,—who were splendid as fire,—were followed by a large army, were armed with bows and endowed with extraordinary might and immeasurable prowess, and were the foremost of those trained in the science of arms and skilled in the use of missiles and were eager to excel one another (in fighting), sallied forth, highly delighted, from that palace (of Rāvaṇa) in large chariots which were yoked to horses, were overlaid with a protective armour of gold, were surmounted by banners and decorated with smaller flags and which made a rattling sound resembling a peal of thunder,—stretching their bows inlaid with refined gold and (as such) looking like clouds accompanied by

flashes of lightning (1-4) Coming to know of the Kinkaras having been killed, their notorious mothers along with their near and dear ones got bewildered through grief (5) Vying with one another (to take the lead), the chief minister's sons, who were decked with ornaments of refined gold, rushed on Hanumān, who stood on the archway motionless (6) Discharging a hail of shafts like (watery) clouds during the monsoon, the aforesaid cloud in the shape of ogres rambled about, emitting a sound like a clap of thunder in the shape of the rattling of their chariots (7) Covered by those showers of shafts, Hanumān became invisible even as a king of mountains is obscured by (incessant) showers (8)

स शरान् बद्धयामास तेषामाश्रुचरः कपिः । रथवेगाश्च वीराणां विचरन् विमलेऽम्बरे ॥ ९ ॥
 स तैः क्रीडन् धनुष्मन्द्रिव्योग्निं वीरः प्रकाशते । धनुष्मन्द्रिर्यथा मेघैर्माकृतः प्रसुरम्बरे ॥ १० ॥
 स कृत्वा निन्द धोर त्रासयस्ता महाचमूम् । चकार हनुमान् बेगं तेषु रक्षस्तु वीर्यावान् ॥ ११ ॥

तलेनाभिहन्त् काश्चित् पादैः काश्चित् पगतयः । मुष्टिभिश्चाहन्त् काश्चिन्नलैः काश्चिद् व्यदारयत् ॥ १२ ॥
 प्रमथोरसा काश्चिदूदभ्यामपरानपि । केचित् तस्यैव नादेन तत्रैव पतिता भुवि ॥ १३ ॥
 ततस्तेष्वफन्नेषु भूमौ निपतितेषु च । तस्यैन्यमगमत् सर्वं दिशो दश भयादितम् ॥ १४ ॥
 विनेदुर्विस्वरं नागा निपेतुर्भुवि वाजिनः । भगनीडध्वजच्छत्रैश्च कीर्णाभवद् रथैः ॥ १५ ॥
 खवता रुधिरगेथ खवन्यो दर्शिताः पथि । विविधैश्च स्वनेर्लङ्का ननाद विक्रत तदा ॥ १६ ॥
 स तान् प्रवृद्धान् विनिहत्य राक्षसान् महाबलश्चण्डपराक्रमः कपिः ।
 युयुत्सुरन्वयैः पुनरेव राक्षसैस्तदेव वीरोऽभिज्जगाम तोरणम् ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्वारिंशः सर्गः ॥ ४५ ॥

Wheeling about in the cloudless sky, the swift-footed monkey eluded the shafts of those heroic ogres as well as the onrush of their chariots (9) Sporting in the air with those warriors, each armed with a bow, the hero shone like the powerful wind-god playing in the heavens with clouds accompanied by rainbows (10) Emitting a terrible roar and striking terror into that large army, the powerful Hanumān rushed on those ogres. (11) Hanumān (the scourge of his enemies) struck down some with the palm of his hand, and some more with his feet He hit others with his fists and tore still others with his nails (12) He crused some with his chest and others against his thighs, while others fell to the

ground on the very spot where they stood, simply at the roar of Hanumān (13) The said sons of Rāvana's chief minister having been got rid of and fallen on the ground, that army fled in all the ten directions, stricken with fear (14) Elephants trumpeted dissonantly, horses fell to the ground and the earth was strewn with chariots which had their seats, ensigns and canopies shattered. (15) Rivers were presented to the view by blood flowing on the way Nay, Lankā seemed to shriek wild due to various ories (uttered by its denizens). (16) Having disposed of those arrogant ogres, the heroic monkey, Hanumān, who was endowed with extraordinary might and terrible prowess, sought once more the same archway, eager to give battle to other ogres (17)

Thus ends Canto Forty-five in the *Sundarakhāṇḍa* of the glorious *Rāmāyāna* of Vālmīki, the work of a Rṣi and the oldest epos.

पञ्चत्वारिंशः सर्गः

Canto XLVI

Having killed five more generals dispatched by Rāvaṇa, Hanuman returns again to the archway of the Aśoka grove.

हतान् मन्त्रियुतान् बुद्ध्वा वानरेण महात्मना । रावणः संवृताकारश्चकार मत्तिसुत्तमाम् ॥ १ ॥
 स विरुपाक्षपुत्रौ दुर्वरं चैव राक्षसम् । प्रवस मासकर्णं च पञ्च सेनाग्रनायकान् ॥ २ ॥
 सदिदेश दशग्रीवो वीरान् नयविशारदान् । हनूत्सद्ग्रहणेऽव्यग्रान् वायुवेगसमान् युधि ॥ ३ ॥
 यात सेनाग्रनाः सर्वे महाबलपरिग्रहाः । सवाजिरथमातङ्गाः स कपिः श्वास्त्यमिति ॥ ४ ॥
 यत्तैश्च खलु भाव्यं स्यात् तमासाथ वनालयम् । कर्म चापि समाधेय देशकालाविरोधितम् ॥ ५ ॥
 न ह्यह त कपिं मन्ये कर्मणा प्रति तर्कयन् । सर्वथा तन्महद् भूत महाबलपरिग्रहम् ॥ ६ ॥
 वानरोऽयमिति ज्ञात्वा नहि शुद्ध्यति मे मनः । नैवाहं त कपिं मन्ये यथेय प्रस्तुता कथा ॥ ७ ॥

Coming to know of his chief minister's sons having been killed by the colossal monkey, Rāvana, who had (cleverly) concealed the expression of his face (giving a clue to the disposition of his mind), formed an excellent resolution (to renew his efforts to tame the monkey) (1) That ten-headed monster commanded five leading generals of his army, viz, Virūpākṣa and Yūpākṣa as well as the ogre Durdhara, Praghāsa and Bhāsakarna,—who were valiant, (nay) past masters in strategy and imperturbable and approached the speed of the wind on the field of battle,—to take Hanumān captive (2-3) "March

you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants and let that monkey be punished (4) Approaching that monkey (lit, a denizen of the forest), you must surely remain alert and action should be taken by you, which is not out of harmony with time and place. (5) Judging him by his actions, I surely do. not account him a monkey. At all events he must be some great being endowed with extraordinary might (6) My mind is surely not satisfied on believing that he is a monkey I certainly do not account him a monkey as this story which is told about him shows (7)

भवेदिन्द्रेण वा सुष्टमस्मदर्थं तपोबलात् ।	सनागयक्षगन्धर्वदेवासुरमहर्षयः ॥ ८ ॥
युष्मभिः प्रहितैः सर्वैर्मया सह विनिर्जिताः ।	तैरवश्य विघातव्यं व्यलीकं किञ्चिदेव नः ॥ ९ ॥
तदेव नात्र सदेहः प्रसह्य परिगृह्यताम् ।	यात सेनाग्रयाः सर्वे महाबलपरिग्रहाः ॥ १० ॥
स्वाजिरथमातङ्गाः स कपिः शास्यतामिति ।	नावमन्यो भवद्भिश्च कपिर्धरिपराक्रमः ॥ ११ ॥
दृष्टा हि हरयः पूर्वं मया विपुलविक्रमाः ।	वाली च सह सुग्रीवो जाम्बवाश्च महाबलः ॥ १२ ॥
नीलः सेनापतिश्चैव ये चान्ये द्विविदादयः ।	नैव तेषा गतिर्मीमा न तेजो न पराक्रमः ॥ १३ ॥
न मतिर्न बलोत्साहो न रूपपरिकल्पनम् ।	महत्स्वचमिदं शैय कपिरूपं व्यवस्थितम् ॥ १४ ॥
प्रयत्नं महदास्त्राय क्रियतामस्य निग्रहः ।	काम लोकास्त्रयः सेन्द्राः उत्सुरासुरमानवाः ॥ १५ ॥
भवतामग्रतः स्थातुं न पर्याप्ता रणाञ्चिरे ।	तथापि तु नयन्नेन जयमाकाङ्क्षता रणे ॥ १६ ॥
आत्मा रक्ष्यः प्रयत्नेन	युद्धसिद्धिर्हि चञ्चला ।

"He may be some creature evolved for our sake by Indra (the ruler of gods) by virtue of his askesis. Gods, demons and eminent Rsis along with Nāgas, Yakṣas and Gandharvas were utterly vanquished by you all together dispatched I, who were by me. Something unpleasant to us needs must be done by them (8-9) It is precisely some such being there is no doubt about it He must be taken captive by force. March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants. Let that monkey be chastised Nay, the monkey, who is endowed with steady prowess, should not be disregarded by you (10-11) Monkeys of immense prowess have been actually seen by me in the past, viz, VĀLI along with Sugriva,

as well as Jāmbavān (the bear), who is endowed with extraordinary might, as also General Nila and others such as Dwivida Their capacity to leap (however ' is not so tremendous nor energy nor prowess nor intellect nor strength and vigour nor ability to assume (different) forms (at will). He should be concluded to be some mighty creature drawn up in the form of a monkey. (12-14) Putting forth extraordinary effort, let him be taken captive Even though (all) the three worlds (heaven, earth and the intermediate region) including Indra (the ruler of the three worlds) as well as gods, demons and human beings are not able to stand before you on the field of battle. Nevertheless one's own self must at all

events be zealously protected by one who knows how to behave prudently

and seeks to triumph in combat, for success in battle is uncertain indeed "

ते स्वामिवचन सर्वे प्रतिगृह्य महौजसः ॥ १७ ॥
 समुत्पेतुर्महावेगा हुताशसमतेजसः । रथैश्च मत्तैनगैश्च वाजिभिश्च महाजवैः ॥ १८ ॥
 शस्त्रैश्च विविधैस्तीक्ष्णैः सर्वैश्चोपहृिता बलैः । ततस्तु ददृशुर्वीरा दीप्यमान महाकपिम् ॥ १९ ॥
 रश्मिमन्तमिवोधन्त स्वतेजोरश्मिमालिनम् । तोरणस्थं महावेग महासत्वं महाबलम् ॥ २० ॥
 महामतिं महोत्साहं महाकायं महासुजम् । त समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः ॥ २१ ॥
 तैस्तैः प्रहरणैर्भूमैरभिपेतुस्ततस्ततः ।
 तस्य पञ्चायसास्तीक्ष्णाः सिताः पीतमुखाः शराः । शिरस्युत्पलपत्रात्मा दुर्धरेण निपातिताः ॥ २२ ॥

Bowing to the command of their master, all the generals, who were endowed with extraordinary energy and agility and equipped with sharp weapons of every kind and followed by all kinds of forces, and who were effulgent as fire, sallied forth in chariots as well as on (the back of) elephants in rut and horses of extraordinary swiftness Thereupon the heroes for their part caught sight of the great monkey (Hanumān), who was endowed with extraordinary agility, extraordinary courage, extraordinary strength, extraordinary intelligence,

extraordinary ardour, a gigantic body and mighty arms, and who was blazing like the rising sun, encircled as he was by the rays of his glory. Immediately on perceiving him they all, who were stationed in all quarters, assailed him with their dreadful weapons of every description from every side Five sharp and white (polished) steel shafts with yellow (golden) tips were dug into his head by Durdhara and shone like petals of lilies (causing no more pain to him than lilies). (15-22)

स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः । उत्पपात नदन् व्योमिनि दिशो दश विनादयन् ॥ २३ ॥
 ततस्तु दुर्धरो वीरः सरयः सज्जकामुकः । किञ्चरशतैर्नैकैरभिपेदे महाबलः ॥ २४ ॥
 स कपिर्वारयामास तं व्योमिनि शरवर्षिणम् । वृष्टिमन्तं पयोदान्ते पयोदमिव मारुतः ॥ २५ ॥
 अर्धमानस्ततस्तेन दुर्धरेणानिलात्मजः । चकार निनर्दं भूयो व्यवर्धत च वीर्यवान् ॥ २६ ॥
 स दूर सहस्रोत्पत्य दुर्धरस्य रथे हरिः । निपपात महावेगो विद्युद्वाशिर्गिराविव ॥ २७ ॥

Pierced in the head with those five arrows, the monkey leapt roaring into the air, making (all) the ten directions resound (thereby) (23) Thereupon the valiant Durdhara, who was endowed with extraordinary might, arrived (near him) in his chariot, with his bow (duly) stretched and covering him with many hundreds of shafts (24) Continuing in the air, the aforesaid monkey (Hanumān) kept back (by means of his very roar) Durdhara, who was raining arrows (on

him), (even) as the wind would keep back a rainy cloud at the end of the monsoon. (25) Being tormented by the aforesaid Durdhara, the powerful Hanumān (sprung from the loins of the wind-god) emitted a roar once more and grew immensely in size (26) Bounding high (into the air), the aforesaid monkey precipitately fell with great impetuosity on the chariot of Durdhara like a mass of lightning on a mountain. (27)

ततः स मथिताष्टाश्व रथ भग्नाक्षकृवरम् । विहाय न्यपतद् भूमौ दुर्धरस्यकञ्जीवितः ॥ २८ ॥
 त विस्फाक्ष्यपृथ्वीं दृष्ट्वा निपतितं बुधि । तौ जातरोषौ दुर्धरोऽप्येतदुत्तरिदमौ ॥ २९ ॥

स ताम्या सहस्रोत्खल्य विक्षितो विमलेऽम्बरे । मुद्गरान्यां महाबाहुर्वृक्षस्यमिहतः कपिः ॥ ३० ॥
 तयोर्वेगवतोर्वेग निहत्य स महाबलः । निपपात पुनर्भूमौ सुपर्ण इव वेगितः ॥ ३१ ॥
 स सालवृक्षमासाद्य समुत्पाट्य च वानरः । ताडुभौ राक्षसौ वीरो जवान पवनात्मजः ॥ ३२ ॥
 ततस्तास्त्रीन् हताञ्जाल्या वानरेण तरस्विना । अभिपेदे महावेगः प्रहस्य प्रवसो बली ॥ ३३ ॥
 भासकर्णश्च संक्रुद्धः शूलमादाय वीर्यवान् । एकतः कपिशार्दूल यशस्विनमवस्थितौ ॥ ३४ ॥

Having lost his chariot, whose axle and pole had been broken and (all) the eight horses mangled, Durdhara dropped down dead to the ground (28) Enraged to see him fallen flat to the ground, the notorious Virūpākṣa and Yūpākṣa, who were difficult to overcome and were capable of taming the enemy, sprang into the air. (29) Stationed in the cloudless sky, the aforesaid mighty-armed monkey (Hanumān) was struck by them in the chest all of a sudden with clubs even as they sprang into the air (30) Having foiled the onrush of the aforesaid two generals, who were full of impetuosity, Hanumān, who was

endowed with extraordinary might and full of vehemence, swooped down on the earth again like Garuḍa (with beautiful feathers) (31) Reaching a sal tree and uprooting it, that monkey, sprung from the loins of the wind-god, struck down (with it) both those valiant ogres. (32) Finding all those three killed by the monkey—who was full of agility—and laughing heartily, the mighty Praghāsa, who was endowed with extraordinary swiftness, arrived next, as also the powerful Bhāśakarna, highly enraged, taking a dart (in his hand) The two generals stood on one side of the illustrious Hanumān (a tiger among monkeys). (33-34)

पड्डेन शिताग्नेय प्रवसः प्रत्यपोथयत् । भासकर्णश्च शूलेन राक्षसः कपिकुञ्जरम् ॥ ३५ ॥
 स ताम्या विश्वैर्गात्रैरसृग्दिवधतनूरुहः । अभवद् वानरः क्रुद्धो बालस्यसमग्रमः ॥ ३६ ॥
 समुत्पाट्य गिरेः शृङ्ग समुग्व्यालपादपम् ।
 जवान हनुमान् वीरो राक्षसौ कपिकुञ्जरः । गिरिशृङ्गमुनिष्पिष्यौ तिलशस्तौ वभूवतः ॥ ३७ ॥
 ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु । बल तदवशेष तु नागयामास वानरः ॥ ३८ ॥
 अश्वैरक्षान् गजैर्नागान् योधैर्योधान् रथै रथान् । स कपिर्नाशयामास सङ्ख्याक्ष इवासुरान् ॥ ३९ ॥
 हयैर्नागैस्सुरारोश्च भग्नाक्षैश्च महारथैः । हतैश्च राक्षसैर्भूमौ रुद्धमार्गा समन्ततः ॥ ४० ॥
 ततः कपिस्तान् ध्वजिनीपतीन् रणे निहत्य वीरान् सबलान् सवाहानान् ।
 तथैव वीरः परिग्रह्य तोरण कृतक्षणः काल इव प्रजाक्षये ॥ ४१ ॥
 इत्याषे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Praghāsa pierced Hanumān (an elephant among monkeys) with a sharp-pointed spear, while the ogre Bhāśakarna attacked him with a dart (35) With his limbs lacerated by their blows and (the coat of) hair on his body smeared with blood, that monkey, who shone like the rising sun, waxed wroth (36) Breaking off the peak of a mountain including its beasts, snakes and trees, the heroic Hanumān, a (veritable) elephant

among monkeys, struck (with it) the two ogres Utterly crushed under the mountain-peak, they were reduced to smithereens. (37) (All) those five generals having been killed, the monkey (Hanumān) now began to destroy the army which remained after them. (38) Like Indra (the thousand-eyed god) exterminating the demons, that monkey destroyed the horses by striking them with horses, the elephants

with elephants, the warriors with warriors and the chariots with chariots. (39) The earth had its pathways on all sides completely blocked with the horses, elephants and swift-footed horses as well as with the ogres who had been killed and the big chariots which had their axles broken (40) Having killed in

combat those valiant generals along with their forces and vehicles and taking his stand likewise on the archway, the heroic monkey (Hanumān) now stood biding his time (for a further opportunity of showing his valour), like the Time-Spirit bent upon the destruction of created beings. (41)

Thus ends Canto Forty-six in the Sundarāhānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

सप्तत्वारिंशः सर्गः

Canto XLVII

Prince Akṣa, son of Ravana, who came to meet Hanuman in combat, is killed.

सेनापतीन् पञ्च स तु प्रमापितान्	हनुमता सानुचरान् सवाहानान् ।
निशम्य राजा समरोद्धतोन्मुखं	कुमारमक्ष प्रसमैक्षताक्षम् ॥ १ ॥
स तस्य दृष्टयर्थसम्प्रचोदितः	प्रतापवान् काञ्चनचित्रकामुङ्कः ।
समुत्पपाताथ सदस्युदीरितो	द्विजातिसुख्यैर्हिविषेव पावकः ॥ २ ॥
ततो महान् बालदिवाकरप्रभं	प्रततजाम्बूनदजालसततम् ।
रथ समास्थाय ययौ स वीर्यवान्	महाहरिं तं प्रति नैऋतर्षभः ॥ ३ ॥
ततस्तपःसंग्रहसच्यार्जितं	प्रततजाम्बूनदजालचित्रितम् ।
पताकिन रत्नविभूषितश्वज	सनोजवाष्टाश्ववरैः सुयोजितम् ॥ ४ ॥
सुरासुराधृष्यमसङ्गचारिणं	तडित्प्रभ व्योमचरं समाहितम् ।
सतूणमष्टासिनिवद्वनस्युर	यथाक्रमावेशितशक्तितोमरम् ॥ ५ ॥
विराजमानं प्रतिपूर्णवस्तुना	सहेमदाम्ना शशिसूर्यवर्चसा ।
दिवाकराभं रथमास्थितस्ततः	स निर्जगामामरतुल्यविक्रमः ॥ ६ ॥

Hearing of his five generals disposed of with their followers and vehicles (too) by Hanumān, the king (Ravana) for his part looked intently and inquisitively on Prince Akṣa, who stood face to face (with him) and was violent in combat and inclined to fighting (1) Spurred on by his (mere) glance, the glorious prince, who was armed with a marvellous bow inlaid with gold, leapt up forthwith in the (royal) assembly like a flame fed with ghee by the foremost of Brahmans in a fire-sanctuary. (2) Mounting a chariot, efulgent as the

rising sun and overlaid with a protective armour of highly refined gold, that eminent and powerful jewel among the ogres immediately marched against that mighty monkey (3) Mounted on that chariot, — which shone like the sun, (nay) which had been acquired through accumulated practice of austerities, had been rendered picturesque by a protective armour of highly refined gold and was decorated with small flags, which could be distinguished by a bejewelled ensign, was firmly yoked to eight excellent horses swift as thought, and was

unassailable by gods and demons (alike), which could move without any (solid) support and (as such) coursed through the air, flashing like lightning, was well fitted out and equipped with quivers, which looked charming with eight swords fastened to it (in the four quarters and the four intermediate

points), in which javelins and lances had been placed in orderly array and which shone brightly with all war equipments strung together with a golden cord brilliant as the rays of the sun and the moon,—Prince Aksa, who vied with gods in prowess, presently sallied forth from that place (4-6)

स पूरयन् खं च मही च साचला तुरगमातङ्गमहारथस्त्रैः ।
 बलैः समेतैः सह तोरणस्थित समर्थमासीनमुपागमत् कपिम् ॥ ७ ॥
 स त समासाथ हरिं हरीक्षणी युगान्तकालाग्निमिव प्रजाशये ।
 अवस्थित विस्मितजातसम्भ्रम समैक्षताक्षो बहुमानचक्षुषा ॥ ८ ॥
 स तस्य वेग च कपेर्महात्मनः पराक्रम चारिषु रावणाम्बुजः ।
 विचारयन् स्वं च बल महाबलो युगशये सूर्यं इवाभिवर्धत ॥ ९ ॥
 स जातमन्युः प्रसमीक्ष्य विक्रम स्थितः स्थिरः सयति दुर्निवारणम् ।
 समाहितात्मा हनुमन्तामाहवे प्रचोदयामास शितैः शरैस्त्रिभिः ॥ १० ॥
 ततः कपिं त प्रसमीक्ष्य गर्वितं जितश्रमं शत्रुपराजयोचितम् ।
 अवैक्षताक्षः समुदीर्णमानस सबाणपाणिः प्रवृहीतकार्युकः ॥ ११ ॥
 स हेमनिष्काङ्गदचारकुण्डलः समाससादाशुपराक्रमः कपिम् ।
 तयोर्बभूवाप्रतिमः समागमः सुरासुराणामपि सम्भ्रमप्रदः ॥ १२ ॥

Nay, filling the firmament as well as the earth including its mountains with the cries of horses and elephants and the rattling of large chariots, Aksa along with the collected forces approached the powerful monkey stationed on the archway (7) Approaching the monkey, who stood ready for the annihilation of created beings (ogres) like the destructive fire raging at the time of universal dissolution, astonished (to see the prince, who was a mere boy before him, arrived to give battle to him) and struck with awe (to know that he was a son of the great Rāvana), the said Aksa, whose eyes resembled those of a lion, gazed on him with an eye full of great regard (8) Reflecting on the speed of that gigantic monkey as well as on his prowess with regard to his enemies as also on his own strength, that son of Rāvana, who was endowed with extraordinary might, swelled up

in glory like the sun at the end of the world cycle (9) Enraged to observe his valour, he took his stand firmly and with a concentrated mind and provoked Hanumān, who was difficult to check in combat, to an encounter by piercing him with three whetted shafts. (10) Observing that monkey full of pride inasmuch as he had conquered fatigue, was capable of vanquishing his enemies and whose zeal (for fighting) had grown (as a result of his repeated triumphs over his enemies), and firmly seizing his bow, Prince Aksa, arrow in hand, gazed on him (11) Adorned with an ornament for the breast, a pair of armlets and charming ear-rings, (all) made of gold, Aksa of fiery spirit met the monkey at close quarters and an encounter took place between them, which was without a parallel and struck awe even in gods and demons. (12)

ररास भूमिर्न तताप भानुमान् ववौ न वायुः प्रचचाल चाचलः ।
 कपेः कुमारस्य च भीर्यस्युग ननाद च द्यौरुदशिक्ष बुधुमे ॥ १३ ॥

स तस्य वीरः सुमुखान् पत्रिणः सुवर्णपुङ्गवान् सविधानिवोरगान् ।
 समाधिसयोगविमोक्षतस्त्वविच्छरानथ श्रीन् कपिभूष्यताडयत् ॥ १४ ॥
 स तैः शरैर्मूर्ध्नि सम निपातितैः क्षरन्नसृग्दिग्धविवृत्तनेत्रः ।
 नवोदितादित्यनिभः शराशुमान् व्यराजतादित्य इवाशुमालिकः ॥ १५ ॥
 ततः प्लवङ्गाधिपमन्त्रिसत्तमः समीक्ष्य तं राजवरात्मज रणे ।
 उदग्रचित्रायुधचित्रकार्मुकं जहर्ष चापूर्यत चाह्वोन्मुखः ॥ १६ ॥
 स मन्दराग्रस्थ इवाशुमाली विवृद्धकेषो बलवीर्यसद्वृतः ।
 कुमारमक्ष सबल सवाहन ददाह नेत्रान्निमरीचिभिस्ताद ॥ १७ ॥
 ततः स बाणासनशक्रकार्मुकः शरप्रवर्षो युधि राक्षसाम्बुदः ।
 शरान् सुमोचाशु हरीश्वराचले बलाहको वृष्टिमिवाचलोत्तमे ॥ १८ ॥

Witnessing the mighty contest between the monkey and the prince, the earth shrieked (in agony under their heavy footfalls), the sun did not shine brightly, the wind ceased to blow, the mountain (Trikūta on which the city of Lankā stood) shook, the firmament rang and the sea too was convulsed. (13) That hero, who correctly knew how to fix his gaze on the target, to fit a shaft (to the bow) and to loose it, forthwith dug into the monkey's head three winged shafts with lovely heads and golden feathers, which resembled venomous serpents. (14) Discharging blood from his wounds caused by those shafts simultaneously dug into his head (by Akṣa), and bathed in it and (thereby) looking like the newly risen sun, his eyes rolling rapidly (through indignation), Hanumān shone brightly like the sun, surrounded by a circle of rays, having the arrows (transfixed in o his forehead) for its rays (15) Hanumān

(the foremost of ministers of the suzerain lord of monkeys) now rejoiced and grew in size on perceiving that offspring of Rāvana (the foremost of kings) with his marvellous weapons and picturesque bow raised upward on the field of battle, inclined as he was to fighting (16) Infuriated and full of strength and virility, Hanumān, who resembled the sun appearing on a peak of Mount Mandara, began at that moment to burn Prince Akṣa along with his forces and vehicles by the rays of fire emanating from his eyes (17) Bearing a rainbow in the shape of a bow and pouring a shower of arrows on the field of battle, the cloud in the form of the ogre (Akṣa) began to discharge arrows rapidly on the mountain in the shape of Hanumān (a leader of monkeys) even as a cloud would pour a shower on the foremost of mountains. (18)

कपिस्ततस्तं रणचण्डविक्रम प्रवृद्धतेजोबलवीर्यायकम् ।
 कुमारमक्ष प्रसमीक्ष्य संयुगे ननाद हर्षाद् घनतुल्यनिःस्वनः ॥ १९ ॥
 स बालभावाद् युधि वीर्यदर्पितः प्रवृद्धमन्युः क्षतजोपमेक्षणः ।
 समाससादाप्रतिम रणे कपिं गजो महाकूपमिवावृत तुणैः ॥ २० ॥
 स तेन बाणैः प्रसभं निपातितैश्चकार नादं घननादनिःस्वनः ।
 समुत्सहेनाशु नभः समारुजन् सुजोरुविक्षेपणशोरदर्शनः ॥ २१ ॥
 तमुत्पतन्तं समभिद्रवद् बली स राक्षसाना प्रवरः प्रतापवान् ।
 रथी रथश्रेष्ठतरः किरच्छरैः पयोधरः शैलमिवाश्मवृष्टिभिः ॥ २२ ॥

स ताञ्छराक्षस्य हरिर्विमोक्षयश्चचार वीरः पथि वायुसेविते ।
 शरान्तरे माक्षतवद् विनियतन् मनोजवः सयति भीमविक्रमः ॥ २३ ॥
 तमात्सवाणासनमाह्वोन्मुखं खमास्तृणन्तं विविधैः शरोत्तमैः ।
 अन्वैक्षताक्ष बहुमानचक्षुषा जगाम चिन्ता स च माक्षतात्मजः ॥ २४ ॥
 ततः शरैर्भिन्नभुजान्तरः कपिः कुमारवर्षेण महात्मना नदन् ।
 महाभुजः कर्मविशेषतत्त्वविद् विचिन्तयामास रणे पराक्रमम् ॥ २५ ॥

Observing on the field of battle the aforesaid Prince Aksa, whose prowess was formidable in combat, (nay,) whose energy, strength, prowess and force of arrows had considerably grown, the monkey thereupon shouted in (sheer) joy, his roar resembling a clap of thunder (19) Proud of his valour on the field of battle as a result of ignorance (characteristic of children), and with blood-shot eyes, his fury having grown beyond measure, Aksa approached the monkey, who had no rival in combat, (even) as an elephant would approach a big well covered with grass. (20) Struck with arrows loosed with violence by Aksa, Hanumān forthwith shouted with great vigour in a voice resembling thunder, rending the air (as it were) and assuming a terrible aspect by stretching out his arms and thighs (21) Mounted on a chariot, the mighty and glorious Aksa, the most distinguished of ogres and the most

eminent of ear-warriors, closely followed Hanumān (even) as the latter sprang into the air, covering him with shafts (even) as a cloud would cover a mountain with showers of hailstones (22) Darting like the wind between the arrows and thereby escaping those arrows of Aksa, the heroic monkey, Hanumān, who was swift as thought and exhibited terrible prowess on the field of battle, began to range the path of the air (23) The said offspring of the wind-god regarded with an eye full of great esteem Aksa,—who, having seized his bow, was covering the sky with various excellent arrows, keen as he was for an encounter,—and became thoughtful. (24) Roaring, when pierced in the breast with shafts by the high-minded Aksa, (the foremost of princes), the mighty-armed Hanumān, who knew how to act under particular circumstances, reflected (on the following lines) on the prowess of Aksa on the field of battle (25)

अवालवद् बालदिवाकरप्रभः करोत्यय कर्म महन्महाबल ।
 न चास्य सर्वाह्वकर्मशालिनः प्रमाणे मे मतिरत्र जायते ॥ २६ ॥
 अय महात्मा च महाश्च वीर्यतः समाहितश्चातिसहश्च सयुगे ।
 असशयं कर्मगुणेदयादय सनागयश्चैर्मुनिभिश्च पूजितः ॥ २७ ॥
 पराक्रमोत्साह्विविद्वदमानसः समीक्षते मा प्रमुखोऽग्रतः स्थितः ।
 पराक्रमो ह्यस्य भनांसि कम्पयेत् सुरासुराणामपि शीघ्रकारिणः ॥ २८ ॥
 न खड्गयं नाभिभवेदुपेक्षितः पराक्रमो ह्यस्य रणे विवर्धते ।
 प्रमाणं ह्यस्य ममाद्य रोचते न वर्षमानोऽग्निरुपेक्षितु क्षमः ॥ २९ ॥

“Endowed with extraordinary might and possessing the splendour of the rising sun, this boy is accomplishing great deeds unlike a boy. Nor do I feel

inclined to kill on this occasion this youth, who is distinguished in all acts of warfare (26) This prince is high-souled and also eminent in valour, nay, he is

circumspect and extremely enduring in combat and is adored (even) by hermits including Nāgas and Yaksas due to exaltation of his deeds and virtues (27) Standing in the van as the leader, reassured as he is by prowess and strength of will, he looks me straight in the eyes Surely the

valour of this warrior, who is quick of action, would shake the mind even of gods and demons (28) If disregarded, he would undoubtedly get the better of me, for his prowess grows in combat. Putting an end to him, therefore, now finds favour with me A spreading fire is not worth neglecting " (29)

इति प्रवेगं तु परस्य तर्कयन् स्वकर्मयोगं च विधाय वीर्यवान् ।
 चकार वेगं तु महाबलस्तदा मतिं च चक्रेऽस्य वधे तदानीम् ॥ ३० ॥
 स तस्य तानष्ट वरान् महाह्वयान् समाहितान् भारसहान् विवर्तने ।
 जघान वीरः पथि वायुसेविते तल्पहारैः पवनात्मजः कपिः ॥ ३१ ॥
 ततस्तलेनाभिहतो महारथः स तस्य पिङ्गाधिपमन्त्रिनिञ्चितः ।
 स भग्ननीडः परिवृत्तकूबरः पयात भूमौ हतवाजिरम्बरात् ॥ ३२ ॥
 स त परित्यज्य महारथो रथ सकासुकः खड्गधरः खमुत्तन ।
 ततोऽभियोगाद्भिरुग्रवीर्यवान् विहाय देहं मरुतामिवालयम् ॥ ३३ ॥

Pondering thus the tremendous speed of the enemy and determining the course of his own action, the powerful Hanuman for his part, who was endowed with extraordinary might, made up his mind to kill him without delay and increased his momentum (for that purpose). (30) Coursing through the path of the air, that valiant monkey, sprung from the loins of the wind-god, killed with the blows of his palm Akṣa's well-known eight big horses, trained in turning (quickly) to the right and left and capable of enduring the burden of

the chariot (31) Overpowered by the counsellor of Sugriva (the suzerain lord of monkeys), (nay) struck (by him) with his palm, that well-known huge chariot of Akṣa, which had its interior broken, its pole overturned and horses (already) killed, thereupon fell to the earth from the sky (32) Bounding into the air with his bow and sword, having abandoned that chariot, that great car-warrior now looked like a Rṣi (the seer of a Vedic Mantra), possessing tremendous power, ascending to the realm of gods on quitting his body through practice of yoga. (33)

कपिस्ततस्त विचरन्तमम्बरे पतरित्रराजानिलसिद्धसेविते ।
 समेत्य त मारुतवेगविक्रमः क्रमेण जग्राह च पादयोर्दंडम् ॥ ३४ ॥
 स त समाविध्य सहस्रशः कपिर्महोरगं गृह्य इवाण्डजेश्वरः ।
 सुमोच वेगात् पितृबुल्यविक्रमो महीतले सयति वानरोक्षरः ॥ ३५ ॥
 स भग्नबाहूकडीपयोधरः क्षरन्नसृष्टनिर्मथितास्थिलोचनः ।
 सम्भिन्नसधिः प्रविकीर्णबन्धनो हतः क्षितौ वायुसुतेन राक्षसः ॥ ३६ ॥
 महाकपिर्भूमितले निपीड्य तं चकार रक्षोऽधिपतेर्महद्भयम् ।
 महर्षिभिश्चक्रचरैः समागतैः समेत्य भूतैश्च सयक्षपन्नगैः ।
 सुरैश्च सेन्द्रभ्रैश्चाजातविस्मयेहेते कुमारैः स कपिर्निरक्षितः ॥ ३७ ॥
 निहत्य त वज्रिसुतोपमं रणे कुमारमक्षं क्षतजोपमेक्षणम् ।
 तदेव वीरोऽभिजगाम तोरणं कृतक्षणः काल इव प्रजाक्षये ॥ ३८ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Meeting the prince, ranging through the heavens, frequented by Garuda (the king of birds), the wind-god and the Siddhas, the monkey, who was endowed with the speed and prowess of the wind-god, caught him firmly by the legs one after the other. (34) Catching hold of him (even) as Garuda (the king of birds) would seize a huge serpent, and spinning him round thousands of times, the said monkey, a jewel among monkeys, whose prowess equalled that of his father (the wind-god), dashed him violently to the battle-ground on the earth (35) Killed by Hanumān (son of the wind-god), that ogre fell to the ground, dripping with blood, his arms, thighs, waist and chest fractured, bones and eyes crushed, joints dislocated and

sinews shattered (36) Having dashed him to the earth's surface, the huge monkey struck terror into Rāvana (the suzerain lord of ogres). Nay, on the prince having been killed, that monkey was gazed on by eminent Ṛsis ranging the stellar sphere, who had gathered together in a body (to witness the conflict) along with genn, accompanied by Yakshas and Nāgas, as also by gods including Indra (their ruler), who were greatly astonished (at the feat) (37) Having dispatched the notorious Prince Akṣa, who vied with Jayanta (Indra's son), and was distinguished by bloodshot eyes on the field of battle, the hero sought the same archway, biding time (for a further opportunity to destroy ogres) even like the Time-Spirit bent on the destruction of created beings (38)

Thus ends Canto Forty-seven in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛsi and the oldest epic

अष्टत्वारिंशः सर्गः

Canto XLVIII

Dispatched by Ravana, Indrajit (Ravana's eldest son) marches against Hanuman. On his shafts being rendered ineffective by Hanuman through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanuman yields to its influence, eager as he was to meet Ravana, to whose presence he is led by his son.

ततस्तु	रक्षोऽधिपतिर्महात्मा	हृन्मताक्षे	निहते	कुमारे ।					
मनः	समाधाय	स	देवकस्य	समादिदेशेन्द्रजितं	सरोषः ॥ १ ॥				
त्वमन्त्रविच्छिन्नभृता	वरिष्ठः	सुरासुराणामपि	शोकदाता ।						
सुरेषु	तेन्द्रेषु	च	दृष्टकर्मा	पितामहाराधनसञ्चिताम्बरः ॥ २ ॥					
त्वदन्नवलमासाद्य	ससुराः	समद्वङ्गणाः ।	न शोकुः	समरे स्थातुं सुरेश्वरसमाश्रिताः ॥ ३ ॥					
न	कश्चित्	त्रिषु	लोकेषु	सयुगेन	गतश्रमः ।				
भुजवीर्याभिगुप्तश्च	तपसा	चाभिरक्षितः ।	देशकालप्रधानश्च	त्वमेव	मत्तिसत्तमः ॥ ४ ॥				
न	तेऽस्त्यशक्यं	समरेषु	कर्मणा	न	तेऽस्त्यकार्यं	मतिपूर्वमन्त्रणे ।			
न	सोऽस्ति	कश्चित्	त्रिषु	सम्रथेषु	न	वेद	यस्तेऽन्नवल	बल	च ॥ ५ ॥

ममानुरूप तपसो बल च ते पराक्रमश्चास्त्रवल च सयुगे ।
न त्वा समासाद्य रणावमर्दे मनः श्रम गच्छति निश्चितार्थम् ॥ ६ ॥

Filled with rage on Prince Aksha having been killed by Hanūmān, yet controlling his mind, the high-minded Rāvana (the suzerain lord of ogres) for his part next commanded (his eldest son) Indrajit,* who vied with gods (as follows) — (1) "Proficient in the use of mystic missiles and the foremost of those wielding arms, you cause grief even to the gods and the demons Your exploits have been witnessed even against the gods including Indra (their ruler) and you have acquired proficiency in the use of mystic missiles by propitiating Brahmā (the grandfather of the entire creation, being the progenitor of Marīchi and others, the lords of creation) (2) Coming in conflict with the might of your missiles, none including gods and the company of the (forty-nine) wind-gods, dependent on Indra (the ruler of gods), could stand on the field of battle. (3) There

is none in the three worlds (except you) who is free from fatigue (even) in combat You are protected on all sides by the might of your arms and are (further) protected by virtue of asceticism Time and place are the main considerations with you, nay, you are the foremost (of all) in intelligence. (4) Nothing is incapable of achievement by means of your exploits in contests nor is there anything which cannot be accomplished by you after deliberation through your judgment. Nor is there anyone in the three worlds (which are acquired through individual action, virtuous or evil) who does not know the force of your missiles or your (own physical) strength (5) The power of your austerities, nay, your prowess as well as the might of your missiles in combat is equal to mine. Finding you in the thick of fight, my mind does not give way to despair, being assured of victory. (6)

निहताः किंकराः सर्वे जम्बुमाली च राक्षसः । अमात्यपुत्रा वीराश्च पञ्च सेनाग्रगामिनः ॥ ७ ॥

बलानि सुसमुद्धानि साश्वनागरथानि च ।

सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः । न तु तेष्वेव मे सारो यस्त्वय्यपरिनिषूदन ॥ ८ ॥

इदं च दृष्ट्वा निहतं महद् बल कपेः प्रभाव च पराक्रम च ।

त्वमात्मनश्चापि निरीक्ष्य सारं कुरुष्व वेग स्वबलानुरूपम् ॥ ९ ॥

बलावमर्दस्त्वपि संनिक्नुष्टे यथा गते शाम्यति शान्तशत्रौ ।

तथा समीक्ष्यात्मवलं परं च समारभस्वास्त्रभृता वरिष्ठ ॥ १० ॥

न वीर सेना गणशश्व्यवन्ति न वज्रमादाय विशालसारम् ।

न माचतस्यास्ति गतिप्रमाणं न चाग्निकल्पः करणेन हन्तुम् ॥ ११ ॥

तमेवमर्थं प्रसमीक्ष्य सम्यक् स्वकर्मसाम्याद्धि समाहितात्मा ।

स्मरंश्च दिव्य धनुवोऽस्य वीर्यं ब्रजाक्षतं कर्म समारभस्व ॥ १२ ॥

न सस्त्वियं मतिश्रेष्ठ यत्त्वा सम्प्रेषयाम्यहम् । इय च राजजधर्माणा क्षत्रस्य च मतिर्मता ॥ १३ ॥

नानाशास्त्रेषु सग्रामे वैशारद्यमरिदम् । अवश्यमेव बोद्धव्यं काम्यश्च विजयो रणे ॥ १४ ॥

"All the Kinkaras have been destroyed (seven) heroic sons of my chief minister as also the ogre Jambumālī. Even the as well as the five generals have been

* So called because he had conquered Indra.

killed (7) Nay, forces fully equipped with strength and arms and accompanied by horses, elephants and chariots, as well as your beloved uterine brother, Prince Akṣa, have been destroyed. The strength, however, which exists in me, O destroyer of foes, hinges on you alone, and did not hinge on them (8) Seeing this large army destroyed (by the monkey) and considering the power as well as the prowess of the monkey and weighing your own strength, exhibit your valour according to your might. (9) Fully weighing your own strength as well as of the enemy, exert yourself in such a way, O jewel among those employing missiles, that the (further) destruction of our army may stop the moment you, whose enemies have ceased, have arrived near Hanumān. (10) Forces should not be led by you (against the enemy), (for) they flee *en masse* (before a powerful enemy) or perish all together. Nor should you march (against him) taking a weapon exceedingly sharp-edged and hard like

the thunderbolt, (for) there is no limit to the strength of Hanumān (son of the wind-god) Nay, resembling fire (as he does), he cannot be destroyed by means of any weapon (11) Concluding what has been stated by me to be precisely true, and with your mind composed by the thought that success can be achieved by your own effort, nay, bearing in mind the wonderful potency of this bow, sally forth and duly proceed with your work (of subduing the enemy) intact (12) Indeed the thought is not well-advised that I should willingly send you (to face this danger), O darling of excellent judgment ! But (you know) this decision is in accord with the duties of a king and is approved by the warrior class (13) Proficiency in the various branches of learning (such as ethics, economics and political science) as well as in military operations should be acquired (by a king) and triumph in war should (also) be sought, O tamer of enemies !" (14)

ततः	पितुस्तद्	वचनं	निशम्य	प्रदक्षिण	दक्षसुतप्रभावः ।
चकार	भर्तारमतिवरेण	रणाय	वीरः	प्रतिपन्नबुद्धिः ॥ १५ ॥	
ततस्तैः	स्वगणैरिष्टैरिन्द्रजित्	प्रतिपूजितः ।	युद्धोद्धतकृतोत्साहः	सग्राम	सम्प्रपद्यत ॥ १६ ॥
श्रीमान्	पद्मविशालाक्षो	राक्षसाधिपतेः	सुतः ।	निर्जगाम	महातेजाः समुद्र इव पर्वणि ॥ १७ ॥
स	पक्षिराजोपमसुहृद्वेगैर्ब्रह्मिश्चतुर्भिः	स	तु	तीक्ष्णदष्टैः ।	
रथं	समायुक्तमसह्रवेगः	समा	रुरोहेन्द्रजिदिन्द्रकल्पः	॥ १८ ॥	
स रथी	धन्विनां श्रेष्ठः	शस्त्रज्ञोऽन्नविदा वरः ।	रथेनाभिययौ क्षिप्रं हन्मान्	यत्र सोऽभवत् ॥ १९ ॥	
स तस्य	रथनिर्घोषं	ज्यास्त्वं कार्मुकस्य च ।	निशम्य हरिवीरोऽसौ	सम्प्रदृष्टतरोऽभवत् ॥ २० ॥	
इन्द्रजिच्चापमादाय	शितशल्याश्च	सायकात् ।	हन्मन्तमभिप्रेत्य	जगाम	रणपण्डितः ॥ २१ ॥

Hearing that exhortation of his father, the hero (Indrajit), who was powerful as a god (a son of Dakṣa*, a lord of created beings), who had made up his mind to seek the field of

battle with all speed, then wept round his lord clockwise (15) Honoured by some beloved people of his own class (present in the royal assembly), Indrajit, who was violent in combat

* We read in the Viṣṇu-Purāṇa —

मनसा त्वेव भूतानि पूर्वं दक्षोऽसृजत्तथा । देवान्शीन् सगन्धर्वांशुरगान् पक्षिगन्तथा ॥

"Of yore Dakṣa evolved with his mind alone created beings, viz, gods, and Rās along with Gandharvas, serpents and birds."

and was full of martial ardour, proceeded towards the field of battle (16) The glorious son of Rāvana (the suzerain lord of ogres), who had eyes big as a lotus, and was endowed with extraordinary energy, rushed forth like a sea on a full-moon day (17) The notorious Indrajit of irresistible vigour, for his part who compared with Indra, duly ascended his chariot, yoked to four sharp-toothed tigers, vying with Garuda (in speed) and well-matched in swiftness. (18) That car-warrior,

the foremost of bowmen, skilled in the use of weapons and a jewel among those proficient in the use of missiles, drove rapidly in his chariot to where the celebrated Hanūmān was. (19) That famous hero among the monkeys felt extremely rejoiced to hear the rattling of Indrajit's chariot and the twang of his bowstring (20) Taking his bow and sharp-pointed arrows, Indrajit, skilled in the art of warfare, proceeded towards Hanūmān (21)

तस्मिंस्ततः सयति जातहर्षे रणाय निर्गच्छति बाणपाणौ ।
 दिशश्च सर्वाः कलुषा बभूवुर्मृगाश्च रौद्रा बहुधा विनेदुः ॥ २२ ॥
 समागतस्तत्र तु नागयक्षा महर्षयश्चक्रचराश्च सिद्धाः ।
 नभः समावृत्य च पक्षिसंघा विनेदुःस्त्वैः परमप्रहृष्टाः ॥ २३ ॥
 आयान्तं स रथ दृष्ट्वा तूर्णमिन्द्रध्वज कपिः । ननाद च महानादं व्यवर्धत च वेगवान् ॥ २४ ॥
 इन्द्रजित् स रथं दिव्यमाश्रितश्चित्रकार्मुकः । धनुर्विस्फारयामास तड्दिव्रितनिःश्वनम् ॥ २५ ॥
 ततः समेतावतितीक्ष्णवेगौ महाबलौ तौ रणनिर्विशङ्कौ ।
 कपिश्च रक्षोऽधिपतितस्तनूजः सुरासुरेन्द्राविव बद्धैरौ ॥ २६ ॥
 स तस्य वीरस्य महारथस्य धनुष्मतः संयति सम्मतस्य ।
 शरप्रवेग व्यहनत् प्रवृद्धश्चचार मार्गे पितुरप्रमेयः ॥ २७ ॥
 ततः शरानायततीक्ष्णशश्यान् सुपत्रिणः काञ्चनचित्रपुङ्गवान् ।
 मुमोच धीरः परवीरहन्ता सुसतान् वज्रसमानवेगान् ॥ २८ ॥

Nay, as Indrajit sallied forth from that place for a contest, arrow in hand and full of passion for war, all the (four) quarters became gloomy and hideous beasts (such as jackals) began to howl in various ways (22) Thickly covering the sky, Nāgas and Yaksas, eminent Rsis and Siddhas moving in multitudes, gathered there, and flocks of birds began to emit shrill cries, supremely rejoiced (as they were) (23) Perceiving the chariot bearing the standard of Indra (seized by him as a token of his having conquered Indra) coming rapidly (towards him), the aforesaid monkey, who was full of ardour, raised a great shout and grew to immense proportions (24)

Seated in a celestial chariot, that conqueror of Indra, who was armed with a marvellous bow, stretched his bow, string, which emitted a harsh sound like that accompanying a stroke of lightning (25) Thereupon the two warriors, viz, the monkey (Hanumān) and Indrajit (son of the suzerain lord of ogres)—who were endowed with a fiery spirit and extraordinary might, were intrepid in war and had conceived confirmed hostility (towards each other) like Indra (the ruler of gods) and Bali (the ruler of demons), closed with each other. (26) Hanumān, who had grown to huge proportions and was unmeasurable in strength, wheeled about in the path of his father (the

wind-god) and evaded the extraordinary vehemence of the shafts of that valiant bowman (Indrajit), a great car-warrior highly esteemed on the field of battle (27) Thereupon the hero (Indrajit), the slayer of hostile

warriors, began to discharge long and sharp-pointed beautifully-feathered arrows, provided with picturesque golden shafts, swift as lightning and loosed continuously (one after another) (28)

ततः	स	तस्यन्दननिःस्वन	च	मृदङ्गभेरीपटहस्वन	च ।
विक्रुध्यमाणस्य	च	कार्मुकस्य	निशम्य	घोष	पुनरुत्पत्त ॥ २९ ॥
शराणामन्तरेष्वाद्यु	व्यावर्तत	महाकपिः ।	हरिस्तस्यामिलक्ष्यस्य	मोक्षयत्लक्ष्यसग्रहम् ॥ ३० ॥	
शराणामग्रतस्तस्य	पुनः	समभिवर्तत ।	प्रसार्य हस्तौ	हनुमानुत्पतानिलात्मजः ॥ ३१ ॥	
ताड्यौ	वेगसम्पन्नौ	रणकर्मविशारदौ	।	सर्वभूतमनोग्राहि	चक्रतुडुङ्गसुतमम् ॥ ३२ ॥
हनुमतो	वेद न	राक्षसोऽन्तरं	न	मारुतिस्तस्य	महात्मनोऽन्तरम् ।
परस्पर	निर्विषहौ	बभूवतुः	समेत्य	तौ	देवसमानविक्रमौ ॥ ३३ ॥
ततस्तु	लक्ष्ये	स विहन्यमाने	शरेष्वमोघेषु	च	सम्पतस्तु ।
जगाम	चिन्ता	महतीं	महात्मा	समाधिसयोगसमाहितात्मा ॥ ३४ ॥	
ततो	मति	राक्षसराजसूनुश्चकार	तस्मिन्	हरिवीरसुख्ये ।	
अवध्यता	तस्य	कपेः	समीक्ष्य	कथं	निगच्छेदिति निग्रहार्थम् ॥ ३५ ॥

Hearing the rumbling of his chariot as well as the crash of wooden tomtoms, battle-drums and war-drums (accompanying him) as also the sound of his bowstring being plucked, Hanumān forthwith sprang once more (29) Baffling the marksmanship of Indrajit, who was well-known for his hitting the target, Hanumān, the great monkey, swiftly wheeled about, between the arrows (30) Hanumān, sprung from the louns of the wind-god, stood once more facing his arrows and (forthwith) leapt up stretching his arms (to escape his arrows) (31) Both the aforesaid warriors, who were richly endowed with swiftness and skilled in warfare, earned on an excellent fight, which captivated the mind of all created beings (32) The ogre found no opportunity to hit

Hanumān nor did the son of the wind-god find any opportunity to catch hold of (and overpower) that high-minded ogre Closing with one another, the two warriors, who were equal in prowess to gods, grew unbearable to each other (33) Hanumān (who was the target of Indrajit's arrows) remaining unscathed, even though Indrajit's infallible shafts were raining on him, the high-minded ogre, whose mind was focussed on directing his arrows against his target, gave way to great anxiety (34) Realizing the fact of the monkey in question being incapable of being slain, Indrajit (son of the ruler of ogres) began to consider the question of capturing that leader of monkey heroes and thought how he could fall into bondage, (35)

ततः	पैतामह	वीरः	सोऽस्त्रमस्त्रविदा	वरः ।	सदधे	सुमहातेजास्त	हरिप्रवर	प्रति ॥ ३६ ॥
अवश्योऽयमिति	शाक्वा	तमस्त्रेणास्त्रतत्त्ववित् ।	निजग्राह	महाबाहुं	मास्तात्मजमिन्द्रजित् ॥ ३७ ॥			
तेन	वदस्ततोऽस्त्रेण	राक्षसेन	स	वानरः ।	अभवन्निर्विषेष्टश्च	पपात	च	महीतले ॥ ३८ ॥
ततोऽथ	तुडुष्वा	स	तदस्त्रवन्ध	प्रभोः	प्रभावाद्	विगतात्सवेगः ।		
पितामहानुग्रहमात्मनश्च				विचिन्तयामास		हरिप्रवीरः ॥ ३९ ॥		

ततः स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रं चाभिमन्त्रितम् । हनुमाश्चिन्तयामास वरदानं पितामहात् ॥ ४० ॥
 न मेऽस्य बन्धस्य च शक्तिरस्ति विमोक्षणं लोकेगुरोः प्रभावात् ।
 इत्येवमेव विहितोऽस्त्रबन्धो मयाऽऽत्मयोनोरनुवर्तितव्यः ॥ ४१ ॥

Thereupon that hero, the foremost of those well-versed in the use of missile, and endowed with exceptional energy, fitted to his bow the missile presided over by Brahmā (the creator), aiming it at that jewel among monkeys (36) Concluding that he was incapable of being killed (even with that missile), Indrajit, who knew how to use a missile correctly, bound that mighty-armed offspring of the wind-god by means of the missile (37) Bound by that ogre with the help of that missile, the aforesaid monkey became unconscious and fell to the ground (38) Realizing at once that he had been bound with the help of a missile presided over by Brahmā, and yet free from the least pain due to a boon granted by the latter,

that pre-eminent hero among the monkeys considered it to be a favour done to him by Brahmā. (39) Recognizing it to be a missile presided over by Brahmā and consecrated by means of spells sacred to Brahmā (the self-born creator), Hanumān recalled a boon got by him from the grandfather of the entire creation (to the effect that he would be freed from its effect after an hour or so) (40) He said to himself "Due to the power of Brahmā (operating through the missile) the capacity to unloose this bondage does not lie in me Therefore the bondage through the missile presided over by Brahmā (the self-born creator), imposed on me (by Indrajit) as above must be borne by me " (41)

स वीर्यमस्त्रस्य कपिर्विचार्य पितामहानुग्रहमात्मनश्च ।
 विमोक्षशक्तिं परिचिन्तयित्वा पितामहाशामनुवर्तते स्म ॥ ४१ ॥
 अस्त्रेणापि हि बद्धस्य भयं मम न जायते । पितामहमहेन्द्राभ्यां रक्षितस्यानिलेन च ॥ ४२ ॥
 ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् । राक्षसेन्द्रेण सवादस्तस्माद् गृह्णन्तु मां परे ॥ ४४ ॥
 स निश्चिन्तार्थः परवीरहन्ता समीक्ष्यकारी विनिवृत्तचेष्टः ।
 परैः प्रसह्याभिगतैर्निगृह्य ननाद तैरैः परिभक्त्यमानः ॥ ४५ ॥
 ततस्ते राक्षसा इष्ट्वा विनिवृत्तमरिदमम् । ब्रह्मण्युः शणवल्कैश्च द्रुमचरैश्च सहतैः ॥ ४६ ॥
 स रोचयामास परैश्च बन्धं प्रसह्य वीरैरभिगर्हणं च ।
 कौतूहलान्मा यदि राक्षसेन्दो द्रष्टुं व्यवसेदिति निश्चिन्तार्थः ॥ ४७ ॥
 स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् । अस्त्रबन्धः स चान्यं हि न बन्धमनुवर्तते ॥ ४८ ॥

Reflecting on the potency of the missile, the grace of Brahmā (the grandfather of the entire creation) enjoyed by him and pondering his capacity to undo it (which was going to descend on him after a while), Hanumān submitted to the ordinance of Brahmā (the grandfather of the entire creation) (42) He said to himself, "No fear is experienced by me even though I stand bound by means of a missile, protected as I am by Brahmā

(the grandfather of the entire creation) and Indra (the ruler of gods) as well as by the wind-god (my own procreator) (43) I discern a great advantage, *viz.*, the opportunity of a talk with Rāvana (the ruler of ogres), following from my capture at the hands of the ogres Therefore let my enemies seize me " (44) Being chided by different ogres, who had arrived near and forcibly caught hold of him, Hanumān, the

slayer of hostile heroes,—who acted after fully considering the pros and cons, had decided upon his course of action (as above) and had fully ceased from all movement (of body),—roared (as though in pain) (45) Seeing Hanumān (the tamer of his foes) bereft of (all) movement, the said ogres forthwith bound him with plated cords of hemp and bark (46) He approved of his having been forcibly

bound and reviled by the hostile warriors since, having decided to seek the presence of Rāvana, he felt sure that Rāvana (the ruler of ogres) might make an effort to see him out of curiosity (47) Bound with that rope, the powerful Hanumān was set free by the missile, for the bondage of that missile does not at all co-exist with another bondage (and leaves its victim) (48)

अथेन्द्रजित् तं द्रुमचीरबद्ध विचार्य वीरः कपिसत्तम तम् ।
 विमुक्तमस्त्रेण जगाम चिन्तामन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम् ॥ ४९ ॥
 अहो महत् कर्म कृत निरर्थं न राक्षसैर्मन्वगतर्विमृष्टा ।
 पुनश्च नास्त्रे विहतेऽस्त्रमन्यत् प्रवर्तते सद्ययिताः स सर्वे ॥ ५० ॥
 अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यते । कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ॥ ५१ ॥
 हन्यमानस्ततः क्रूरै राक्षसैः कालमुष्टिभिः । समीप राक्षसेन्द्रस्य प्राकृभ्यत स वानरः ॥ ५२ ॥
 अथेन्द्रजित् त प्रसमीक्ष्य मुक्तमस्त्रेण बद्ध द्रुमचीरसूत्रैः ।
 व्यदर्शयत् तत्र महाबल त हृदिप्रवीरं सगणाय राक्षे ॥ ५३ ॥
 त मत्समिव मातङ्गं बद्ध कपिवरोत्तमम् । राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥ ५४ ॥
 कोऽयं कस्य कुतो वापि किं कार्यं कोऽभ्युपश्रयः । इति राक्षसवीराणा दृष्ट्वा सज्जिरे कथाः ॥ ५५ ॥
 हन्यता दह्यता वापि भक्ष्यतामिति चापरे । राक्षसास्तत्र सक्रुद्धाः परस्परमथानुवन् ॥ ५६ ॥

Recognizing that jewel among the monkeys, who had (now) been bound with (a rope made of) the bark of trees, as having been set free by the missile, Indrajit now became thoughtful when he saw that, even though bound with other means, the monkey was behaving as if he was (still) bound with the missile He said to himself, "Oh, my great exploit (in the form of taking this monkey captive) has been rendered futile by the ogres, by whom the mode of operation of the mystic formula (by which this missile is controlled) was (surely) not taken into consideration. Once the missile has been rendered ineffective, another round of the missile cannot be operative again, and (thus) we have all been placed in a predicament " (49-50) Even though set free by the missile, Hanumān did not reveal himself as aware of this fact, while being dragged

by the ogres and held fast with earthly cords (51) Being struck by cruel ogres with their severe fists, the aforesaid monkey was dragged violently to the presence of Rāvana (the ruler of ogres) (52) Vividly perceiving that eminent hero among the monkeys, who was endowed with extraordinary might, set free by the missile and bound with cords of bark (alone), Indrajit now presented him in the court before the king (Rāvana) surrounded by his courtiers (53) The ogres announced to Rāvana, the ruler of ogres, (the presence of) that jewel among the foremost of monkeys, who stood bound like an elephant in rut (54) "Who is this being ρ Whose son or servant is he ρ Where has he come from ρ What is his mission and who is his supporter ρ" So went round the inquiries of the ogre heroes on seeing Hanumān. (55) Nay, highly enraged,

other ogres on the spot forthwith said killed, roasted (alive) or even to one another, "Let the monkey be devoured " (56)

अतीत्य मार्गं सहसा महात्मा स तत्र रक्षोऽधिपपादमूले ।
 ददर्श राज्ञः परिचरवृद्धान् गृह महारत्नविभूषितं च ॥ ५७ ॥
 स ददर्श महातेजा रावणः कपिसत्तमम् । रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ॥ ५८ ॥
 राक्षसाधिपतिं चापि ददर्श कपिसत्तमः । तेजोबलसमायुक्तं तपतमिव भास्करम् ॥ ५९ ॥
 स रोषसंवर्तितताम्रदृष्टिर्दाननस्तं कपिमन्ववेश्य ।
 अथोपविष्टान् कुलशीलवृद्धान् समादिशत् तं प्रति मुख्यमन्त्रीन् ॥ ६० ॥
 यथाक्रमं तैः स कपिश्च पृष्टः कार्यार्थमर्थस्य च मूलमादौ ।
 निवेदयामास हरीश्वरस्य दूतः सकाशादहमागतोऽसि ॥ ६१ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Having covered the way, that exalted soul (Hanumān) beheld all of a sudden on that spot elderly attendants of the king seated at the feet of Rāvana (the suzerain lord of ogres), as well as his assembly hall richly decorated with precious jewels (57) The notorious Rāvana (too), who was endowed with extraordinary energy, saw Hanumān (the foremost of monkeys) being dragged hither and thither by ogres of ugly aspect (58) Hanumān (the foremost of monkeys) too beheld Rāvana (the suzerain lord of ogres), richly endowed with energy and strength

and resembling the blazing sun (59) Looking unwinkingly and intently on the aforesaid monkey, his coppery eyes rolling rapidly through rage, that ten-headed monster forthwith commanded his chief counsellors seated in their due place there, who were distinguished for their lineage and character, to interrogate him. (60) Questioned by them in succession as to the work (he had taken upon himself), the motive (by which he was actuated) and the ultimate aim (with which he had come), that monkey said at the outset " I am a messenger arrived from the presence of Sugriva (the lord of monkeys)" (61)

Thus ends Canto Forty-eight in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

एकोनपञ्चाशः सर्गः

Canto XLIX

Wonderstruck to behold the splendour and glory of Rāvana, Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down.

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः । हनुमान् क्रोधताम्राक्षो रक्षोऽधिपमवैक्षत ॥ १ ॥
 भ्राजमानं महार्हेण काञ्चनेन विराजता । मुक्ताजालवृतेनाथ मुकुटेन महाद्युतिम् ॥ २ ॥
 वज्रसयोगसंयुक्तैर्महार्हमणिविग्रहैः । हैमैराभरणैश्चिन्नैर्मनसेव प्रकल्पितैः ॥ ३ ॥
 महार्हकौमसवीत रक्तचन्दनरूपितम् । स्वगुलिप्तं विचित्राभिर्विधिधामिभ्यः भक्तिभिः ॥ ४ ॥

विचित्रं	दर्शनीयैश्च	रकाक्षैर्ममदर्शनैः ।	दीप्ततीक्ष्णमहादङ्ग	प्रलम्बं	दशनच्छदैः ॥ ५ ॥	
शिरोभिर्दशभिर्वीरो	भ्राजमान	महौजसम् ।	नानाव्यालसमाकीर्णैः	शिखरैरिव	मन्दरम् ॥ ६ ॥	
नीलाञ्जनचयप्रख्यं	हारेणोरसि	राजता ।	पूर्णचन्द्राभवकत्रेण	सबालार्कमिवाम्बुदम् ॥ ७ ॥		
बाहुभिर्वदकेभ्युरैश्चन्दनोत्तमरूपितैः			भ्राजमानाद्गर्भैर्मैः	पञ्चशीर्षैरिवोरगैः ॥ ८ ॥		
महति	रफाटिके	चित्रे	रत्नसयोगचित्रिते	उत्तमास्तरणास्तीर्णे	सूपविष्ट	वरासने ॥ ९ ॥
अलङ्कृताभिरत्यर्थ	प्रमदाभिः	समन्ततः ।	वालव्यजनहस्ताभिरारात्समुपसेवितम्		॥ १० ॥	
दुर्धरेण	प्रहस्तेन	महापार्ष्वेन	रक्षसा	मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्निकुम्भेन च	मन्त्रिणा ॥ ११ ॥	
उपोपविष्ट		रक्षोभिश्चतुर्भिर्नलदपितम्	कृत्स्न	परिवृत	लोक चतुर्भिरिव	सगरैः ॥ १२ ॥
मन्त्रिभिर्मन्त्रतत्त्वज्ञैरन्यैश्च		शुभदक्षिभिः ।	आश्वास्यमान	सचिवैः	सुरैरिव	सुरेश्वरम् ॥ १३ ॥
अपश्यद्	राक्षसपतिं	हन्मानतितेजसम् ।	वेष्टित	मेरुशिखरे	सतोयमिव	तोयदम् ॥ १४ ॥

Astonished at the feat of Indrajit (resulting in his own capture and his being dragged to the presence of Rāvana) and his eyes turned coppery through rage (at the thought of his atrocious deed in the form of Sitā's abduction), that heroic Hanumān of redoubtable prowess looked on Rāvana (the suzerain lord of ogres), who, though endowed with extraordinary splendour, shone (further) with a glittering and precious diadem of gold encircled with strings of pearls, as well as with lovely gold ornaments inlaid with diamonds and studded with costly gems, which appeared as though evolved with the mind, who was attired in valuable silk and daubed with red sandal-paste and painted with various peculiar designs, who looked wonderful with his (twenty) terrible-looking, yet shapely ruddy eyes, had brilliant sharp enormous teeth and protruding lips, who was endowed with extraordinary strength and shone brightly with his ten heads as Mount Mandara with its peaks infested with snakes of every variety, who was graced with a pearl necklace casting its splendour on his bosom and who not only looked like a mass of blue antimony but with his countenance shining like the full moon also presented the appearance of a cloud illumined by the rising sun, who

was distinguished by (twenty) terrible arms adorned with Keyūras (a kind of jewel), smeared with excellent sandal-paste and decked with shining Angadas (another ornament) and looking like (as many) five-hooded serpents (with their fingers appearing like hoods), who was comfortably seated on a big, wonderful and excellent throne of crystal, rendered picturesque by being inlaid with jewels and overspread with an exquisite covering, who was duly waited upon at close quarters on all sides by young women sumptuously adorned, whisk in hand, who was proud of his might and had four counsellors—(all) belonging to the ogre race, who knew the secret of good counsel, *vs.*, Durdhara, Prahasta, the ogre Mahāpārśva and the counsellor Nikumbha, seated by his side, and looked like the entire terrestrial globe (in miniature) enclosed by the four oceans (in the quarters), and who was being reassured by counsellors knowing the secret of good counsel and other ministers wishing well of him, (even) as Indra (the ruler of gods) is reassured by gods. (1-13) Hanumān (thus) saw Rāvana (the ruler of ogres), who was endowed with surpassing energy, resembling a cloud laden with moisture and perched on a peak of Mount Meru. (14)

स तैः सम्पीड्यमानोऽपि रक्षोभिर्ममविक्रमैः । विस्रय परम गत्वा रक्षोऽधिपमवैक्षत ॥ १५ ॥

भ्राजमान ततो दृष्ट्वा हनुमान् राक्षसेश्वरम् । मनसा चिन्तयामास तेजना तस्य मोहितः ॥ १६ ॥
 अहो रूपमहो धैर्यमहो सत्वमहो द्युतिः । अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥ १७ ॥
 यद्यधर्मो न बलवान् स्यादय राक्षसेश्वरः । स्यादय सुरलोकस्य सशक्रस्यापि रक्षिता ॥ १८ ॥
 अस्य क्रूरैर्दृशसैश्च कर्मभिलोककुत्सितैः । सर्वे विभ्यति खल्वस्वाल्लोकाः सामरदनवाः ॥ १९ ॥
 अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णव जगत् ।
 इति चिन्ता बहुविधामकरोन्मतिमान् कपिः । दृष्ट्वा राक्षसराजस्य प्रभावममितीजनः ॥ २० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Experiencing supreme wonder, even though greatly oppressed by those ogres of terrible prowess, Hanumān looked intently on Rāvana, (the suzerain lord of ogres). (15) Dazzled by his magnificence on seeing Rāvana (the king of ogres) shining brightly, Hanumān thought in his mind as follows — (16) "What charm, what presence of mind, what courage, what splendour and what combination of all auspicious bodily marks is present in the king of ogres ! (17) Had this mighty lord of ogres not been antagonistic to

virtue, he would have proved to be a protector of the realm of gods including Indra (the ruler of gods) (18) Due to his cruel and ruthless deeds condemned by the world all people including gods and demons remain actually afraid of him (19) If enraged, he can really turn the world into one ocean " Perceiving the glory of Rāvana (the king of ogres), who was endowed with extraordinary might, the sagacious monkey (Hanumān) indulged in such diverse thoughts. (20)

Thus ends Canto Forty-nine in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



पञ्चाशः सर्गः

Canto L

Commanded by Rāvaṇa, Prahasta, inquires of Hanumān as to who he was as also his motive in devastating the royal pleasure and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rama and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa.

तसुद्रीक्ष्य महाबाहुः पिद्वाक्ष पुरतः स्थितम् । रोषेण महताऽऽनिष्टो रावणो लोकरावणः ॥ १ ॥
 शङ्काहतात्मा दभ्यो स कपीन्द्र तेजसा वृतम् । किमेष भगवान् नन्दी भवेत् साक्षादिहागतः ॥ २ ॥

येन शतोऽस्ति कैलसे मया प्रहसिते पुरा । सोऽय वानरमूर्तिः स्यात्किंस्विद् वाणोऽपि वासुरः ॥ ३ ॥
 स राजा रोषताप्राक्षः प्रहस्त मन्त्रिसत्तमम् । कालयुक्तमुवाचेद् वचो विपुलमर्थवत् ॥ ४ ॥
 दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम् । वनभङ्गे च कोऽस्यार्थो राक्षसाना च तर्जने ॥ ५ ॥
 मयुरीमप्रधृष्या वै गमने किं प्रयोजनम् । आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः ॥ ६ ॥

The mighty-armed Rāvana, who made people cry (in distress wherever he went), was seized with violent rage to behold that monkey (*lit*, a tawny-eyed one) before him. (1) His mind overcame with apprehension, he speculated as follows with regard to Hanumān (a leader of monkeys), who was invested with glory — "Is it the glorious Nandī (a leader of the attendants of Lord Śiva) who has come here in person, by whom I was formerly cursed on Mount Kailāsa (the abode of Lord Śiva) when he was mocked by me ? Or perhaps he may even be the celebrated demon Bāna (son of Bah)

in the guise of a monkey " (2-3) His eyes bloodshot through anger, the aforesaid king (Rāvana) spoke to Prahasta, the foremost of his ministers, the following opportune, solemn and significant words — (4) "Let this evil-minded fellow be asked where he has come from, what is his motive (in coming here), nay, what has his object in destroying the grove as well as in threatening the ogres (5) Let this perverse fellow be asked what really is his purpose in actually coming over to my city, which cannot be taken by storm or what is his object in seeking an encounter (with our people)." (6)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत् । समाश्रुत्वा हि भद्र ते न भीः कार्या त्वया कृपे ॥ ७ ॥
 यदि तावत् त्वमिन्द्रेण प्रेषितो रावणालयम् । तत्त्वमाख्याहि मा ते भूद् भय वानर मोक्ष्यसे ॥ ८ ॥
 यदि वैश्रवणस्य त्वं यमस्य वरुणस्य च । चारुरूपमिदं कृत्वा प्रविष्टो नः पुरीमिमां ॥ ९ ॥
 विष्णुना प्रेषितो वापि दूतो विजयकाङ्क्षिणा । नहि ते वानर तेजो रूपमात्र तु वानरम् ॥ १० ॥
 तत्त्वतः कथयस्वाद्य ततो वानर मोक्ष्यसे । अमृतं वदतश्चापि दुर्लभं तव जीवितम् ॥ ११ ॥
 अथ वा यन्निमित्तस्ते प्रवेशो रावणालये ।

Hearing the command of Rāvana, Prahasta spoke (to Hanumān) as follows — "Take heart, O monkey ! May good betide you No fear need be entertained by you (7) If for that matter you have been sent to the abode of Rāvana by Indra, (pray) speak the truth, O monkey ! Let no fear haunt you. You shall be liberated (8) Tell us if you are a messenger of the god of riches (a son of Sage Viśravā), Yama (the god of retribution) or Varuna (the god of water) and have deeply penetrated

into this city of ours, having assumed the disguise of a spy (9) Or tell me if you are an envoy dispatched by Visnu, who is longing for conquest Surely your prowess is not like that of a monkey, your form alone for that matter is that of a monkey (10) Correctly communicate this today Then you shall be set free, O monkey ! (On the other hand) it will be difficult for you to survive even if you tell a lie (11) Or simply let us know the motive of your penetrating deep into the abode of Rāvana."

एवमुक्तो हस्तिवस्तदा रक्षोगणेश्वरम् ॥ १२ ॥
 अब्रवीन्नासि शक्रस्य यमस्य वरुणस्य च । धनदेन न मे सख्य विष्णुना नासि चोदितः ॥ १३ ॥
 चास्तिव मम त्वेया वानरोऽहमिहागतः । दर्शने राक्षसेन्द्रस्य तदिदं दुर्लभं मया ॥ १४ ॥

वनं राक्षसराजस्य दर्शनार्थे विनाशितम् । ततस्ते राक्षसाः प्राप्ता बलिनी युद्धकाङ्क्षिणः ॥ १५ ॥
 रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे । अन्नपात्रैर्न शक्योऽहं बद्धुं देवासुरैरपि ॥ १६ ॥
 पितामहादेव वरो ममापि हि समागतः । राजानं द्रष्टुकामेन मयाऽन्नमनुवर्तितम् ॥ १७ ॥
 विमुक्तोऽयमहमस्त्रेण राक्षसैस्त्वभिवेदितः । केनचिद् रामकार्येण आगतोऽस्मि तवान्तिकम् ॥ १८ ॥
 दूतोऽहमिति विज्ञाय राघवस्यामितौजसः । श्रूयतामेव वचनं मम पथ्यमिदं प्रभो ॥ १९ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चादाः सर्गः ॥ ५० ॥

Interrogated in the foregoing words on that occasion, Hanumān (the foremost of monkeys) submitted (as follows) to Rāvana (the lord of ogre hordes)—"I am neither a messenger of Indra (the ruler of gods) nor of Yama nor of Varuna nor does my friendship exist with Kubera (the bestower of riches) nor have I been dispatched by Viṣṇu (12-13) I am a monkey by my very birth and as a monkey (alone) have I come here for a sight of the king of ogres (Nay) this well-known and rare grove of the king of ogres has been laid waste by me (merely) for the sake of (obtaining) a sight of Rāvana (the king of ogres) Thereupon came those mighty ogres longing for an encounter, and in self-defence they were met by me on

the field of battle. I am incapable of being bound with missiles and nooses even by gods and demons. (14-16) A boon (to this effect) has actually been won even by me from Brahmā (the progenitor even of the lords of creation) The missile was respected by me (only) because I longed to see the king (17) Though completely set free by the missile, I have been (brought and) announced to you as if I were still bound with the missile. Spurred on by some mission of Śrī Rāma have I sought your presence (18) Recognizing the fact that I am an envoy of Śrī Rāma, who is endowed with limitless energy, let this salutary advice of mine be definitely listened to, O lord !" (19)

Thus ends Canto Fifty in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Narrating the story of Śrī Rama from the latter's entry into the forest to his own sight of Sita being borne away by Rāvaṇa through the air over the Rṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sita to Śrī Rama and that he should be prepared for the worst if on the other hand he chose not to part with her.

त समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः । वाक्यमर्थवद्व्यग्रस्तयुवाच दशाननम् ॥ १ ॥
 अहं सुग्रीवसदेशादिह प्रातस्तवान्तिके । राक्षसेश ह्रीशस्त्वा भ्राता कुशलमत्रवीत ॥ २ ॥

भ्रातुः शृणु समादेश सुग्रीवस्य महात्मनः । धर्मार्थसहित वाक्यमिह चासुत्र च क्षमम् ॥ ३ ॥
 रामा दशरथो नाम रथकुञ्जरवाञ्छिमान् । पितेव बन्धुलोकस्य सुरेश्वरसमद्युतिः ॥ ४ ॥
 ज्येष्ठस्तस्य महाबाहुः पुत्रः प्रियतरः प्रभुः । पितुर्निदेशान्निष्कान्तः प्रविष्टो दण्डकावनम् ॥ ५ ॥
 लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया । रामो नाम महातेजा धर्म्यं पन्थानमाश्रितः ॥ ६ ॥
 तस्य भार्या जनस्थाने भ्रष्टा सीतेति विश्रुता । वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ॥ ७ ॥
 मार्गमाणास्तु ता देवी राजपुत्रः सहातुजः । ऋष्यमूकमनुप्रातः सुग्रीवेण च सगतः ॥ ८ ॥
 तस्य तेन प्रतिज्ञात सीतायाः परिमार्गणम् । सुग्रीवस्यापि रामेण हरिराज्य निवेदितम् ॥ ९ ॥

Looking intently on the notorious Rāvana (the ten-headed monster), who was endowed with extraordinary might, the mighty Hanumān (the foremost of monkeys) coolly made to him the following submission, pregnant with meaning — (1) 'Carrying a message from Sugrīva I have sought your presence here Sugrīva (the lord of monkeys), who is (like) a brother to you (being your well-wisher) has inquired after your welfare, O lord of ogres! (2) (Now) hear the message of your brother, the high-souled Sugrīva, consisting of the following advice, conformable to piety and earthly gain, and conducive to good in this as well as in the other world (3) There was a king, Daśaratha by name, who owned chariots, elephants and horses, (nay) who was a benefactor of the people like a father and equalled Indra in splendour.

(4) His mighty-armed, powerful and exceedingly beloved eldest son, Śrī Rāma by name, who is endowed with extraordinary energy and abides in the path of virtue, went out on exile in obedience to the command of his father, and penetrated deep into the Dandaka forest along with his (half-) brother, Laksmāna, and his wife, Sītā (5-6) His consort, well-known by the name of Sītā, daughter of the high-souled Janaka, king of the Videha territory, got lost in Janasthāna (7) Seeking for the said godlike lady, the prince, accompanied by his younger (half-) brother (Laksmāna), reached Mount Rāyamūka and came in contact with Sugrīva (8) By Sugrīva was promised him a search for Sītā, while a promise was made by Śrī Rāma too to (procure and) make over to Sugrīva his (lost) kingship of monkeys. (9)

ततस्तेन मृधे हत्वा राजपुत्रेण वालिनम् । सुग्रीवः स्थापितो राज्ये हर्षुक्षाणा गणेश्वरः ॥ १० ॥
 त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः । स तेन निहतः सख्ये शरैरेकेन वानरः ॥ ११ ॥
 स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः । हवीन् सम्प्रेषयामास दिशः सर्वा हरीश्वरः ॥ १२ ॥
 तां हरीणा सङ्ख्याणि शतानि नियुतानि च । दिक्षु सर्वासु मार्गान्ते ह्यधश्चोपरि चाम्बरे ॥ १३ ॥
 वैनतेयसमाः केचित् केचित् तत्रानिलोपमाः । असङ्गतयः शीघ्रा हरिरीरा महाबलाः ॥ १४ ॥
 अहं तु हनुमान्नाम मास्वस्यौरसः सुतः । सीतायास्तु कृते तूष्णे शतयोजनभायतम् ॥ १५ ॥
 समुद्र लङ्घयित्वैव त्वा दिदक्षुरिहागतः । भ्रमता च मया दृष्टा गृहे ते जनकालम्बा ॥ १६ ॥

"After killing Vāli on the field of battle, Sugrīva was (re-) installed by that prince (Śrī Rāma) on the throne as the lord of hordes of monkeys and bears (10) Nay, Vāli, the foremost of monkeys, was already known to you That monkey was killed on the battle-

field by Śrī Rāma with a single arrow (11) Impatient to find out Sītā and true to his promise, the celebrated Sugrīva, the lord of monkeys, duly dispatched monkeys in all directions (12) Hundreds and thousands, nay, lakhs of monkeys are searching for her in all

the (four) quarters as also below (in the subterranean regions) and above in the heavens (13) The monkey heroes are swift and endowed with extraordinary might, and can move without any footing Some of them are equal (in speed) to Garuḍa (the son of Vinatā), while others vie with the wind (in swiftness of motion) (14) I for my part am Hanumān by

name, son of the wind-god, sprung from his loins Having quickly leapt across the sea itself (dividing India from Lankā), which is really a hundred Yojanas (or eight hundred miles) wide, for the sake of Sitā, I have come here, longing as I did to see you. While I was roaming (in search of her), Janaka's daughter was discovered by me in your pleasure (15-16)

तद् भवान्	दृष्टधर्मार्थस्तपःकृतपरिग्रहः ।	परदारान् महाप्राज्ञ नोपरोद्धु त्वमर्हसि ॥ १७ ॥
नहि धर्मविरुद्धेषु	बह्वपायेषु कर्मसु ।	मूल्यातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥ १८ ॥
कश्च लक्ष्मणसुकाना	रामकोपानुवर्तिनाम् ।	शराणामग्रतः स्थातु शक्तो देवासुरैरेवपि ॥ १९ ॥
न चापि त्रिषु लोकेषु	राजन् विद्येत कश्चन ।	राववस्य व्यलीक यः कृत्वा सुखमवाप्नुयात् ॥ २० ॥
तत् त्रिकालहित वाक्यं	धर्ममर्थानुयायि च ।	मन्यस्व नरदेवाय जानकीं प्रतिदीयताम् ॥ २१ ॥
दृष्टा ह्यिय मया देवी	लब्ध यदिह दुर्लभम् ।	उत्तर कर्म यच्छेष निमित्तं तत्र राववः ॥ २२ ॥
लक्षितैर्यं मया सीता	तथा शोकपरायणा ।	गृहे या नाभिजानासि पञ्चास्यामिव पत्नीगाम् ॥ २३ ॥
नेय जरयितुं शक्या	साधुरैरमरैरपि ।	विषससृष्टमत्वयै सुकमन्नमिवोजसा ॥ २४ ॥

"Therefore, having known the truth about righteousness and earthly gain, and having amassed riches by dint of askesis, O most wise king, you ought not to detain another's wife (17) Wise people like you do not engage in actions which are antagonistic to virtue, lead to many evils and destroy the doer root and branch (18) And who is capable, even among gods and demons, of withstanding the shafts loosed by Lakṣmaṇa in the wake of Śrī Rāma's wrath (19) Nor is there anyone in (all) the three worlds, O king, who will enjoy happiness even after committing an offence against Śrī Rāma. (20) Therefore accept my advice, which is conducive to your good in all the three divisions of time (viz. the past, present and future), is in

(perfect) accord with virtue and leads to material gain as well Let the daughter of Janaka be restored to Śrī Rāma (a god among men) (21) The aforesaid godlike lady has actually been seen by me, what was difficult to obtain on this occasion has been secured Śrī Rāma (a scion of Raghu) is capable of doing that which remains to be done as a sequel (22) The aforesaid Sitā, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me indescribably given over to grief (23) She is incapable of being absorbed with one's might even by gods including demons any more than food mixed with poison in an excessive degree could be digested with one's (natural) digestive power, if partaken of (24)

तपःसतपलब्धस्ते	सोऽय धर्मपरिग्रहः ।	न स नासायितु न्याय्य आत्मप्राणपरिग्रहः ॥ २५ ॥
अवध्यता तपोभिर्या	भवान् समनुपश्यति ।	आत्मनः साधुरैर्देवैर्हेतुस्तत्रायय महान् ॥ २६ ॥
	सुग्रीवो न च देवोऽय न यज्ञो न च राजसः ।	
मानुषो राववो राजन्	सुग्रीवश्च हरीश्वरः ।	तस्मात् प्राणपरित्राण कथं राजन् करिष्यसि ॥ २७ ॥
न तु	धर्मोपसंहारमधर्मफलसहितम् ।	तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥ २८ ॥

प्राप्तं धर्मफलं तावद् भवता नात्र सशयः । फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्यसे ॥ २९ ॥
जनस्थानवध बुद्ध्या बालिनश्च वध तथा । राममुग्रिवसख्य च बुद्ध्यस्त हितमात्मनः ॥ ३० ॥

“It is not right for you to forfeit this (vast) fortune, which is an outcome of virtue (alone), or the capacity to preserve your life (for an inordinately long period of time), both of which have been acquired by you through the practice of austerities (25) The aforesaid extraordinary virtue (alone) is responsible even for your immunity, which you perceive, from death at the hands of gods including demons, occasioned by austerities. (26) Sugriva or Śrī Rāma is neither a god nor a Yaksa nor an ogre. Śrī Rāma is a human being, while Sugriva, O king, is the lord of monkeys How (then) will you (be able to) preserve your life against the latter ? (27) The fruit of virtue does not follow

one who has reached the culmination of unrighteousness, even though he practises virtue, the fruit of unrighteousness alone follows him And exceeding virtue (following an unrighteous act) atones for unrighteousness*. (28) The fruit of virtue (practised by you in the past) has already been attained (and enjoyed) by you there is no doubt about it You will reap the fruit of this unrighteousness (in the shape of abduction and detention of Sitā) too very soon (29) Recalling the extermination of the ogres of Janasthāna as well as the destruction of Vāli as also the alliance of Śrī Rāma with Sugriva, ponder over your own interest (30)

कामं खल्वहमप्येकः सवाजिरथकुञ्जाम् । लङ्का नाशयितु शकस्तत्रैष तु न निश्चयः ॥ ३१ ॥
रामेण हि प्रतिज्ञात ह्यर्क्षमाणसनिधौ । उत्सादनममित्राणा सीता येस्तु प्रथर्षिता ॥ ३२ ॥
अपकुर्वन् हि रामस्य साक्षादपि पुरंदरः । न सुखं प्राप्नुयादस्यः किं पुनस्त्वद्विधो जनः ॥ ३३ ॥
या सीतेत्यभिजानसि येय तिष्ठति ते यद्दे । कालरात्रीति ता विद्वि सर्वलङ्काविनाशिनीम् ॥ ३४ ॥
तदर्लं कालपाशेन सीताविग्रहरूपिणा । स्वय रकन्धावसक्तेन क्षेममात्मनि चिन्त्यताम् ॥ ३५ ॥
सीतायास्तेजया दग्धा रामकोपप्रदीपिताम् । दग्धमानामिमा पश्य पुरी सादृप्रतोलिकाम् ॥ ३६ ॥
स्वानि मित्राणि मन्त्रीश्च शतीन् भ्रातृन् सुतान् हितान् । भोगान् दाराश्च लङ्का च मा विनाशमुपानय ॥ ३७ ॥
सत्य राक्षसराजेन्द्र शृणुष्व वचन मम । रामदासस्य दूतस्य वानरस्य विशेषतः ॥ ३८ ॥

“Even though I am undoubtedly capable of destroying Lankā with its horses, chariots and elephants single-handed, such is, however, not the resolve of Śrī Rāma (31) Indeed in the presence of hordes of monkeys and bears the extermination of his enemies by whom Sitā was actually laid violent hands upon was vowed by Śrī Rāma. (32) Assuredly, doing wrong to Śrī Rāma, not even Indra himself can attain happiness, much less an ordinary individual like you. (33)

Know her whom you recognize by the name of Sitā and who stays in your abode to be none else than Kālarātri (the goddess presiding over and responsible for universal dissolution), bent upon destroying the whole of Lankā (34) Therefore have done with the noose of death in the form of Sitā's personality, which has been placed by yourself about your neck (lit, between your shoulders). (And) let the means of your own safety be devised. (35) Behold

* This is corroborated by the Śruti text (धर्मेण पापमपनुदति) (one is able to drive away sin through righteousness) Expiatory acts recommended in Smṛiti texts also point to the same fact.

(in the immediate future) this city (of Lankā),—which has (already) been consumed by the moral power of Sītā, and set on fire by the wrath of Śrī Rāma,—burning with its palaces and streets (36) (Pray) don't lead to annihilation your own allies,

counsellors, relations, brothers, sons, friends and consorts as well as your luxuries, and Lankā (itself) (37) Listen, O suzerain lord of ogres, to my truthful assertion, coming as it is from the lips of a servant of Śrī Rāma, an envoy and particularly a monkey. (38)

सर्वलोकान् सुसहस्य समूतान् सचराचरान् । पुनरेव तथा ह्यष्टु शको रामो महायथाः ॥ ३९ ॥
 देवासुरनन्द्रेषु यक्षभोरगेषु च । विद्याधरेषु नागेषु गन्धर्वेषु मृगेषु च ॥ ४० ॥
 सिद्धेषु किंनरन्द्रेषु पतत्रिषु च सर्वतः । सर्वत्र सर्वभूतेषु सर्वकालेषु नास्ति सः ॥ ४१ ॥
 यो राम प्रति युध्येत विष्णुतुल्यपराक्रमम् ।
 सर्वलोकेश्वरस्येह कृत्वा विप्रियमीदृशम् । रामस्य राजसिंहस्य दुर्लभं तव जीवितम् ॥ ४२ ॥
 देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः ।
 रामस्य लोकत्रयनायकस्य स्यात् न शक्ताः समरेषु सर्वे ॥ ४३ ॥
 ब्रह्मा स्वयम्भुश्चतुराननो वा रुद्रस्त्रिनेत्रश्चिपुरान्तको वा ।
 इन्द्रो महेन्द्रः सुरनायको वा स्यात् न शक्ता युधि रावणस्य ॥ ४४ ॥
 स सौष्ठवोपेतमदीनवादिनः कर्षेर्निशम्याप्रतिमोऽप्रियं वचः ।
 दशाननः कोपविवृत्तलोचनः समादिशत् तस्य वध महाकपेः ॥ ४५ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पकपञ्चाशः सर्गः ॥ ५१ ॥

"Annihilating all the worlds including the elements (which have entered into their constitution), their created beings, as well as the (entire) mobile and immobile creation, the highly illustrious Śrī Rāma is capable of creating them over again in the same way. (39) Among gods, demons and the rulers of men as well as among the Yaksas, ogres and serpents as also among the Vidyādharas (celestial artistes), Nāgas, Gandharvas (celestial musicians) and beasts, Siddhas and the rulers of Kinnaras, nay, (even) among the birds in all places, in short, among all created beings at all places and times there is none who can fight against Śrī Rāma, the equal of Viṣṇu in prowess. Since you have given such offence to Śrī Rāma, a lion among kings and the ruler of all the worlds, it is difficult for you to preserve your life

here. (40-42) Gods and demons, nay, Gandharvas, Vidyādharas, Nāgas and Yaksas are all unable to stand in front of Śrī Rāma, the ruler of (all) the three worlds (heaven, earth and the intermediate region) in combat, O ruler of ogres! (43) Even the self-born and four-headed Brahmā (the creator), the three-eyed Lord Rudra (the god of destruction), the Destroyer of the three cities (built by the demon Maya) and the mighty sovereign Indra, the ruler of gods, are unable to stand before Śrī Rāma (a scion of Raghu) on the field of battle." (44) Hearing the reply, which was excellent though distasteful, of the monkey, who was intrepid of speech, the unrivalled Rāvana (the ten-headed monster), his eyes rolling through rage, ordained the death of that mighty monkey. (45)

Thus ends Canto Fifty-one in the Sundarāhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.



द्विपञ्चाशः सर्गः

Canto LII

Provoked by the harsh words of Hanuman, Ravana orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras.

स तस्य वचनं श्रुत्वा वानरस्य महात्मनः । आज्ञापयद् वध तस्य रावणः क्रोधमूर्च्छितः ॥ १ ॥
 वधे तस्य समाज्ञाते रावणेन दुरात्मना । निवेदितवतो दौत्ये नानुमेने विभीषणः ॥ २ ॥
 त रक्षोऽधिपतिं क्रुद्धं तच्च कार्यमुपस्थितम् । विदित्वा चिन्तयामास कार्यं कार्यविधौ स्थितः ॥ ३ ॥
 निश्चितार्थस्ततः साम्ना पूज्य शत्रुञ्जिदग्रजम् । उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः ॥ ४ ॥
 क्षमस्व रोषं त्यज राक्षसेन्द्र प्रसीद मे वाक्यमिदं शृणुष्व ।
 वधं न कुर्वन्ति परावरा दूतस्य सन्तो बहुधाधिपेन्द्राः ॥ ५ ॥
 राजन् धर्मविरुद्धं च लोकदृष्टेश्च गृहीतम् । तव चासदृशं वीर कपेरस्य प्रमाणम् ॥ ६ ॥
 धर्मज्ञश्च द्रुतज्ञश्च राजधर्मविशारदः । परावरो भूतानां त्वमेव परमार्थवित् ॥ ७ ॥
 गृह्यन्ते यदि रोषेण त्वादृशोऽपि विचक्षणाः । ततः शास्त्रविपश्चिच्च श्रम एव हि केवलम् ॥ ८ ॥
 तस्मात् प्रसीद गन्धुध्नं राक्षसेन्द्र दुरासद । युक्तायुक्तं विनिश्चित्य दूतदण्डो विधीयताम् ॥ ९ ॥

Overcome with wrath on hearing the reply of that high-souled monkey, Rāvana ordered his death (1) Vibhīṣana (however) did not signify his approval of the death of Hanumān, who had made known his being an envoy (of Śrī Rāma), ordered by the evil-minded Rāvana (2) Seeing the aforesaid king of ogres angry, and looking to that affair (viz, the death of an envoy) which was imminent, Vibhīṣana, who had his mind fixed on propriety of action, pondered over his duty (in the circumstances) (3) Having determined his duty, Vibhīṣana (the conqueror of his foes), who was a master of expression, thereupon addressed to his elder (half-) brother, who was worthy of adoration (to him), the following appeal, which was exceedingly wholesome—(4) "(Pray) forgive me, and cast off anger, O ruler of ogres ! Be propitiated and listen to this appeal of mine Virtuous rulers

of rulers of the earth, who know what is exalted and what is low, do not take the life of a messenger (5) To compass the death of this monkey, O king, is contrary to righteousness, nay, deprecable from the point of worldly usage and (as such) unbecoming of you, O hero ! (6) You know what is right, you recognize a service done to you, and are conversant with the duties of a king, you can distinguish between high and low among created beings and you alone know the ultimate purpose of life (7) If even those who are learned like you are seized with anger, then the mastery of the scriptures is indeed mere fruitless labour (8) Be propitiated, therefore, O destroyer of foes, O ruler of ogres, who are difficult to approach ! Let punishment be meted out to a messenger (only) after carefully determining what is meet and what is improper " (9)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः । कोपेन महताऽऽविष्टो वाक्यमुत्तरमब्रवीत् ॥ १० ॥
 न पापानां वधे पापं विद्यते शत्रुसूदन । तस्मादिदं वधिष्यामि वानरं पापकारिणम् ॥ ११ ॥

अधर्ममूलं बहुदोषयुक्तमनार्यशुष्टं वचनं निशम्य ।
 उवाच वाक्यं परमार्थतत्त्वं विभीषणो बुद्धिमता वरिष्ठः ॥ १२ ॥
 प्रसीद लङ्केष्वर राक्षसेन्द्र धर्मार्थतत्त्वं वचनं शृणुष्व ।
 दूता न वन्थाः समयेषु राजन् सर्वेषु सर्वत्र वदन्ति नन्तः ॥ १३ ॥
 असहायं शत्रुरयं प्रवृद्धं कृतं ह्यनेनाप्रियमप्रमेयम् ।
 न दूतवध्या प्रवदन्ति सन्तो दूतस्य दृष्ट्वा बहवो हि दण्डाः ॥ १४ ॥
 वैश्यामङ्गेषु कशाभिघातो मौण्डय तथा लक्षणमनिघातः ।
 एतान् हि दूते प्रवदन्ति दण्डान् वधस्तु दूतस्य न न श्रुतोऽस्ति ॥ १५ ॥
 कथं च धर्मार्थविनीतबुद्धिः परावरप्रत्ययनिश्चितार्थः ।
 भवद्विधः कोपवशे हि तिष्ठेत् कोप न गच्छन्ति हि सत्त्वन्तः ॥ १६ ॥
 न धर्मवादे न च लोकवृत्ते न शास्त्रबुद्धिद्रव्येषु वापि ।
 वियेत कश्चित्तव वीर तुल्यस्त्व ह्यत्तमः सर्वसुरासुराणाम् ॥ १७ ॥
 पराक्रमोत्साहमनस्विना च सुरासुराणामपि दुर्जयेन ।
 त्वयाप्रमेयेण सुरेन्द्रसघा जिताश्च युद्धेष्वसकृन्नरेन्द्राः ॥ १८ ॥
 इत्थविधस्यामरदैत्यशत्रोः शूरस्य वीरस्य तवाजितस्य ।
 कुर्वन्ति वीरा मनसायलीकं प्राणैर्विमुक्ता न तु भोः पुरा ते ॥ १९ ॥

Filled with violent anger, on hearing the submission of Vibhisana, Rāvana, the lord of ogres, spoke in reply as follows—(10) "No sin lies in the act of killing the sinful, O destroyer of foes! I shall therefore make an end of this monkey, a perpetrator of sin." (11) Hearing the (aforesaid) reply (of Rāvana), which was rooted in unrighteousness, full of many faults and unbecoming of noble souls, Vibhisana, the foremost of those endowed with wisdom, made the following submission, which enabled one to ascertain the highest truth—(12) "Be propitiated, O lord of Lankā, O ruler of ogres! (Pray) listen to my appeal embodying the essence of righteousness and worldly fortune. Messengers, O king, are undeserving of death at all times and at all places so declare the virtuous (13) Undoubtedly this monkey is a formidable adversary. Indeed incalculable harm has been done by him. (Nevertheless) the wise do not sanction the killing of a messenger, for numerous (other) punishments are found recommended (in the scriptures), with regard to a messenger (14)

Mutilation of any of his limbs, flogging, shaving of the head and branding indeed the wise recommend (any of) these punishments with regard to a messenger, the killing of a messenger has, however, never been heard of by us, (15) And indeed how can one like you, whose mind has penetrated into the realms of righteousness and worldly prosperity and who has determined his duty by discriminating between what is noble and what is ignoble, remain swayed by anger? For, the powerful never give way to anger (16) No one is your equal in discussing virtue, nor in observing the worldly usage, nor even in grasping the import of scriptures by means of your intellect, O hero! Indeed you are the foremost of the gods and the demons (17) Nay, by you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour and are immeasurable in strength etc, hosts of leaders of gods and rulers of men have been conquered in combats more than once (18) In the past heroes have never given offence even with their

mind to you who are so valiant and heroic and innumeral (even) to gods and demons and have never been

conquered (by anyone), O King! Those who did so were deprived of their life (19)

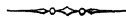
न चाप्यस्य कपेधाति कश्चित् पश्याम्यहं गुणम् । तेष्वयं पात्यता दण्डो वैरय प्रेषितः कपिः ॥ २० ॥
साधुर्वा यदि वासाधुः परैरेष समर्पितः । ब्रुवन् परार्थं परवान् न दूतो वधमर्हति ॥ २१ ॥
अपि चास्मिन् हते नान्य राजन् पश्यामि खेचरम् । इह यः पुनरागच्छेत् परं पारं महोदधेः ॥ २२ ॥
तस्मान्नास्य वधे यतः कार्यः परपुरजय । भवान् सेन्द्रेषु देवेषु यत्नमास्यातुमर्हति ॥ २३ ॥

अस्मिन् विनष्टे नहि भूतमन्यं पश्यामि यस्तौ नरराजपुत्रौ ।
युद्धाय युद्धप्रिय दुर्विनीताधुघोषयेद् वै भक्ता विरुद्धौ ॥ २४ ॥
पराक्रमोत्साहमनस्विना च सुरसुराणामपि दुर्जयेन ।
त्वया मनो नन्दन नैर्ऋताना युद्धाय निनीचयितुं न युक्तम् ॥ २५ ॥
हिताश्च शूराश्च समाहिताश्च कुलेषु जाताश्च महायुगेषु ।
मनस्विनः शक्नभता वरिष्ठाः कोपप्रस्ताः सुश्रुताश्च योधाः ॥ २६ ॥
तदेकदेशेन बलस्य तावत् केचित् तवादेशकृतोऽद्य यान्तु ।
तौ राजपुत्राधुपगृह्य मूढो परेषु ते भावयितुं प्रभावम् ॥ २७ ॥
निशाचराणामधिपोऽनुजस्य विभीषणस्योत्तमवाक्यमिच्छ ।
जग्राह बुद्धया सुरलोकाञ्चुर्महाबलो राक्षसराजमुख्यः ॥ २८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे द्विपञ्चाशत् सर्गं ॥ ५२ ॥

"Nor do I perceive any good whatsoever in taking the life of this monkey. Let this punishment (in the form of death) descend on them by whom this monkey has been sent. (20) Whether he is good or bad, he has been sent by our enemies. Advocating others' interests, dependent as he is on them, an envoy does not merit death. (21) Moreover, once this monkey is killed, O king, I see no other sky-ranger who can come once more to the opposite shore of the vast sea on this side. (22) Therefore, O conqueror of hostile citadels, no attempt should be made to take the life of this monkey (On the other hand) you should direct your efforts against the gods including Indra (their ruler). (23) If this monkey is put to death, I do not really perceive any other created being who can outdo those two insolent human princes, who are hostile to you, to wage war against you, O bellicose king! (24) For you, who are

difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour, O delight of ogres, it is not meet to crush the ardour of those ogres (the progeny of Nirrti) for war. (25) Therefore, in order to make your greatness known to the enemies, let a few warriors who are well-disposed and valiant, nay, devoted and born in families noted for their great qualities, high-minded, foremost among armed soldiers, renowned for their burning ardour, handsomely paid and obedient to your commands proceed today with a section of your army and return after capturing the two princes, distracted as they are (through agony caused by separation from Sitā)" (26-27) Rāvana (the foremost of the rulers of ogres), the suzeran lord of the rangers of the night and an enemy of the celestial realm, who was endowed with extraordinary might, accepted with his mind the sound and palatable advice of his younger (half-) brother Vibhisana. (28)

Thus ends Canto Fifty-two in the Sundarāhāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rsi and the oldest epic.



त्रिपञ्चाशः सर्गः

Canto LIII

Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sita prays to the god of fire on oath to see that Hanumān remains unscathed.

Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate.

तस्य तद् वचनं श्रुत्वा दशग्रीवो महात्मनः । देशकालहितं वाक्यं प्रातुश्चरमब्रवीत् ॥ १ ॥
 सम्यगुक्तं हि भवता दूतवध्या विगर्हिता । अवश्य तु वधादन्यः क्रियतामस्य निग्रहः ॥ २ ॥
 कपीना किल लाङ्गूलमिष्टं भवति भूषणम् । तदस्य दीप्यता शीघ्रं तेन दग्धेन गच्छतु ॥ ३ ॥
 ततः पश्यन्त्वमु दीनमङ्गवैरूप्यकरिणम् । सुमित्रज्ञातयः सर्वे बान्धवाः समुद्भ्रजन्तु ॥ ४ ॥
 आज्ञापयद् राक्षसेन्द्रः पुरं सर्वं सन्नत्वरम् । लाङ्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ॥ ५ ॥
 तस्य तद् वचनं श्रुत्वा राक्षसाः कोपकर्कशाः । वेष्टन्ते तस्य लाङ्गूलं जीर्णैः कार्पासिकैः पटैः ॥ ६ ॥
 संवेष्टयमाने लाङ्गूले व्यवर्धत महाकपिः । शुष्कमिन्धनमासाद्य वनेष्विव हुताशनः ॥ ७ ॥
 तैलेन परिषिञ्चय त्स्मिन् तन्नोपपादयन् । लाङ्गूलेन प्रदीप्तेन राक्षसास्तनाडयत् ॥ ८ ॥
 शोषामर्षपरीतास्मा बालसूर्यसमाननः । स भूयः संगतैः क्रूरैः राक्षसैर्हीपुंगवः ॥ ९ ॥
 सहस्रीवालहृद्भाक्ष जग्मुः प्रीतिं निशाचराः ।

Hearing the foregoing advice of his (younger half-) brother, the high-souled Vibhisana, which was salutary (both) from the point of view of time and place, Rāvaṇa (the ten-headed monster), made the following assertion by way of a reply — (1) "It is truly said by you that the killing of a messenger has been severely condemned. In any case, some punishment other than death needs must be meted out to him (2) In the case of monkeys the tail, they say, is the cherished embellishment. Therefore, let his tail be set on fire at once and let him return with his tail burnt. (3) Thereupon let his beloved friends and relations and his kinsfolk including his well-wishers, all find

him wretched and distressed through mutilation." (4) Rāvaṇa (the ruler of ogres) issued the following command:— "Let the monkey be taken by the ogres with his tail on fire round the entire city with its cross-roads " (5) Hearing his aforesaid command, the ogres, who were merciless through rage, began to wrap the tail of Hanumān in cotton tatters (6) While his tail was being swathed, the huge monkey grew out of all proportion like a fire in woodlands on catching dry wood. (7) Having soaked the tail in oil, the ogres forthwith set fire to it and Hanumān, whose countenance shone like the rising sun, his mind seized with anger and indignation, began to smite those ogres with his blazing tail. That

jewel among the monkeys was bound more tightly by the cruel ogres who had gathered together (there) (8-9)

The rangers of the night, including their womenfolk, children and the aged, were filled with delight

निवद्धः कृतवान् वीरस्ताकालसदृशी मतिम् ॥ १० ॥

काम खलु न मे शक्ता निवद्धस्यापि राक्षसाः । छित्त्वा पागान् समुत्सय हन्यामहमिमान् पुनः ॥ ११ ॥
 यदि भर्तृहितार्थाय चरन्त भर्तृशासनात् । निवञ्चन्ते दुरात्मानो न तु मे निष्कृतिः कृता ॥ १२ ॥
 सर्वेषामेव पर्याप्तो राक्षसानामह युधि । किं तु रामस्य प्रीत्यर्थं विषाहित्वेऽहमीदृशम् ॥ १३ ॥
 लङ्का चारयितव्या मे पुनरेव भवेदिति । रात्रौ नहि सुदृष्टा मे दुर्गकर्मविधानतः ॥ १४ ॥
 अवश्यमेव द्रष्टव्या मया लङ्का निगाक्षये । काम बन्धन्तु मे भूयः पुच्छस्योद्दीपनेन च ॥ १५ ॥
 पीडा कुर्वन्ति रक्षामि न मेऽस्ति मनसः श्रमः । ततस्ते सवृताकार सच्ववन्तं महाकपिम् ॥ १६ ॥
 परिगृह्य ययुर्दृष्ट्वा राजसाः कपिकुञ्जरम् । शङ्कभेरीनिनादैश्च घोषयन्तः स्वकर्मभिः ॥ १७ ॥
 राक्षसाः क्रूरकर्माणश्चारयन्ति स्म ता पुरीम् । अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ॥ १८ ॥
 हनूमाश्चारयामास राक्षसाना महापुरीम् । यथापश्यद् विमानानि विचित्राणि महाकपिः ॥ १९ ॥
 संवृतान् भूमिभागाश्च सुविभक्ताश्च चत्वरान् । रथ्याश्च गृहसम्बाधाः कपिः शृङ्गाटकानि च ॥ २० ॥
 तथा रथ्योपरथ्याश्च तथैव च गृहान्तरान् । चत्वरेषु चतुष्केषु राजमार्गं तथैव च ॥ २१ ॥
 घोषयन्ति कपिं सर्वे चार इत्येव राक्षसाः । स्त्रीवालवृद्धा निर्जैमूस्तत्र तत्र कुतूहलात् ॥ २२ ॥
 त प्रदीपितलाङ्गूल हनूमन्त दिदृक्षवः ।

Bound tightly, the hero arrived at the following resolution in consonance with that juncture—(10) "Even though I stand bound (to all appearance), the ogres cannot in any case prevail against me. Severing my bonds and springing up, I shall be able to kill the ogres again. (11) If under the command of their master the evil-minded fellows have bound me, ranging (as I did) for the purpose of doing good to my master, no reprisal at all could be made by them (for the grave injuries inflicted on them by me) (12) I am strong enough for all the ogres (taken together) in combat Still for the pleasure of Śrī Rāma I shall suffer such humiliation. (13) Lankā will thus be (involuntarily) caused to be surveyed by me once more, for at night it was not closely perceived from the point of view of the technique of its fortification (14) Lankā (therefore) needs must be seen by me at the close of the night Let the ogres freely bind me anew and cause pain to me by setting my tail on fire, there

will be no strain on my mind." Taking hold of the gigantic monkey (Hanumān), an elephant among monkeys, who, though full of courage, had suppressed the expression of his face (which might betray his feelings), the ogres then advanced joyfully. Nay, making him publicly known through his own exploits by means of the blasts of conches and the beating of kettle-drums, the ogres of cruel deeds dragged him through that city Followed (closely) by the ogres, Hanumān, the tamer of his foes, marched happily and the gigantic monkey ranged the big city of ogres. Nay, the monkey duly surveyed the marvellous seven-storied mansions, as well as sequestered tracts of land, as also well-defined quadrangles, nay, streets thickly lined with buildings and cross-roads and even so streets and lanes and likewise the spaces between two houses. In the quadrangles as also at cross-roads, as well as on the main road all the ogres announced the monkey precisely as a spy Desirous of seeing

the celebrated Hanūmān with his tail set ablaze, womenfolk, children and

aged people came out at every place out of curiosity

	दीव्यमाने ततस्तस्य	लाङ्गलाग्ने हनूमतः ॥ २३ ॥
राक्षस्यस्ता विरुमाक्ष्यः	शमुर्देव्यास्तदप्रियम्	यस्त्वया कृतसवादः सीते ताम्रमुखः कपिः ॥ २४ ॥
लाङ्गलेन प्रदीप्तेन स एष परिणीयते	श्रुत्वा तद् वचन क्रूरमात्मापहरणीमम् ॥ २५ ॥	
वेदेही शोकसंतप्ता	दुतादानमुपागमत्	मङ्गलाम्बिमुखी तस्य सा तदाऽऽसीमहाकपेः ॥ २६ ॥
उपतस्थे विशालाक्षी	प्रयता	हव्यवाहनम् ।
यद्यस्ति पतिशुश्रूषा यद्यस्ति चरित तपः	यदि वा त्वेकपत्नीत्वं शीतो भव हनूमतः ॥ २७ ॥	
यदि किञ्चिदनुक्रोशस्तस्य मय्यस्ति धीमतः	यदि वा भाग्यश्रेणो मे शीतो भव हनूमतः ॥ २८ ॥	
यदि मा वृत्तसम्पन्ना तत्समागमलालताम्	स विजानाति धर्मात्मा शीतो भव हनूमतः ॥ २९ ॥	
यदि मा तारयेदार्यः सुग्रीवः सत्यसगरः	अस्माद् दुःखाम्बुसरोधाच्छीतो भव हनूमतः ॥ ३० ॥	

While the tail of the said Hanūmān was being set fire to, the aforementioned ogresses with misshapen eyes presently conveyed that unpleasant tidings to the godlike lady in the following words — "That monkey with a coppery countenance, who held conversation with you, O Sitā, is being taken round (through the streets) over there with his tail set ablaze " Tormented with grief to hear the aforesaid report, which was as cruel as (the story of) her own abduction, Sitā (a princess of the Videha territory) approached (with her mind) the god of fire (lit., the consumer of oblations) At that time she became solicitous for the welfare of that great monkey The devout Sitā (who had large eyes) approached the god of fire with the following prayer —

"If service rendered to one's husband has any value, if austerities have (ever) been practised (by me) or if there is exclusive devotion (in me) to my husband, (please) prove cool to Hanūmān (O fire !) (15-27) If there is any compassion for me in the heart of that sagacious prince, or if any residue of good luck (still) exists in me, prove cool to Hanūmān. (28) If Śrī Rāma, whose mind is set on piety, fully knows me to be richly endowed with morality and ardently keen on being (re-) united with him, (please) prove cool to Hanūmān. (29) If the noble Sugriva, who is true to his promise, should (be able to) take me across this ocean of agony, (please) prove cool to Hanūmān " (30)

ततस्तोष्णाचिरव्यग्रः	प्रदक्षिणशिखोऽनिलः	जञ्ज्वल भृगुशावाक्ष्याः शसन्निव शुभ कोः ॥ ३१ ॥
हनूमज्जनकदन्वैव	पुच्छानलयुतोऽनिलः	वधौ स्वास्थ्यकरो देव्याः प्रालयानिलशीतलः ॥ ३२ ॥
दहमाने च लाङ्गूले चिन्त्यामास वानरः	प्रदीतोऽग्निरय कस्मान्न मा दहति सर्वतः ॥ ३३ ॥	
दश्यते च महाज्ज्वालः करोति च न मे रुजम्	शिशिरस्येव संपातो लाङ्गूलाग्ने प्रतिष्ठितः ॥ ३४ ॥	
अथ वा तदिद व्यक्त यद् दृष्ट प्रवता मया	रामप्रभावादाश्चर्यं पवंतः सरिता पतौ ॥ ३५ ॥	
यदि तावत् समुद्रस्य मैनाकस्य च धीमतः	रामार्थं सम्ग्रमस्ताहाक्किमग्निं करिष्यति ॥ ३६ ॥	
सीतायाश्चानृशंस्थेन तेजसा राघवस्य च	पितुश्च मम सख्येन न मा दहति पावकः ॥ ३७ ॥	

Thereupon the fire, which had burst into leaping flames, began to burn mildly with its flames rising to his right (as a token of propitiousness),

announcing as it were to the fawn-eyed lady the welfare of the monkey (31) Though brought into contact with the fire of the tail, the wind too, the

procreator of Hanūmān, blew ice-cold, causing satisfaction to the godlike lady (32) While the tail was burning, the monkey (Hanumān) thought (to himself), "How does this fire, ablaze on all sides, not burn me ? (33) It appears as having burst into big flames, yet it does not cause pain to me any more than a mass of ice placed at the end of my tail (34) Or this cold touch of fire has come to be felt due to the same (insurmountable) power of Śrī Rāma as a result of which a marvel in the form

भूयः स चिन्त्यामास मुहूर्ते कपिकुञ्जरः । कथमस्मद्विधर्येह बन्धन रक्षसाधमैः ॥ ३८ ॥
 प्रतिक्रियास्य युक्ता स्यात् सति मह्य पराक्रमे । ततस्त्रिह्रवा च तान् पारान् वेपवान् वै महाकपिः ॥ ३९ ॥
 उत्पताथ वेगेन ननाद च महाकपिः । पुरद्वार ततः श्रीमाञ्चैलशृङ्गमिवोन्नतम् ॥ ४० ॥
 विभक्तरक्षःसन्नाधमासदानिलात्मजः । स भूत्वा शैलसंकाशः क्षणेन पुनरात्मवान् ॥ ४१ ॥
 ह्रस्वता परमा प्रातो बन्धान्वयश्चातयत् । विमुक्तश्चाभवच्छ्रीमान् पुनः पर्वतसनिभः ॥ ४२ ॥
 वीक्षमाणश्च दृष्टे परिघ तोरणाश्रितम् ।
 स त गृह्य महाबाहुः कालयसपरिष्कृतम् । रक्षिणस्तान् पुनः सर्वान् सद्यमास मारुतिः ॥ ४३ ॥
 स तान् निहत्वा रणचण्डविक्रमः समीक्षमाणः पुनरेव लङ्काम् ।
 प्रदीप्तलाङ्गलङ्कतर्चिमाली प्रकाशितादित्य इवार्चिमाली ॥ ४४ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

One more did that elephant among the monkeys reflect awhile as follows — "How could the bondage of one like me at the hands of the vile ogres be congruous ? The reprisal of this outrage should be justified on my part so long as there is prowess in me" Nay, having severed those bonds, Hanumān (the great monkey), who was full of impetuosity, thereupon sprang into the air with vehemence and the gigantic monkey gave a shout The glorious Hanumān (sprung from the loins of the wind-god) then reached the city gate, which was lofty as a hill-top and from which throngs of ogres had turned away Having once more assumed in an instant an exceedingly diminutive form, the self-possessed Hanumān,

of a mountain in the sea was seen by me while leaping across it (35) If there was such a flurry (to be seen) in the mind of the sea and the sagacious Mount Maināka in the cause of Śrī Rāma, will not fire show the same degree of flurry in making its touch cold ? (36) The fire does not burn me because of Sitā's mercy (for those depending on her), the glory of Śrī Rāma (a son of Raghu) and the friendship of my father (with the god of fire)" (37)

who looked like a mountain (in size) cast off his bonds And becoming completely free, the glorious Hanumān once more assumed the appearance of a mountain. (38-42) Nay, looking round about him, he caught sight of a club studded with iron and lying at the gate Seizing it, the mighty-armed Hanumān (son of the wind-god) destroyed once more all those who guarded the gate. (43) Having got rid of them and surveying Lankā once more, Hanumān, whose prowess on the field of battle was violent, and who was surrounded by a circle of flames described by his inflamed tail, shone brightly like the sun with a circle of rays surrounding it (44)

Thus ends Canto Fifty-three in the Sundarakhānda of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.



चतुःपञ्चाशः सर्गः

Canto LIV

Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy.

वीक्षमाणस्ततो लङ्का कपिः कृतमनोरथः । वर्धमानसमुत्साहः कार्यशेषमचिन्तयत् ॥ १ ॥
 किं नु खल्ववशिष्टं मे कर्तव्यमिह साम्प्रतम् । वदेषा रक्षसा भूयः संतापजनन भवेत् ॥ २ ॥
 वन तावत्प्रमथित प्रकृष्टा रक्षसा हताः । बलैकदेशः क्षपित. शेष दुर्गविनाशनम् ॥ ३ ॥
 दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम् । अत्ययत्नेन कार्यैऽस्मिन् मम स्यात् सफल. श्रमः ॥ ४ ॥
 यो ह्यय मम लाङ्गूले दीप्यते हव्यवाहनः । अस्य सतर्पणं न्यात्य कर्तुं मे भिर्यहोत्तमेः ॥ ५ ॥
 ततः प्रदीतलाङ्गूले सविद्युदिव तोयदः । भवनाग्रेषु लङ्कया विचचार महाकपिः ॥ ६ ॥
 गृह्यद् गृहं रक्षसानामुद्यानानि च वानरः । वीक्षमाणी ह्यसन्नतः प्रासादाश्च चचार सः ॥ ७ ॥

While surveying Lankā, the monkey (Hanumān), whose desired object had been accomplished and whose zeal was growing, pondered over that which remained for him to do (1) He said to himself, "What is actually left for me to do in Lankā at the present moment, which may prove to be a source of further torment to these ogres ? (2) The grove has already been laid waste, eminent ogres killed and a part of the army has been destroyed. The demolition of the citadel (alone) remains (3) With their fort destroyed, my work (of leaping across the sea and laying waste the grove) will prove to be a labour with

a happy conclusion. My labour in this cause (of searching for Sitā) will become fruitful with a little effort (in the direction of demolishing the fort) (4) It is advisable for me to feed to the fill with these excellent buildings this fire (lit, the bearer of sacrificial offerings to the gods) which is actually blazing on my tail (though proving so cool to me)." (5) With his tail set ablaze, Hanumān (the great monkey) began to flit over the tops of houses in Lankā like a cloud charged with lightning (6) Not the least daunted, he actually passed from one house to another, surveying the pleasantries and mansions of the ogres (7)

अवप्लुत्य महाविगः प्रहस्तस्य निवेशनम् । अर्पितं तत्र विनिश्चिय श्वसनेन समो बली ॥ ८ ॥
 ततोऽन्यत् पुच्छ्वे वेश्म महापार्ष्वस्य वीर्यवान् । सुमोच हनुमानर्पितं कालानलशिखोपमम् ॥ ९ ॥
 वज्रदङ्गस्य च तथा पुल्ले स महाकपिः । शुकस्य च महातेजाः सारणस्य च धीमतः ॥ १० ॥
 तथा चेन्द्रजितो वेश्म ददाह हरियूथपः । जम्बुमालेः सुमालेश्च ददाह भवन ततः ॥ ११ ॥
 रश्मिकेतोश्च भवन सूर्यशत्रोस्तथैव च । ह्रस्वकर्णस्य दङ्गस्य रोमशस्य च रक्षसः ॥ १२ ॥
 युद्धोन्मत्तस्य मत्तस्य च वज्रमीवस्य रक्षसः । विद्युजिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ १३ ॥
 करालस्य विशालस्य शोणिताक्षस्य चैव हि । कुम्भकर्णस्य भवन मकराक्षस्य चैव हि ॥ १४ ॥

नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः । यशदात्रोश्च भवन ब्रह्मघ्नोस्तथैव च ॥ १५ ॥
 वर्जयित्वा महातेजा विभीषणग्रह प्रति । क्रममाण. क्रमेणैव ददाह इतिपुगवः ॥ १६ ॥
 तेषु तेषु महार्हेषु भवनेषु महायशाः । ग्रहेष्व्द्विमतामृद्धि ददाह कपिकुञ्जरः ॥ १७ ॥

Springing up with great impetuosity to the mansion of Prahasta (the chief minister) and scattering fire there, the powerful Hanumān, who was equal in might to the wind-god, then leapt to another dwelling, belonging to Mahāpārśwa, and scattered fire, which resembled the flames of the fire of final dissolution (8-9) Nay, that gigantic monkey likewise bounded to the dwelling of Vajradamstra as also to that of Śuka as well as to the house of the sagacious Sārana (10) Even so Hanumān (the leader of monkey hordes) burnt the palace of Indrajit and then the habitat of Jambumālī as well as that of Sumālī (11) Nay, leaping up one after another (in order of importance) to the house of Rāsmiketu, and even so to that of Sūryaśatru, to those of

Hraswakarna, Damstra and the ogre Romaśa, to the dwellings of Yuddhon-matta, Matta, the ogre Dhwaḡariva, to those of Vidynjijhva, Ghora and likewise of Hastimukha, Karāla, Viśāla and even so Sonitāksa, to the palace of Kumbhakarna and also to those of Makarāksa, of Narāntaka, Kumbha, the evil-minded Nikumbha, and Yajñāśatru and likewise of Brahmaśatru, Hanumān (the foremost of monkeys), who was endowed with extraordinary energy, set fire to them, avoiding the palace of Vibhisana alone (who had averted his death sentence) (12-16) Penetrating into all costly houses, the highly illustrious Hanumān (an elephant among the monkeys) burnt the wealth in the mansions of the rich (17)

सर्वेषा समतिक्रम्य राक्षरोन्द्रस्य वीर्यवान् । आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ १८ ॥
 ततस्तस्मिन् ग्रहे सुख्ये नानारत्नविभूषिते । मेरुमन्दरसकोशे नानामङ्गलभोगिते ॥ १९ ॥
 प्रदीप्तमग्निमुत्सृज्य लाङ्गुलाग्रे प्रतिष्ठितम् । ननाद हनुमान् वीरो युगान्तजलदो यथा ॥ २० ॥

Passing over the houses of all, the powerful and glorious monkey forthwith reached the palace of Rāvana, the lord of ogres (18) Scattering blazing fire placed on his tail in that distinguished palace, which was decked with various

jewels, which resembled Mounts Meru and Mandara (in height) and was enriched with various auspicious articles, the valiant Hanumān thundered like a cloud appearing at the time of universal dissolution. (19-20)

श्रवणेन च सयोगादतिवेगो महाबलः । कालाग्निरिव जज्वाल प्रावर्धत हुताशनः ॥ २१ ॥
 प्रदीप्तमग्निं पवनस्तेषु वैष्मसु चारयन् । तानि काञ्चनजालानि मुक्तमणिमयानि च ॥ २२ ॥
 भवनानि व्यशीर्यन्त रत्नघन्ति महान्ति च । तानि भग्नविमानानि निषेपुर्वसुवातले ॥ २३ ॥
 भवनानीव सिद्धानामम्बरात् पुण्यसक्षये । सजज्ञे तुमुलः शब्दो राक्षसाना प्रधावताम् ॥ २४ ॥
 स्वे स्वे गृहपरिचागे भग्नोत्साहोऽपिज्ञतश्रियाम् । नूनमेयोऽग्निरायातः कपिरूपेण हा इति ॥ २५ ॥
 क्रन्दन्त्यः सहसा पेतुः स्तनघयघराः स्त्रियः । काश्चिदग्निपरीताङ्गयो हर्म्येभ्यो मुक्तमूर्धजाः ॥ २६ ॥
 पतन्त्यो रेजिरेऽग्नेभ्यः सौदामन्य इवाम्बरात् ।

Through contact with the wind, the very mighty fire (lit, the consumer of oblations) grew out of all proportion with great rapidity and blazed like the fire of universal destruction (21)

The wind began to spread the blazing fire through all those dwellings (The result was that) those stately mansions made of pearls and gems, (nay) provided with lattices of gold and full

of precious stones got cracked and, their storeys being shattered, they toppled to the earth like the mansions of Siddhas fallen from the heavens on the exhaustion of their merits. There ensued a tumultuous uproar among the ogres running with great speed each to save his own dwelling, their spirit broken and splendour gone. They said to one

वज्रविद्रुमवैदूर्यमुकारजतसंहतान्

॥ २७ ॥

विञ्चिन्नान् भवनाद्धातृत्यन्दमानान् ददर्श सः । नाग्निस्तृप्यति काष्ठाना तृणाना च यथा ॥ २८ ॥
हन्मान् राक्षसेन्द्राणा वषे किञ्चिन्न तुप्यति । न हन्मद्विगस्ताना राक्षसाना वसुधरा ॥ २९ ॥
हन्मता वेगवता वानरेण महात्मना । लङ्कापुर प्रदम्ब तद् रुद्रेण निपुर यथा ॥ ३० ॥

The monkey (Hanumān) beheld strange (molten) metals mixed with diamonds, corals, cat's-eye gems, pearls and silver streaming from every house. Hanumān did not feel wearied in killing the ogre chiefs any more than fire is sated with consuming logs of wood and blades of grass, nor did Mother Earth (lit., that which carries riches) feel wearied in receiving (in her lap).

another "Ah, here indeed is the god of fire arrived in the form of a monkey!" (22-25) (Nay) women carrying their sucklings fell down crying precipitately. While falling from their mansions, some women with dishevelled hair, their limbs enveloped in flames, shone like flashes of lightning falling from clouds in the heavens.

ogres killed by Hanumān (26-29) The aforesaid city of Lankā was burnt up by the gigantic Hanumān, who was full of impetuosity, in the same way as Tripura (a triad of cities built of gold, silver and iron, in heaven, the aerial region and the earth by the demon Maya) was burnt by Rudra (the god of destruction). (30)

ततः स लङ्कापुरसर्वताम्रे	समुत्थितो	भीमपराक्रमोऽग्निः ।
प्रसार्यं चूडावलय	प्रदीप्तो	हन्मता
शुगान्तकालानलतुल्यरूपः	समासोऽग्निर्वबुधे	वेगवतोपसृष्टः ॥ ३१ ॥
विधूमरश्मिर्भवनेषु	सक्तो	रक्षशरीराण्यसमर्पिताभिः ।
आदित्यकोटीसदृशः सुतेजा	लङ्कां	समस्तां परिवार्यं तिष्ठन् ।
शब्दैरेकैरवानिप्ररुदैर्भिन्दन्निवाण्ड	प्रबभौ	मदाग्निः ॥ ३३ ॥
तत्राम्बरादनिरतिप्रवृद्धो	रूक्षप्रभः	किञ्चुकपुष्पचूडः ।
निर्वाणधूमाम्बुलराजयश्च	नीलोत्पलाभः	प्रचकाशिरेऽग्नः ॥ ३४ ॥

Lighted by the impetuous Hanumān, a fire then broke out on the summit of the mountain (Trikūta) on which the city of Lankā stood,—a fire which was endowed with terrible prowess, and, expanding its circle of flames, flared up (31). Fanned by the wind and inflamed by ghee in the shape of the bodies of ogres, the fire with smokeless flames, which had persisted in the houses (in Lankā) shot up to the skies and appeared like the fire at the time of universal dissolution (32). Like the

fire of universal destruction, which splits up the egg-shaped universe, with various sounds, harsh like claps of thunder, the brilliant fire, which enveloped the entire Lankā, shone brightly like millions of suns (33). Extending up to the skies, the fire, which cast a fierce splendour and shot (scarlet) flames resembling Kimsūka flowers, grew out of proportion. And dense columns of smoke hanging (in the air) on all sides shone at that time like clouds bearing the colour of blue lotuses (34).

वज्री महेन्द्रस्त्रिदशेश्वरो वा साध्वाद् यमो वा वरुणोऽनिलो वा ।
 रौद्रोऽग्निरर्को धनदश्च सोमो न वानरोऽय स्वयमेव कालः ॥ ३५ ॥
 किं ब्रह्मणः सर्वपितामहस्य लोकस्य धातुश्चतुराननस्य ।
 इहागतो वानररूपधारी रक्षोपसङ्घारकरः प्रकोपः ॥ ३६ ॥
 किं वैष्णव वा कपिरूपमेत्य रक्षोविनाशाय पर सुतेजः ॥
 अचिन्त्यमव्यक्तमनन्तमेक स्वमायया साम्प्रतमागत वा ॥ ३७ ॥
 इत्येवमूर्खवह्वो विशिष्टा रक्षोगणास्तत्र समेत्य सर्वे ।
 सप्राणिसथा सृष्ट्वा सवृक्षा दग्धा पुरीं ता सहसा समीक्ष्य ॥ ३८ ॥

"He is (surely) the mighty Indra, the ruler of gods, who wields the thunderbolt, or Yama (the god of retribution) in person or Varuna (the god of water), or the wind-god, the fire seated in the third eye (in the forehead) of Lord Śiva, the sun-god, Kubera (the bestower of riches) or the moon-god He is no monkey, but Kāla (the Time-Spirit) himself (35) May it be the fury of the four-faced Brahmā, the grandfather of all, the creator of the world, arrived here in the guise of a monkey, playing the role of a destroyer of the ogres ρ (36)

Or may it be the supreme adorable energy of Lord Viṣṇu (the Protector of the universe), unthinkable, unmanifest, infinite and peerless, arrived at this juncture for the extermination of ogres, assuming the form of a monkey by virtue of Her supernatural creative power ρ" (37) Thus spoke all the numerous hosts of eminent ogres, gathering together in the presence of Rāvana on perceiving that city burnt all of a sudden with its multitudes of living beings (inhabiting it), houses and trees, (38)

सतस्तु लङ्का सहसा प्रदग्धा सराक्षसा साक्षरथा सनाथा ।
 सपक्षिसया समुगा सवृक्षा रुरोद दीना तुमुर्ल सशब्दम् ॥ ३९ ॥
 हा तात हा पुत्रक फान्त मित्र हा जीवितेशङ्ग हतं सुपुण्यम् ।
 रक्षोभिरेव बहुधा ब्रुवद्भिः शब्दः कृतो वोरतरः सुभीमः ॥ ४० ॥
 हुताशनज्वालसमावृता सा हतप्रवीरा परिवृत्तयोधा ।
 हन्सतः क्रोधबलामिभूता बभूव शपोपहतेव लङ्का ॥ ४१ ॥
 ससम्भ्रम ऋक्षविपण्णराक्षसा समुज्ज्वलज्ज्वालहुताशनान्कृताम् ।
 ददर्श लङ्का इतुमान् महामनाः स्वयमुरोपोपहतामिवावनिम् ॥ ४२ ॥

Consumed all of a sudden with ogres, horses, chariots and elephants, flocks of birds, beasts and trees, (the deity presiding over) Lankā for its part thereupon cried in distress with a tumultuous noise (39) A terrific and exceedingly violent clamour was raised by the ogres crying in various ways as follows—"O my dear father, O my beloved son, O my beloved husband, O my friend, O lord of my life,

O my dear one, our excessive religious merit is exhausted," (40) Enveloped in flames, (nay) with its eminent heroes killed and its warriors thrown into disorder, humbled as it was by the vehemence of the wrath of Hanūmān, the celebrated Lankā appeared as though visited by a curse (41) The high-minded Hanumān saw Lankā with its ogres dismayed and despondent and seized with a flurry, and bearing

the imprint of fire bursting into blazing flames and (thus) resembling the earth destroyed by the wrath of the self-born Lord Śiva. (42)

भङ्क्त्वा वन पादपरलसकुल हत्वा तु रक्षामि महान्ति सयुगे ।
 दग््वा पुरीं ता गृह्हरत्नमालिनीं तस्थौ हन्मन् पवनात्मजः कपिः ॥ ४३ ॥
 स राक्षसास्तान् सुबहूश्च हत्वा वन च भङ्क्त्वा बहुपादप तत् ।
 विसृज्य रक्षोभवेनेषु चार्णि जगाम राम मनसा महात्मा ॥ ४४ ॥
 ततस्तु त वानरवीरमुख्य महाबल मारुततुल्यवेगम् ।
 महामति वायुसुत वरिष्ठ प्रतुष्टुद्वैवगाशाश्च सर्वे ॥ ४५ ॥
 देवाश्च सर्वे मुनिपुंगवाश्च गन्धर्वविद्याधरपन्नगाश्च ।
 भूतानि सर्वाणि महान्ति तत्र जम्बुः परा प्रीतिमनुत्पत्येवाम् ॥ ४६ ॥
 भङ्क्त्वा वन महारतेजा हत्वा रक्षामि सयुगे । दग््वा लङ्कापुरी भीमा रराज स महाकपिः ॥ ४७ ॥
 गृहाभ्यशृङ्गाप्रतले विचित्रे प्रतिष्ठितो वानरराजसिंहः ।
 प्रदीप्तलाङ्गलकृतार्चिमाली व्यराजतादित्य इवार्चिमाली ॥ ४८ ॥
 लङ्का समस्ता समीक्ष्य लाङ्गलानि महाकपिः । निर्वापयामास तदा सयुद्रे हरिपुंगवः ॥ ४९ ॥
 ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । दृष्ट्वा लङ्का प्रदग््वा ता विस्रय परम गताः ॥ ५० ॥
 तं दृष्ट्वा वानरश्रेष्ठ हन्मन्त महाकपिम् । कालाग्निरिति सचिन्त्य सर्वभूतानि तत्रमुः ॥ ५१ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशत् सर्गः ॥ ५४ ॥

Having destroyed the (Aśoka) grove, thick with the best of trees, killed eminent ogres in combat and burnt that city containing rows of excellent buildings, the monkey Hanūmān, sprung from the loins of the wind-god, stood at ease. (43) Nay, having dispatched many notorious ogres and destroyed the aforesaid grove rich in numerous trees and kindled fire in the dwellings of ogres, the high-souled Hanumān sought (the presence of) Śrī Rāma with his mind. (44) Thereupon all the hosts of gods for their part gratefully extolled the highly intelligent son of the wind-god, a prince among monkey heroes, the foremost of the mighty, who was endowed with extraordinary might and was equal to the wind in swiftness (45) All the gods as well as the foremost of ascetics, (even so) Gandharvas, Vidyādharas and Nāgas—nay, all great beings present there experienced an exceeding and unequalled joy (46) Having destroyed

the (Aśoka) grove, killed ogres in conflict and burnt the redoubtable city of Lankā, that eminent monkey, who was endowed with extraordinary energy, shone brightly (47) Firmly seated on the marvellous top of an excellent building, Hanumān (a lion among monkey chiefs), who was surrounded by a circle of flames rising from his flaming tail, shone brightly like the sun encircled with a nimbus (48) Having subjected the entire Lankā to excessive suffering, the mighty monkey (Hanumān), a bull among monkeys, then quenched the fire of his tail in the sea (49) Beholding the aforesaid Lankā reduced to ashes the gods including Gandharvas, Siddhas and eminent Ṛsis (the seers of Vedic Mantras) were filled with extreme wonder (50) Seeing that mighty monkey, Hanūmān, the foremost of monkeys, and fancying him to be the fire of universal dissolution, all created beings felt dismayed (51)

Thus ends Canto Fifty-four in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Seeing the whole of Lanka reduced to ashes and presuming Sītā too to have shared its lot, Hanuman begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Chāraṇas (celestial bards) and others and feels comforted.

सदीप्यमाना वित्रस्ता व्रन्तरक्षोगणा पुरीम् । अवक्षेप हनुमौल्लङ्का विन्तयामास वानरः ॥ १ ॥
 तस्याभूत् सुमशान्नानः कुत्सा चात्मन्यजायत । लङ्का प्रदहता कर्म किञ्चित् कृतमिदं मया ॥ २ ॥
 धन्याः रूढ महत्मानां यो बुद्ध्या कोपमुत्थितम् । निरुन्धन्ति म्हात्मानो दीप्तमग्निमिवाग्भया ॥ ३ ॥
 क्रुद्धः पापं न कुर्यात् क' कुट्टो हन्याद् गुरुनपि । क्रुद्धः परुषया वाना नरः साधून्धिञ्छिपेत् ॥ ४ ॥
 वाच्यावाच्य प्रकुन्तितो न विजानाति कश्चित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते कश्चित् ॥ ५ ॥
 यः समुत्पतित क्रोधं श्रमयैव निरस्यति । यथोरगस्त्वच्च जीर्णा स वै पुरुष उच्यते ॥ ६ ॥

Perceiving the city of Lankā blazing and alarmed with its multitudes of ogres panic-stricken, the monkey, Hanumān, became thoughtful (1) A grave apprehension entered his mind and there arose in him a feeling of self-contempt. He said to himself— "What an abominable act has evidently been done by me in burning Lankā consummately ! (2) Blessed indeed are those broad-minded great souls who in their wisdom curb the anger born within them (even) as they quench a blazing fire with water. (3) What angry man would not perpetrate a

sinful act ? He who is angry may kill even his elders (Nay) an angry man may insult (even) pious souls in harsh tones (4) He who is enraged can never discern what is worth uttering and what ought not to be uttered There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. (5) He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart even as a snake casts off its slough. (6)

धिगस्तु मा सुदुर्बुद्धिं निर्लेज्ज पापकृतमम् । अचिन्तयित्वा ता सीतामग्निदं स्वामिवातकम् ॥ ७ ॥
 यदि दग्धा त्विय सर्वा नूनमाद्यापि जानकी । दग्धा तेन मया भर्तुर्हृतं कार्यमजानता ॥ ८ ॥
 यदर्थमयमारम्भस्तत्कार्यमवसादितम् । मया हि दहता लङ्का न सीता परिरक्षिता ॥ ९ ॥
 शैषत्कार्यामिदं कार्यं कृतमासीन्न सद्यः । तस्य क्रोधाभिभूतेन मया मूलजयः कृतः ॥ १० ॥

"Woe be to me, the greatest sinner, utterly perverse, and impudent, who practised incendiarism without giving any thought to the aforesaid Sītā and (in this way) proved (indirectly) responsible for taking the life of my master (Śrī Rāma). (7) If this whole city for its part has been burnt, the noble daughter of Janaka too has surely been burnt

By doing this the purpose of my master has unconsciously been frustrated by me (8) That (very) cause for which this enterprise (in the shape of my journey across the sea and the destruction of Lankā) was undertaken has been marred in that Sītā has not been protected by me while burning Lankā (9) This feat (of burning

Lankā) has been accomplished by me as an insignificant act there is no doubt about it Overwhelmed as I was

with anger, the (very) root of that achievement has (however) been cut at by me. (10)

विनष्टा जानकी व्यक्त न ह्यदशतः प्रदश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ ११ ॥
 यदि तद्विहत कार्यं मया प्रज्ञाविपर्ययात् । इहैव प्राणसन्धासो ममापि ह्यद्य रोचते ॥ १२ ॥
 किमनौ निपताम्यद्य आहोस्विद् वडवासुखे । शरीरमिह सत्त्वाना दक्षि सागरवासिनाम् ॥ १३ ॥
 कथं नु जीवता गम्यो मया द्रष्टुं हरीश्वरः । तौ वा पुरुषपार्श्वौ कार्यसर्वस्वधातिना ॥ १४ ॥
 मया खलु तदेवेदं रोपदोषात् प्रदर्शितम् । प्रथितं त्रिपु लोकेषु कपित्वमनवस्थितम् ॥ १५ ॥
 धिगरतु राजस भावमनीशमनवस्थितम् । ईश्वरेणापि यद् रागाम्भया सीता न रक्षिता ॥ १६ ॥
 विनष्टया तु सीताया तावुभौ विनशिष्यतः । तयोर्विनाशे शुश्रीवः सन्तुर्विनशिष्यति ॥ १७ ॥
 एतदेव वचः श्रुत्वा भरतो भ्रातृवत्सलः । धर्मात्मा सहगनुत्पन्नः कथं शक्यति जीवितुम् ॥ १८ ॥
 इक्ष्वाकुवशे धर्मिण्डे गते नाशमसशयम् । भविष्यन्ति प्रजाः सर्वाः शोकसतात्पर्याङ्किताः ॥ १९ ॥
 तदहं भाग्यरहितो छुतधर्मार्थसंग्रहः । रोषदोषपरीतात्मा व्यक्त लोकविनाशनः ॥ २० ॥

"Sītā (the daughter of Janaka) has obviously perished, for no part of Lankā appears to have escaped unburnt The entire city lies in ashes (11) If that cause (in the shape of Sītā's recovery) has been marred by me through perversity of judgment, it appears agreeable to me even to yield up my life at this very spot this very day (12) Shall I throw myself into the fire or into a submarine fire or offer my body to the denizens of the deep today ? (13) How can Sugrīva (the lord of monkeys), or those two tigers among men (Śrī Rāma and Lakṣmaṇa) be faced by me while I am alive, since the purpose has been marred by me in its entirety ? (14) Through the culpability of my anger indeed the same simian nature has been exhibited at this juncture by me, which is well-known in all the three worlds (heaven, earth and the intermediate region) and has been characterized as unsteady (15) Woe be to my movements dominated by Rajas (passion or anger), which

are incapable of yielding desired results and are uncertain in the matter of results, because it was due to anger (born of Rajoḡana) that Sītā was not protected by me, even though I was capable of doing it (16) Sītā having perished, both those princes (Śrī Rāma and Lakṣmaṇa) too will perish On their ceasing to exist, Sugrīva (too) will yield up his life with (all) his kinsfolk (17) Even on hearing this report how will Bharata, who is fond of his brothers and whose mind is set on virtue, be able to survive with his younger (half-) brother (Śatrughna) ? (18) On the most pious race of Ikṣvāku having met with extinction all created beings will undoubtedly be tormented with grief and agony (19) Having thus forfeited my stock of religious merit and earthly good, and (hence) devoid of good luck, my mind dominated by evil in the form of anger, I am evidently guilty of having compassed the destruction of the world " (20)

इति चिन्तयतस्तस्य निमित्तान्युपपेदिरे । पूर्वमन्युपलब्धानि साक्षात् पुनरचिन्तयत् ॥ २१ ॥
 अथ वा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा । न नशिष्यति कस्यापि नाशिरत्रौ प्रवर्तते ॥ २२ ॥
 नहि धर्मात्मनस्तस्य भार्याममिततेजसः । स्वचरित्राभिगुप्ता ता स्पृष्टुमर्हति पावकः ॥ २३ ॥
 नूनं रामभावेण वैदेह्याः सुकृतेन च । यन्मा दहनकर्मण्यं नादहृद्भ्रमवाहनः ॥ २४ ॥

त्रयाणां भरतादीनां भ्रातॄणां देवता च वा । रामस्य च मनःकान्ता सा कथं विनशिष्यति ॥ २५ ॥
यद् वा दहनकर्माय सर्वत्र प्रसुरव्ययः । न मे दहति लङ्कल कथमर्या प्रधक्ष्यति ॥ २६ ॥

While he was pondering thus, good omens appeared to him whose welcome results had already been directly experienced by him. He pondered again as follows—(21) "Or it is possible the lady, who is charming of all limbs, has been protected by her own glory. The blessed lady would not perish, (for) fire does not burn fire (22) Surely fire would not dare to touch the consort, protected on all sides by her own (immaculate) character, of that pious-minded prince (Śrī Rāma), who is endowed with immeasurable energy (23) Surely it was because of Śrī Rāma's glory and the virtue of

Sitā (a princess of the Videha territory) that this fire (lit, the bearer of sacrificial offerings), whose natural function it is to consume (whatever comes into touch with it), could not burn me (24) How should she, who is an object of adoration to the three (half-) brothers (of Śrī Rāma), Bharata and others, and is beloved of Śrī Rāma's heart, perish? (25) Or how should this fire, whose natural function it is to burn (whatever comes into contact with it) and has power over all, yet which could not burn (even) my tail, consume the noble lady (because of whom this miracle has happened)? (26)

पुनश्चाचिन्तयत् तत्र हनुमान् विस्मितस्तदा । हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥ २७ ॥
तपसा सत्यवाक्येन अनन्यवाच्यं भर्तॄन् । असौ विनिर्दहेदग्निं न तामग्निः प्रधक्ष्यति ॥ २८ ॥
स तथा चिन्तयस्तत्र देव्या धर्मपरिग्रहम् । शुश्राव हनुमास्तत्र चारुणानां महात्मनाम् ॥ २९ ॥
अहो खलु कृतं कर्म दुर्विगाहं हनुमता । अग्निं विरुजता तीक्ष्णं भीमं राक्षसबन्धनि ॥ ३० ॥
प्रपलायितरक्षःस्त्रीवालवृद्धसमाकुला । जनकोलाहलाभ्यता क्रन्दन्तीवात्रिकन्दरैः ॥ ३१ ॥
दग्धेयं नगरी लङ्का साहृद्राकारतोरणा । जानकीं च दग्धेति विस्मयोऽद्भुत एव नः ॥ ३२ ॥
इति शुश्राव हनुमान् वाचं ताममृतीपमाम् । वभूव चास्य मनसो हर्षस्तत्कालसम्भवः ॥ ३३ ॥
स निमित्तैश्च दृष्टार्थैः कारणैश्च महारुणैः । ऋषिवाक्यैश्च हनुमानभवत् प्रीतमानसः ॥ ३४ ॥
ततः कपिः प्रातमनोरथार्थस्तामश्वता राजसुता विदित्वा ।
प्रत्यवतस्तां पुनरेव दृष्ट्वा प्रतिप्रयागाय मतिं चकार ॥ ३५ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशत् सर्गः ॥ ५५ ॥

Hanumān then recalled once more with wonder on that spot the appearance in the midst of (sea-) water of the hill Manāka (having gold in its cavities) (27) He said to himself "By virtue of her asceticism, truthful speech and exclusive devotion to her husband, she can consume fire (itself), fire (on the other hand) cannot consume her" (28) While pondering as aforesaid at that time the steadfastness of Sitā (a godlike lady) in the path of virtue, Hanumān heard on that spot the following words of the high-souled Chāranas (heavenly

birds)—(29) "Indeed a marvellous and difficult feat has been accomplished by Hanumān in igniting a fierce and terrible fire in the dwellings of the ogres. (30) Thickly crowded with ogres, their womenfolk, children and the aged in rapid fight and filled with the noise of the people, this city of Lankā, which is shrieking as it were (in the form of its denizens), has been burnt with its mountains, caverns, attics, defensive walls and archways, yet Sitā (Janaka's daughter) has not been burnt. This is an unprecedented wonder

to us" (31-32) Hanumān heard the aforesaid talk, which was sweet as nectar, and the joy which sprang up (in his heart) at that moment pervaded his soul (33) On account of good omens whose (welcome) results had been perceived by him (on many an occasion in the past), nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led him to conclude that Sītā

was alive) as also on the strength of the words of the Chāranas (who could see everything) the aforesaid Hanumān felt delighted in mind (34) Coming to know of that princess having escaped unscathed, and then seeing her once more with his own eyes, the monkey (Hanumān), who had attained his end and acquired the speed of thought, made up his mind to return (to the presence of Śrī Rāma) (35)

Thus ends Canto Fifty-five in the Sundarākānda of the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea.

ततस्तु शिशुपामूले जानकी पर्यवस्थिताम् । अभिवाचाप्रवीद्दिष्ट्या पश्यामि त्वामिहा नताम् ॥ १ ॥
 ततस्तु प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तुः स्नेहान्विता वाक्य हनुमन्तमाधन ॥ २ ॥
 यदि त्वं मन्यसे तात वसैकाहमिहानव । क्वचित् सुमद्वृते देगे विश्रान्त. श्रो गमिष्यसि ॥ ३ ॥
 मम चैवात्पमाभ्यावा. सानिध्यात् तव वानर । शोकस्यास्याप्रभेयस्य मुहूर्ते स्यादपि क्षयः ॥ ४ ॥
 गते हि हरिशार्दूल पुनः सम्प्राप्तये त्वयि । प्राणेष्वपि न विश्वासो मम वानरपुंगव ॥ ५ ॥
 अदं च ते वीर भूयो मा दारयिष्यति । दुःखाद् दुःखतर प्राप्ता दुर्मनश्शोककशिनाम् ॥ ६ ॥
 अयं च वीर सदेहस्त्रिष्ठतीव समाग्रत. । सुमहत्सु सहायेषु हर्षुक्षेपु महाबलः ॥ ७ ॥
 कथं नु खलु दुष्पार सतरिष्यन्ति सागरम् । तानि हर्षुक्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥

Greeting the daughter of Janaka ensconced at the foot of the Śimśapā tree, Hanumān for his part said (to her), " Luckily I find you unscathed at this moment " (1) Gazing again and again on Hanumān, who had made ready to depart, Sītā, who was full of affection for her lord, spoke as follows to him,— (2) " If at all you deem fit, O dear son, halt for a day here, O sinless one ! Having rested in some fully covered place, you may leave on the morrow (3) Besides, due to your proximity, O monkey, there will be an end of my grief, which cannot be measured, unfortunate as I am, at least for a while (4) For, if once you are gone, O tiger among monkeys,

there is uncertainty of your return (to this place), and there is no surety of my survival either, O bull among monkeys ! (5) Nay, your disappearance (from my presence), O hero, will further torment me, fallen that I am out of frying-pan into fire and emaciated through sadness and grief. (6) Nay, this doubt (ever) stands before me as it were about your very mighty associate monkeys and bears, O hero, as to how on earth Sugrīva (who is endowed with extraordinary might) or those hordes of monkeys and bears or those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) leap across the sea, which is (so) difficult to cross (7-8)

त्रयाणामेव	भूताना	सागरस्यापि	लङ्घने	शक्तिः स्याद् वैनेतेयस्य तव वा मारुतस्य वा ॥ १ ॥
तदत्र	कार्यनिर्वन्धे	समुत्तन्ने	दुरासदे	किं पश्यसि समाधानं त्व हि कार्यविघ्नारदः ॥ १० ॥
काममस्य	त्वमेवैकः	कार्यस्य	परिसाधने	पर्यातः परवीरघ्न यदास्यस्ते फलोदयः ॥ ११ ॥
बलैस्तु	सकुला	कृत्वा	लङ्का	परबलार्दनः मा नयेद् यदि काकुत्स्थस्तत् तस्य सद्यः भवेत् ॥ १२ ॥
तद्	यथा	तस्य	विक्रान्तनमु रूप	महात्मनः भवत्याह्वयश्चरस्य तथा त्वनुपपादय ॥ १३ ॥

"The capacity too to cross the sea exists in three created beings only, viz, Garuda (son of Vinatā), the wind-god and yourself (9) When this obstacle, which is so difficult to control, in the way of accomplishing the task in hand has duly come up, what means do you perceive for the execution of this work, since you are skilled in action? (10) Although you are yourself equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of

hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma) (11) If, having overrun Lankā with his forces, Śrī Rāma (a scion of Kakutstha), the scourge of hostile forces, for his part, takes me (back from Lankā), that (alone) would be worthy of him (12) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him" (13)

तदर्धोपहित	वाक्य	प्रश्रित	हेतुसहितम्	निगम्य हनुमान् वीरो वाक्यमुत्तरमब्रवीत् ॥ १४ ॥
देवि	हृयंक्षतैत्यानामीश्वरः	प्लवता	वरः	सुग्रीवः सत्त्वसम्पन्नस्तवायं कृतनिश्चयः ॥ १५ ॥
स	वानरसहस्राणा	कोटीभिरभिसञ्चृतः		क्षिप्रमेभ्यति वैदेहि सुग्रीवः प्लवगाधिवः ॥ १६ ॥
तौ च	वीरौ	नरवरो	सहितौ	रामलक्ष्मणौ
सगण	राक्षस	हत्वा	नचिराद्	खनुन्दनः
समाश्रितसिहि	भद्र	ते भव	त्व	कालकाङ्क्षिणी
निहते	राक्षसेन्द्रे	च	नपुत्रामात्यवान्धवे	त्व समेभ्यसि रामेण निहत रावण रणे ॥ १९ ॥
क्षिप्रमेभ्यति	काकुत्स्थो	हृयंक्षप्रवरैर्युतः		यस्ते युधि विजित्यारीश्लोक न्यपनयिष्यति ॥ २१ ॥

Hearing the aforesaid speech of Sitā, which was full of significance, polite and logical, the heroic Hanumān made the following final reply — (14) "The ruler of the monkey and bear hordes, Sugrīva, the foremost of monkeys, who is richly endowed with energy, is determined to liberate you, O godlike lady! (15) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, the said Sugrīva, the suzerain lord of monkeys, will make his appearance soon (16) Nay, arriving together, those two heroic jewels among men will destroy Lankā with their shafts (17) Having made short work of the ogre (Rāvana) with his hordes, Śrī Rāma (the delight of the Raghus) will return before long to his own

city (Ayodhyā) taking you (with him), O lady of excellent limbs! (18) Be fully restored to confidence and bide your time. May good betide you! You shall soon (be able to) see Rāvana killed in combat by Śrī Rāma (19) When Rāvana (the lord of ogres) is slain along with his sons, ministers and kinsfolk, you shall be united with Śrī Rāma as Rohini (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god (20) Accompanied by eminent leaders of monkeys and bears, Śrī Rāma (a scion of Kakutstha),— who, having fully conquered his enemies in combat will thoroughly dispel your grief,—will make his appearance soon" (21)

एवमाश्रास्य वैदेहीं हनुमान् मारुतात्मजः । गमनाय मति कृत्वा वैदेहीमभ्यादायत् ॥ २२ ॥
 रावसान् प्रवरान् हत्वा नाम विश्राव्य चात्मनः । समाश्रास्य च वैदेहीं दर्शयित्वा पर बलम् ॥ २३ ॥
 नगरीमाकुला कृत्वा बद्धयित्वा च रावणम् । दर्शयित्वा बल धोर वैदेहीमभिवाद्य च ॥ २४ ॥
 प्रतिगन्तु मनश्चक्रे पुनर्मन्थेन सागरम् ।

Having comforted Sitā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, greeted Sitā (a princess of the Videha territory) (22) Having dispatched distinguished ogres and (thus) exhibited his surpassing strength, created

a stir in Lankā, befooled Rāvana and displayed his terrible might and (thus) made his name widely known, nay, having fully consoled and greeted Sitā, a princess of the Videha territory, Hanūmān made up his mind once more to return across the sea

ततः स कपिशार्दूलः	स्वामिसदर्शनोत्सुकः ॥ २५ ॥
आसरोह गिरिश्रेष्ठमरिष्टमरिर्मदनः	तुङ्गपद्मकञ्जुप्रामिर्नालाभिर्वनराजिभिः ॥ २६ ॥
सोत्तरीयमिवाभ्योदैः शृङ्गान्तरविलम्बिभिः	चोन्मनानमिव प्रीत्या दिवाकरकरैः शुभैः ॥ २७ ॥
उन्मिषन्तमिवोद्धूतैर्लौचनैरिव धातुभिः	तोयौषनिःस्वनैर्मन्त्रैः प्राधीतमिव सर्वतः ॥ २८ ॥
प्रगीतमिव विस्पष्ट नानाप्रसवणस्वनेः	देवदासुभिरुद्धैरुर्व्याहातुमिव स्थितम् ॥ २९ ॥
प्रयातजलनिघोषैः प्राकृष्टमिव सर्वतः	वेपमानमिव द्यूमैः क्यमानैः शरद्धनैः ॥ ३० ॥
वेणुमिर्मारुतोद्भूतैः कृजन्तमिव कीचकैः	निःश्वसन्तमिवामषाद् चौरैराक्षीविषोक्तमैः ॥ ३१ ॥
नीहासकृतगम्भीरैर्ध्यापन्तमिव गह्वरैः	मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ॥ ३२ ॥
जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः	कूटैश्च बहुधा कीर्णैः शोभित बहुकन्दरैः ॥ ३३ ॥
सालतालैश्च कर्णैश्च वशैश्च बहुभिर्भूतम्	लतावितानैर्विततैः पुष्पवद्भिरलकृतम् ॥ ३४ ॥
नानामृगगणैः कीर्णैः धातुनिष्यन्दभूयितम्	बहुप्रसवणोपेत शिलासन्धयसकटम् ॥ ३५ ॥
महर्षियक्षगन्धर्वकिनरोरगसेवितम्	लतापादपसम्बाध सिंहाधिष्ठितकन्दरम् ॥ ३६ ॥
व्याम्रादिभिः समाकीर्ण	स्वादुमूलफलद्रुमम् ।

Then that tiger among the monkeys, the destroyer of his foes, eager as he was to see his master (Śrī Rāma), ascended the Arista mountain, the foremost of mountains, which was clothed (as it were) with dark groves embellished with tall Padmaka trees, and was covered with clouds hanging between its summits as with an upper garment, which was being awakened as it were with love by the bright rays of the sun, resembling so many hands, which was staring as it were with (so many) eyes in the form of metals scattered here and there, which appeared to have started reciting the Vedas on every side in the form of the deep sound of

running streams, which had commenced singing as it were at a high pitch very distinctly in the form of the murmuring of various cascades, which stood as it were with uplifted arms in the form of towering deodars, which had started crying loudly as it were on all sides in the form of the sound of its waterfalls and seemed to quake in the form of its waving dark clusters of autumnal reeds, which was piping as it were in the form of hollow bamboos tossed about by the wind and whistling, and was hissing as it were in indignation in the form of its terrible and most poisonous serpents; which sat absorbed in meditation as it were in the form of its caves obscured

by mist and had set about moving on all sides as it were with its offshoots looking like (so many) rising clouds, which with its peaks enveloped in clouds seemed to stretch its limbs in the air, which bristled with a number of peaks and was adorned with numerous caves, and which was hemmed in with many sal, palmyra, Karna and bamboo trees and was graced with extensive canopies of creepers laden with blossom, which was crowded with herds of deer

of every species and decked with streams of molten metals, which was rich in numerous cascades and thick with accumulations of rocks, which was frequented by eminent Rāsīs, Yakṣas, Gandharvas, Kinnaras and Nāgas, was impenetrable on account of creepers and trees and whose caves were occupied by lions, which was infested with tigers and other (carnivorous) beasts and abounded in luscious roots and trees yielding delicious fruits

	आरुरोहानिलसुतः	पर्वत	प्रवगोत्तमः ॥ ३७ ॥
रामदर्शनशीघ्रेण	प्रहर्षेणाभिचोदितः ।	तेन	पादतलक्रान्ता रम्येषु गिरियानुषु ॥ ३८ ॥
सन्तोषा.	समशीर्यन्त	शिलाश्चूर्णकृतास्ततः ।	स तमारुह्य गैलेन्द्र व्यवर्धत रुहाकपिः ॥ ३९ ॥
दक्षिणादुत्तर	पार	प्रार्थयैत्लवणाभसः ।	अत्रिरुह्य ततो वीरः पर्वत पवनात्मजः ॥ ४० ॥
ददर्श	सागर भीम	भीमोरगनिषेवितम् ।	स मारुत इवाकाश मारुतस्यात्मनम्भवः ॥ ४१ ॥
	प्रपेदे	हरिशार्दूलो	दक्षिणादुत्तरा दिशम् ।

Impelled by excessive joy (on having successfully completed his mission) and impatience to see Śrī Rāma, Hanumān (son of the wind-god), the foremost of monkeys, (thus) ascended the (aforesaid) mountain Pressed under his soles and crushed (by his weight), rocks on the lovely peaks of the mountain now fell to pieces with a noise Ascending that lord of mountains and seeking to bound to the northern shore from the southern shore

of the blackish sea, that mighty monkey grew in size Having ascended the mountain, the heroic Hanumān (sprung from the loins of the wind-god) then beheld the formidable sea infested with dreadful serpents Like the wind rushing through space, Hanumān, sprung from the loins of the wind-god, a (veritable) tiger among the monkeys, set out from the southern to the northern quarter

	स तदा	पीडितस्तेन	कपिना	पर्वतोत्तमः ॥ ४२ ॥
ररास	विविधैर्भूतैः	प्रविशद् वसुधातलम् ।	कम्पमानैश्च शिखरैः	पतद्भिरपि च द्रुमैः ॥ ४३ ॥
तस्योरुच्येगोन्मथिताः	पादपाः	पुष्पशालिनः ।	निपेतुर्भूतले भग्नाः	शक्रायुधहता इव ॥ ४४ ॥
कन्दरोदरसस्याना	पीडिताना	महौजसाम् ।	सिंहाना निनदो भीमो नभो भिन्दन् हि शुश्रुवे ॥ ४५ ॥	
त्रस्तव्याविद्धवसना		व्याकुलीकृतभूषणाः ।	विद्याधर्यः समुत्प्रेतः सहसा धरणीधरात् ॥ ४६ ॥	
अतिप्रमाणा बलिनो	दीतजिह्वा	महाविपाः ।	निपीडितशिरोग्रीवा व्यवेहन्त महाहयः ॥ ४७ ॥	
किन्नोरगान्धर्ववक्षविद्याधरास्तथा			पीडित त नगवर त्यक्त्वा गगनमास्थिताः ॥ ४८ ॥	
स च भूमिधरः श्रीमान् बलिना	तेन	पीडितः ।	सबुद्धशिखरोदमः प्रविवेश रणातलम् ॥ ४९ ॥	
दशयोजनविस्तारस्त्रिधाद्योजनमुच्छ्रितः			धरण्या समता यातः स बभूव धराधरः ॥ ५० ॥	
स लिलङ्घयिषुर्भीम	सलील	लवणार्णवम् ।	करलोलास्फालवेगान्तमुत्पपात नभो हरिः ॥ ५१ ॥	

इत्याषे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्पञ्चाश सर्ग ॥ ५६ ॥

Pressed at that moment by that monkey (Hanumān), Arista, the foremost of mountains shrieked (under his weight) and sank into the bowels of the earth with its various 'living beings and shaking summits and toppling trees (23-43) Violently shaken and broken by the impetus of his thighs, trees charming with blossom fell to the ground as though struck by India's thunderbolt (44) The terrible roar of lions endowed with great vigour, dwelling in the interior of caves and subjected to pressure was heard rending the skies as it were (45) Vidyādhara women rose all of a sudden from the mountain, their raiment in disorder through fear and ornaments fallen off (46) Large mighty snakes immense in size and highly poisonous, with

flaming tongues, their hoods and necks severely pressed, lay coiled (47) Deserting that jewel among mountains, subjected to (extraordinary) pressure, Kinnaras, Nāgas, Gandharvas, Yaksas and Vidyādharas took their stand in the air (48) Nay, pressed by the mighty Hanumān, that glorious mountain, conspicuous with its peaks crowned with trees, sank into the bowels of the earth (49) Ten Yojanas (or eighty miles) in extent and thirty Yojanas (or two hundred and forty miles) in height, the aforesaid mountain got level with the earth (50) Eager to leap sportingly across the formidable salty sea, whose shores were being lashed by its waves, the said monkey sprang into the air (51)

Thus ends Canto Fifty-six in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

सप्तपञ्चाशः सर्गः

Canto LVII

Having leapt from the coast of Lanka and touching the Mainaka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there.

Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar.

Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sita. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all.

आलुल्य च	महावेगः	पक्षवनिव	पर्वतः ।	भुजगयक्षगर्धर्वप्रबुद्धकमलोत्पलम्	॥ १ ॥
स चन्द्रकुमुद	रम्य	सार्ककारण्डव	शुभम् ।	तिष्यश्रवणकादम्बमध्रशैवलय्याद्वलम्	॥ २ ॥
पुनर्वसुमहामीन		लोहितान्नमहाग्रहम् ।	ऐरावतमहाद्वीप	स्वातीहसविलसितम्	॥ ३ ॥

वातसवातजालोर्मिचन्द्राद्युगिशिराम्बुयत्	हनूमानपरिभ्रान्तं	पुच्छ्वे	गगनाणवम् ॥ ४ ॥
ग्रसमान इवाकाश	ताराधिपमिवोल्लिखन्	हरप्रिय सनक्षत्र	गगन सार्कमण्डलम् ॥ ५ ॥
अपरमपरिश्रान्तश्चाम्बुधि	समगाहृत	हनूमान्	मेघजालानि विकर्षयित्वा गच्छति ॥ ६ ॥
पाण्डुरा रणवर्णानि	नीलमाञ्जिष्ठकानि च	हरितारणवर्णानि	महाप्राणि चकाशिरि ॥ ७ ॥
प्रविशन्नजालानि	निष्क्रमश्च	पुनः पुनः	प्रकाशश्चप्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८ ॥
विविधा भ्रमनापन्नगोचरो	धवलाम्बरः	दृश्यादृश्यतनुर्वारस्तथा	चन्द्रावतेऽम्बरे ॥ ९ ॥
ताक्ष्यायमाणो गगनं	य वभौ वायुनन्दनः	दारयन् मेघद्वन्द्वानि	निष्पतन्न पुनः पुनः ॥ १० ॥

Bounding with great impetuosity, Hanūmān, who looked like a winged mountain, and never felt exhausted, sailed across the firmament, which presented the appearance of a delightful and charming ocean graced with a swan in the form of the constellation Swātī, with the Nāgas, Yaksas and Gandharvas (gathered together there) for its full-blown lotuses and water-lilies, the moon for a white water-lily, the sun for a water-fowl, the constellations known by the names of Pusya and Śravaṇa for swans, the clouds for its duck-weeds and grassy spots adjoining the shores, the twin constellations, the Panarvasus, for its large fish, the planet Mars for a large alligator, Airāvata (the elephant carrying Indra on its back) for a large island, the gales for its billows and the moonbeams for its cool water (1-4) As though swallowing up the space, scratching

the moon (the lord of stars), seizing the heavens along with their lunar mansions and the solar orb and drawing the masses of clouds apart, Hanūmān unweariedly sailed over the boundless sea (5-6) Huge cloud, white, roseate, blue, madder-like, green and dark in colour made their appearance (in the sky) (7) Penetrating deep into the masses of clouds and emerging from them again and again, Hanumān looked like the moon becoming invisible and visible again (8) Having found his way into the various masses of clouds (and emerging again), his personality (accordingly) becoming visible and invisible, the hero (Hanumān), who was clad in white, thereby shone like the moon in the sky (9) Emerging again and again tearing asunder the masses of clouds, that delight of the wind-god looked like Garuda in the air (10)

नदन् नादेन महता	मेघस्वनमहास्वनः	प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चाल्मनः ॥ ११ ॥
आकुल नगरीं कृत्वा व्यथयित्वा च	रावणम्	अर्धवित्वा महावीरान् वैदेहीमभिवाद्य च ॥ १२ ॥
आजगाम महातेजाः	पुनर्मध्येन सागरम्	पर्वतेन्द्र मुनाभ च समुपसृष्ट्य वीर्यवान् ॥ १३ ॥
ज्यायुक्त इव नाराचो	महावेगोऽभ्युपागमत्	स किंचिदारत् सम्प्राप्तः समालोक्य महागिरिम् ॥ १४ ॥
मरेन्द्र मेघसकाशो	ननाद स महाकपिः	स पूर्यामास कपिर्दिशो दश समन्ततः ॥ १५ ॥
नदन् नादेन महता	मेघस्वनमहास्वनः	स त देशमनुप्रातः सुदृढदर्शनलज्जसः ॥ १६ ॥
ननाद सुमहानाद	लङ्कल चाप्यकम्पयत्	तस्य नानद्यमानस्य सुपर्णाचरिते पथि ॥ १७ ॥
	फलतीवास्य बोषेण	गगन सार्कमण्डलम् ।

Having dispatched the eminent ogres and (thereby) made his name widely known, created a stir in the city (of Lanka) and caused agony to Rāvana, killed eminent heroes (among the

ogres) and greeted Sitā (a princess of the Videha territory), Hanumān (endowed with extraordinary energy), whose roar resembled a peal of thunder, once more reached the middle of the

sea, thundering with a great roar. Nay, having duly touched the Sunābha (Maināka) mountain, the lord of mountains, the powerful Hanumān (who was full of great impetuosity) sped on like an arrow loosed from a bowstring. Having arrived a bit near, and observing Mahendra, the great mountain, that mighty monkey thundered like a cloud emitting a roar, the aforesaid monkey, whose loud cry resembled

the rumbling of a cloud, filled (all) the ten directions completely with his roar. Arrived in that region (where his friends waited for him), Hanumān, who was panting to see his friends, gave out a very loud cry and waved his tail. The firmament with the solar orb began to crack as it were due to his roar even as he repeatedly roared on the path followed by Garuda (endowed with beautiful wings)

ये तु तत्रोत्तरे कुले समुद्रस्य महाबलाः ॥ १८ ॥
पूर्वं सविष्टिताः शूरा वायुपुत्रदिदम्भवः ।

महतो वायुपुत्रस्य तोषदस्यैव निःस्वनम् । शुश्रुवुस्ते तदा बोपमूर्खेण हनुमतः ॥ १९ ॥
ते दीनमनसः सर्वे शुश्रुवुः, काननीकसः । वानरेन्द्रस्य निर्घोषं पञ्चमनिनशोपमम् ॥ २० ॥
निशम्य नदतो नादं वानरास्ते समन्ततः । बभूवुस्तुकाः सर्वे सुहृद्दशनकाङ्क्षिणः ॥ २१ ॥
जाम्बवान् स हरिश्रेष्ठः प्रीतिसहृष्टमानसः । उपामन्य हरिर्न सर्वानिदं वचनमभवीत् ॥ २२ ॥
सर्वथा कृतकार्योऽसौ हनुमान् नात्र सगयः । न ह्यस्याकृतकार्यस्य नादं एवविधो भवेत् ॥ २३ ॥
तस्य बाहुरुखेण च निनादं च महात्मनः । निशम्य हरयो हृष्टाः समुत्प्रेतुर्वृतस्ततः ॥ २४ ॥
ते नगाग्रान्नगाग्रानि गिल्वराच्छिखराणि च । प्रदृष्ट्वाः समपद्यन्त हनुमन्तं दिदम्भवः ॥ २५ ॥
ते प्रीताः पादपात्रेषु गृह्यन् शास्त्रामवस्थिताः । वासासि च प्रकाशानि समाविध्यन्त वानराः ॥ २६ ॥
गिरिगह्वरसलीनो यथा गर्जति मास्ततः । एव जगर्ज बलवान् हनुमान् मास्ततस्त्वजः ॥ २७ ॥

Those heroes, endowed with extraordinary might, who stood already on the aforesaid northern shore of the sea, eager to see Hanumān (the son of the wind-god), heard at that time the sound produced by the sweeping motion of Hanumān's thighs, which resembled the rumbling of a huge cloud propelled by the wind (11-19) All those monkeys (lit, denizens of the forest), who were feeling distressed in mind (due to anxiety on the score of Hanumān), heard the thunder-like roar of Hanumān (20) Hearing the roar of Hanumān (who was emitting a loud cry), all the aforesaid monkeys on all sides became full of longing, eager as they were to see their friend (21) Addressing all the monkeys (present there), Jambavān, the foremost of the monkeys and bears, who

felt enraptured at heart with joy, spoke as follows—(22) "The yonder Hanumān has been wholly successful, there is no doubt about it, for had he been unsuccessful, his roar would not have been of this type (23) Rejoiced to hear the sound of the dashing movement of the arms and thighs, as well as the roar of that exalted soul, the monkeys leapt up here and there (24) Feeling overjoyed, they sprang from tree-top to tree-top and from peak to peak, eager as they were to behold Hanumān (25) Standing on tree-tops seizing the boughs (lest they should topple down while gazing upwards), they joyously waved their splendid raiment (26) The mighty Hanumān, sprung from the loins of the wind-god, roared (even) as the wind pent up in a mountain cavern would (27)

तमभ्रवनसकाशमापतन्त

महाकपिम् । इद्वा ते वानराः सर्वे तस्युः प्राञ्जलयस्तदा ॥ २८ ॥

तनस्तु वेगवान् वीरो गिरेर्गिरिनिभः कपिः । निपपात गिरेस्तस्य शिखरे पादपाकुले ॥ २९ ॥
 हृषेणापूर्वमाणोऽसौ रम्ये पर्वतनिर्क्षरे । छिन्नपक्ष इवाकाशात् पपात धरणीधरः ॥ ३० ॥
 ततस्ते प्रीतमनसः सर्वे वानरपुगवाः । हनूमन्त महात्मान परिवर्षोपतस्थिरे ॥ ३१ ॥
 परिवर्ष च ते सर्वे परा प्रीतिमुपागताः । प्रहृष्टवदनाः सर्वे तमागतमुपागमन् ॥ ३२ ॥
 उपायनानि चादाय मूलानि च फलानि च । प्रत्यर्पयन् हरिश्रेष्ठ हरयो मास्तात्मजम् ॥ ३३ ॥
 विनेदुर्मुदिताः केचित् केचित् क्लिक्लिया तथा हृष्टाः । पादपशाखाश्च आनिन्युर्वानरर्षभाः ॥ ३४ ॥
 हनूमास्तु गुरुन् वृद्धाङ्गाम्यवत्यमुखास्तदा । कुमारमङ्गद वैव सोऽवन्दत महाकपिः ॥ ३५ ॥
 स ताभ्या पूजितः पूज्यः कगिभिश्च प्रसादितः । दृष्टा देवीति विक्रान्तः रक्षेपण न्यदेदयत् ॥ ३६ ॥

Seeing that huge monkey rushing like a mass of clouds at that moment, all the aforesaid monkeys stood with joined palms (28) Having leapt from the Arista mountain (in Lankā), the heroic monkey, for his part, who was full of impetuosity and looked like a mountain (himself), descended on the top of that mountain (Mahendra), thick with trees (29) Overflowing with joy he alighted on the brink of a lovely mountain hill like a mountain whose pinions have been clipped descending from the heavens (30) Delighted at heart, all those jewels among the monkeys thereupon stood encircling the high-souled Hanumān (31) Gathering round him they all derived supreme joy Nay, with an exceedingly cheerful countenance they all approached

Hanumān, who had just arrived (32) Taking presents in the form of roots and fruits, the monkeys honoured Hanumān (sprung from the limbs of the wind-god), the foremost among monkeys (33) Some roared in (sheer) delight, others likewise raised shouts of felicity, full of joy, other jewels among the monkeys brought boughs of trees (for Hanumān to sit on) (34) That great monkey, Hanumān, for his part saluted at that moment his elders as well as the aged, the foremost of whom was Jāmbavān, as also Prince Angada (35) Honoured by the two (viz, Jāmbavān and Angada), and propitiated by the other monkeys, the valiant Hanumān, who merited (such) worship, submitted in brief that the godlike lady had been seen (by him). (36)

निपसाद च हस्तेन गृहीत्वा वालिनः सुतम् । रमणीये वनोद्देशे महेन्द्रस्य गिरेस्तदा ॥ ३७ ॥
 हनूमानब्रवीत् पृष्टस्तादा तान् वानरर्षभान् । अशोकवनिकासया दृष्टा सा जनकात्मजा ॥ ३८ ॥
 रक्ष्यमाणा सुषोराभी राक्षसीभिरनिन्दिता । एकत्रेणीधरा वाला रामदर्शनलालसा ॥ ३९ ॥
 उपासपरिश्रान्ता मलिना जटिला कृगा । ततो दृष्टेति वचन महार्थममृतोपमम् ॥ ४० ॥
 निशम्य माक्तेः सर्वे मुदिता वानराभवन् । श्वेडन्त्यन्ये नन्दन्त्यन्ये गर्जन्यन्ये महाबलाः ॥ ४१ ॥
 चक्षुः क्लिक्लियामन्ये प्रतिगर्जन्ति चापरे । केचिदुच्च्रितलाङ्गला प्रहृष्टाः कपिकुञ्जराः ॥ ४२ ॥
 आयताङ्घ्रितदीर्घाणि लाङ्गूलानि प्रविश्यधुः । अपरे तु हनूमन्त श्रीमन्त वानरोत्तमम् ॥ ४३ ॥
 आलुत्य गिरिशृङ्गेषु ससृशन्ति स्म हर्षिताः ।

Nay, taking Angada (Vāli's son) by the hand, he then sat down in a lovely part of the woodland on the Mahendra mountain (27) Interrogated (by them), Hanumān then told those jewels among the monkeys that Sitā, Janaka's daughter, had been seen by him dwell-

ing in the Aśoka grove, that the young lady, who was beyond reproach, was being guarded by exceedingly dreadful ogresses, who wore a single pileat of hair (as a mark of desolation) and sighed for Śrī Rāma's sight, and that she had been thoroughly worn out through fasting, wore matted

locks, and was emaciated and stained with dust All the monkeys thereupon felt rejoiced to hear the nectar-like report of Hanumān (the son of the wind-god) to the effect that Sitā had been seen (by him), which was full of great significance Some roared like lions, others raised ululations, while still other monkeys, who were endowed with extraordinary might, bellowed

(like bulls) Others (again) raised shouts expressive of joy, while yet others roared in return With their tails lifted up some elephant-like monkeys, who felt overjoyed, waved their thick long curled tails Bounding from the peaks of the mountain full of joy, others for their part embraced the glorious Hanumān, the foremost of monkeys.

उक्तवाक्य हनुसन्तमङ्गदस्तु तदावधीत् ॥ ४४ ॥
 सर्वेषा हरिवीराणा मध्ये वाचमनुत्तमाम् । सखे वीर्ये न ते कश्चित् समो वानर विद्यते ॥ ४५ ॥
 यदवलुल्य विस्तीर्णे सागरं पुनरागतः । जीवितस्य प्रदाता नखवमेको वानरोत्तम ॥ ४६ ॥
 त्वयसादात् समेष्यामः सिद्धार्था राषवेण ह । अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ॥ ४७ ॥
 दिष्टया दृष्टा त्वया देवी रामपत्नी यशस्विनी । दिष्टया त्यक्षयति काकुत्स्थः शोक सीताविषोयजम् ॥ ४८ ॥
 ततोऽङ्गद हनुसन्त जाम्भवन्त च वानराः । परिवार्य प्रमुदिता भेजिरे विपुलाः शिला ॥ ४९ ॥
 उपविष्टा गिरेस्तस्य शिलामु विपुलामु ते । श्रोतुकामाः समुद्रस्य लङ्घनं वानरोत्तमः ॥ ५० ॥
 दर्शनं चापि लङ्कायाः सीताया रावणस्य च । तस्थुः प्राञ्जलयः सर्वे हनुसद्बदनोन्मुखाः ॥ ५१ ॥
 तस्यै तत्राङ्गदः श्रीमान् वानरैर्वहुभिर्वृतः । उपास्यमानो विषुषैर्दिवि देवपतिर्वया ॥ ५२ ॥
 हनुमता कीर्तिमता यशस्विना तथाङ्गदेनाङ्गदनद्रवाहुना ।
 मुदा तदाध्यासितमुन्नतं महन्महीधराग्रं ज्वलित श्रियाभवंत ॥ ५३ ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चाश सर्ग ॥ ५७ ॥

In the midst of all monkey heroes, Angada for his part then paid the following most excellent compliment to Hanumān, who had spoken as above — "No one stands equal to you, O monkey, in courage or valour, since having leapt across the extensive sea, you have come back. You are the sole life-giver to us, O jewel among the monkeys ! (38—46) Through your grace alone shall we be united with Śrī Rāma (a scion of Raghu), our purpose (in the shape of Sitā's discovery) having been accomplished. Wonderful is your devotion to your master, surprising is your valour and marvellous your firmness. (47) Luckily has the godlike and illustrious consort of Śrī Rāma been seen by you and luckily will Śrī Rāma (a scion of Kakutstha) shed his grief born

of separation from Sitā." (48) Surrounding Angada, Hanumān and Jāmbavān, and full of great joy the monkeys thereupon betook themselves to extensive rocks. (49) Seated on the extensive rocks of that mountain, eager (as they were) to hear how Hanumān was able to leap across the sea and see Lankā, Sitā and Rāvana, all those jewels among the monkeys waited with joined palms, their faces turned towards Hanumān (50-51) The glorious Angada sat there enraptured by numerous monkeys even like Indra (the lord of gods) waited upon by gods in heaven (52) Occupied with joy at that time by the glorious Hanumān as well as by the illustrious Angada, who had his arms clasped with a pair of armlets, the lofty and huge mountain peak stood illumined with splendour. (53)

Thus ends Canto Fifty-seven of the Sundarāhāṣṭa in the glorious Rāmāyana of Vālmiki, the work of a Rṣi and the oldest epic

अष्टपञ्चाशः सर्गः

Canto LVIII

Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra.

ततस्तस्य गिरिः शृङ्गे महेन्द्रस्य महाबलाः । हनुमत्प्रमुखाः प्रीति हरयो जमुरुत्तमम् ॥ १ ॥
 प्रीतिमत्प्रविष्टेषु वानरेषु महात्मसु । त ततः प्रतिसदृष्टः प्रीतियुक्त महाकपिम् ॥ २ ॥
 जाम्बवान् कार्यवृत्तान्तमश्रुच्छदनिलात्मजम् । कथ दृष्टा त्वया देवी कथ वा तत्र वर्तते ॥ ३ ॥
 तस्या चापि कथ वृत्तः क्रूरकर्मा दशाननः । तत्पतः सर्वमेतन्नः प्रब्रूहि त्व महाकपे ॥ ४ ॥
 सम्मार्गिता कथ देवी किं च सा प्रत्यभाषत । श्रुतार्थाश्रित्तपिष्यामो भूयः कार्यविनिश्चयम् ॥ ५ ॥
 यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान् । रक्षितव्यं च यत्तत्र तद् भवान् व्याकरोतु नः ॥ ६ ॥
 स नियुक्तस्तत्सैनं सम्प्रदृष्टतन्रुहः । नमस्यञ्जित्सा देव्यै सीतायै प्रत्यभाषत ॥ ७ ॥

Having met together on the summit of the aforesaid Mahendra mountain, the monkeys headed by Hanumān, who were endowed with extraordinary might, presently experienced the highest joy (1) The high-souled monkeys being joyfully and comfortably seated, Jāmbavān, who felt highly rejoiced, now inquired of that great monkey, sprung from the loins of the wind-god, who was (also) filled with joy, particulars about his errand (in the following words) — "How was the godlike lady discovered by you and how does she fare there ? (2-3) Moreover, how does Rāvana (the ten-headed monster) of cruel deeds behave towards her ? (Please) relate you all

this to us accurately in detail, O mighty monkey ! (4) How was the godlike lady traced by you and what reply did she make ? Having learnt the truth (from you), we shall ponder what decision should be taken about the future course of action (5) Prudent as you are, (please) state you clearly what fact should be disclosed by us when we have arrived there (in the presence of Śrī Rāma), and what should be kept back on that occasion " (6) Urged by Jāmbavān, and making obeisance with his head bent low to the godlike lady, Sītā, Hanumān then replied (as follows), his hair standing on end — (7)

प्रत्यक्षमेव भवता महेन्द्रात् खमाप्लुतः । उदर्धेश्छिण पार काङ्क्षमाणः सुमाहितः ॥ ८ ॥
 गच्छतश्च हि मे धोर विघ्नरूपमिवाभवत् । काञ्चन शिखरं दिव्यं पश्यामि सुमनोहरम् ॥ ९ ॥
 स्थितं पन्थानमावृत्त्य मेने विघ्नं च तं नगम् । उपसगम्य तं दिव्यं काञ्चनं नगमुत्तमम् ॥ १० ॥
 कृता मे मनसा बुद्धिर्भेत्तव्योऽयं मयेति च । प्रहतस्य मया तस्य लाङ्गूलेन महागिरिः ॥ ११ ॥
 शिखरं सूर्यसकाशं व्यशीर्यतं सहस्रधा । व्यवसायं च तं बुद्ध्या स होवाच महागिरिः ॥ १२ ॥

"Seeking to reach the southern shore of the sea, I took a leap into the space with a concentrated mind from the summit of the Mahendra mountain in

your (very) presence (8) Even as I was advancing, a formidable obstacle appeared in my way as it were, I beheld a heavenly and exceedingly

soul-captivating golden peak, which stood blocking my way, and I accounted that mountain an impediment. Approaching that foremost celestial golden mountain, the following resolve was mentally made by me 'This mountain

must be shattered by me' The peak, shining brightly like the sun, of that vast mountain, (even) as the latter was struck with my tail by me, broke into a thousand fragments

पुत्रेति मधुरा वार्णा मनः प्रह्लादयन्निव । पितृव्य चापि मा विद्धि सखाय मातरिश्रिनः ॥ १३ ॥
 मैनाकमिति विख्यात निवसन्त महोदधौ । पक्षवन्तः पुरा पुत्र बभूवुः, पर्वतोत्तमाः ॥ १४ ॥
 छन्दतः पृथिवी चेरुर्वायमानाः समन्ततः । श्रुत्वा नगना चरित महेन्द्रः पाकशासनः ॥ १५ ॥
 वज्रेण भगवान् पक्षौ चिच्छेद्रेया सहस्रशः । अहं तु मोचितस्तस्मात् तव पित्रा महात्मना ॥ १६ ॥
 मारुतेन तदा वत्स प्रक्षिप्तो वरुणालये । राघवस्य मया साह्ये वर्तितव्यमिदम् ॥ १७ ॥
 रामो धर्मभृता श्रेष्ठो महेन्द्रसमविक्रमः ।

Perceiving the aforesaid performance (of mine), that huge mountain uttered the following sweet words, bringing excessive joy to my soul as it were — 'Know me, my son, to be a friend of the wind-god and (as such) your uncle, dwelling in the ocean and widely known as Maināka. The leading mountains were endowed, my son, with wings in the past (9-14) They ranged at will all over the earth causing molestation everywhere. Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer

of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands. I was, however, saved from that catastrophe by your magnanimous father (15-16) I was cast at that juncture into the sea (the abode of Varuna, the god of water) by the wind-god, my son ! I must come to the help of Śrī Rāma (a scion of Raghu), O tamer of foes ! (17) Śrī Rāma is the foremost of those who uphold (the cause of) virtue and is equal in prowess to the mighty Indra'

एतच्छ्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥ १८ ॥
 कार्यमावेद्य च गिरिरुद्धत वै मनो मम । तेन चाहमनुशतो मैनाकेन महात्मना ॥ १९ ॥
 स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता । शरिरेण महाशैलः शैलेन च महोदधौ ॥ २० ॥
 उत्तमं जवमास्थाय शेषमभ्वानमास्थितः । ततोऽहं सुचिरं कालं जवेनाभ्यगमं पथि ॥ २१ ॥
 ततः पश्याम्यहं देवी सुरसा नागमातरम् । समुद्रमध्ये सा देवी वचनं चेदमब्रवीत् ॥ २२ ॥
 मम भयः प्रदिष्टस्त्वममरैर्हरिसत्तम । ततस्त्वा भक्षयिष्यामि विहितस्तव हि मे सुरैः ॥ २३ ॥
 एवमुक्तः सुरसया प्राञ्जलिः प्रगतः स्थितः । विवर्णवदनो भूत्वा वाक्यं चेदमुदीरयम् ॥ २४ ॥

"On hearing this submission of the high-souled Maināka mountain, my purpose was confided by me to the mountain and my mind got stirred up (once more to proceed further). Nay, I was permitted by the lofty-minded Maināka to depart (18-19) The aforesaid mountain too, the lord of big mountains, vanished in his human form consisting of charming limbs, while in his rocky form he

disappeared into the ocean (20) Catching excellent speed, I proceeded on the rest of my journey. From that moment I continued on my course with speed for a sufficiently long time (21) Then I perceived in mid ocean the goddess Surasā, the mother of serpents, and that goddess spoke (to me) as follows — (22) 'You have been destined by the immortals to be

my food, O jewel among monkeys ! I shall accordingly devour you since you have been sent by the gods' (23) Spoken to as aforesaid by Surasā,

I stood bent low with joined palms (before her), and my face turning pale, I submitted (to her) as follows - (24)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा सीतया च परतपः ॥ २५ ॥
 तस्य सीता हृता भार्या रावणेन दुरात्मना । तस्याः सकाशं द्रुतोऽहं गमिष्ये रामशासनात् ॥ २६ ॥
 कर्तुमर्हसि रामस्य साहाय्यं विषये सती । अथवा मैथिली दृष्ट्वा रामं चाङ्घ्रिकारिणम् ॥ २७ ॥
 आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते । एवमुक्त्वा मया सा तु सुरसा कामरूपिणी ॥ २८ ॥
 अन्नवीनातिवर्तेत कश्चिदेष वरो मम । एवमुक्तः सुरसया दशयोजनमायतः ॥ २९ ॥
 ततोऽर्धगुणविस्तारो वभूवाहं क्षणेन तु । मद्यमाणाधिकं चैव व्यादितं तु मुखं तथा ॥ ३० ॥
 तद् दृष्ट्वा व्यादितं त्वास्य ह्रस्वं ह्यकरव पुनः । तस्मिन् मुहूर्ते च पुनर्वभूवाङ्घ्रिसम्मितः ॥ ३१ ॥
 अभिपत्याशु तद्वक्त्रं निर्मातोऽहं ततः क्षणात् । अन्नवीत् सुरसा देवी स्वेन रूपेण मा पुनः ॥ ३२ ॥
 अर्थसिद्धौ हरिश्रेष्ठ गच्छ सौम्यं यथासुखम् । समानय च वैदेहीं राघवेण महात्मना ॥ ३३ ॥
 सुखी भव महाबाहो प्रीतासि तव वानर । ततोऽहं साधुसाध्वीति सर्वभूतैः प्रशंसितः ॥ ३४ ॥

"The glorious Śrī Rāma, son of Daśaratha and the scourge of his foes, penetrated deep into the Dandaka forest with his (younger half-) brother, Lakṣmaṇa, and (his consort) Sitā (25) His consort, Sitā, was borne away by the evil-minded Rāvana. At the behest of Śrī Rāma I shall seek her presence as a messenger (26) Living (as you do) in the dominion of Śrī Rāma, you ought to render assistance to him. Or, having seen the daughter of Janaka as well as Śrī Rāma of unwearying action, I shall seek your mouth. I truthfully promise this to you.' Assured thus by me, the said Surasā for her part, who was able to change her form at will, replied, 'None can (dare) escape me this is the 'boon granted in my favour' Threatened thus by Surasā, I, for my part, who was ten Yojanas (or eighty

miles) in extent, grew half as much in size in a trice. The mouth too was distended by her to a size greater than mine. (27-30) Perceiving her mouth wide open, I then assumed a dwarfish form, nay, the same moment I was further reduced to the size of a human thumb (31) Having entered her mouth quickly, I came out of it instantly. Appearing in her native form, the goddess Surasā further said to me - (32) 'Proceed (now), O gentle one, according to your pleasure for accomplishing your purpose, O jewel among the monkeys, and (re-) unite the princess of the Videha territory with the high-souled Śrī Rāma (a scion of Raghu) (33) Be happy, O mighty-armed monkey ! I am pleased with you.' Thereupon I was applauded by all beings, who said 'Well done ! Bravo !' (34)

ततोऽन्तरिक्षं विपुलं प्लुतोऽहं गरुडो यथा । छाया मे निर्यहीता च न च पश्यामि किंचन ॥ ३५ ॥
 सोऽहं विगतवेगस्तु दिशो दृशं विलोकयन् । न किंचित् तत्र पश्यामि येन मे विहता गतिः ॥ ३६ ॥
 अथ मे बुद्धिरुत्पन्ना किं नाम गमने मम । ईदृशो विघ्न उल्लोको रूपमत्र न दृश्यते ॥ ३७ ॥
 अधोभागे तु मे दृष्टिः शोचतः पतिता तदा । तत्राद्राक्षमहं भीमा राक्षसीं सलिलेशयाम् ॥ ३८ ॥
 प्रहस्य च महानादसुकोऽहं भीमया तथा । अवस्थितमसम्भ्रान्तिमिदं वाक्यमशोभनम् ॥ ३९ ॥
 काशि गन्ता महाकायं क्षुधिताया ममेप्सितः । भक्षः प्रीणय मे देहं चिरमाहारवर्जितम् ॥ ४० ॥

"Then I sprang into the vast space like Garuḍa (the king of birds, the carrier of Lord Viṣṇu) In the meantime my shadow was held fast, yet I perceived nothing (35) My speed having been arrested (thereby), I surveyed (all) the ten directions, yet I could not discover there the object by which my course had been stayed (36) Then the thought came to me 'How I wonder has such an obstacle appeared in my journey, although no concrete form is to be discerned here ' (37) While I

बाढमित्वेव ता वार्णां प्रत्यगृह्णामह ततः ।
तस्याश्चास्य महद् भीम वर्धते मम भक्षणे ।
ततोऽहं विपुलं रूपं सक्षिप्य निमिषान्तरात् ।
सा विस्फुष्टमुखा भीमा पपात लवणाम्भसि ।
शृगोमि खगताना च वाचः सौम्या महात्मनाम् ।
ता हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन् ।
दक्षिणं तीरमुदधेर्लङ्का यत्र गता पुरी ।

प्रविष्टोऽहमविज्ञातो

"Saying 'Amen,' I actually bowed to that command (of hers) and then expanded my body to a size larger than the capacity of her mouth (41) Her huge and dreadful mouth too began to grow in order to devour me She, however, neither recognized me nor did she perceive the transformation (subsequently) gone through by me (in the shape of a minute form) (42) Having contracted my gigantic form in the twinkling of an eye, and extracting her heart, I forthwith sprang into the vault of heaven (43) Her heart having been out off, that terrible woman, who looked much like a mountain, dropped

तत्र प्रविशतश्चापि

अट्टहास विमुञ्चन्ती नारी कायुत्थिता पुरः ।
सव्यमुष्टिप्रहारेण पराजित्य सुमैरवाम् ।
अहं लङ्कापुरी वीर निर्जिता विक्रमेण ते ।
तत्राहं सर्वरात्रं तु विचरञ्जनकाल्मजाम् ।
ततः सीतामपश्यस्तु रावणस्य निवेशने ।
शोचता च मया दृष्टं प्राकारेणाभिसवृतम् ।
स प्राकारमवच्छ्रित्य पश्यामि बहुपादपम् ।

was brooding thus, my eye presently fell downward. There I espied a terrible ogress lying on water (38) Heartily laughing on seeing me motionless, yet undaunted, that dreadful woman accosted me with a loud cry in the following inauspicious words — (39) 'Whither are you bound, O gigantic monkey ? You are my coveted food, hungry as I am (Pray) gratify my person, which has remained without sustenance for a long period ' (40)

आस्यप्रमाणादधिक तस्याः कायमपूरयम् ॥ ४१ ॥
न तु मा सा तु बुबुधे मम वा विकृतं कृतम् ॥ ४२ ॥
तस्या हृदयमादाय प्रपतामि नभःस्थलम् ॥ ४३ ॥
मया पर्वतसकाशा निकृन्तहृदया सती ॥ ४४ ॥
राक्षसी सिद्धिका भीमा क्षिप्रं हतुमता हता ॥ ४५ ॥
गत्वा च महदध्वानं पश्यामि नगमण्डितम् ॥ ४६ ॥
अस्तं दिनकरे याते रक्षसा निलयं पुरीम् ॥ ४७ ॥

रक्षोभिर्भौमविक्रमैः ।

into the salty water, her arms paralysed (44) I heard (at that moment) the delightful words of exalted souls standing in the air — 'The terrible ogress, Śimhikā, has been dispatched in no time by Hanumān ' (45) Calling to mind once more my errand (in the shape of Sītā's discovery), which had been delayed, after having killed her, and traversing a long distance, I sighted the southern shore of the sea, graced with mountains, where stood the city of Lankā The sun having set, I penetrated, unnoticed by ogres of terrible prowess, deep into the city constituting the abode of ogres

कल्पान्तधनसप्रभा ॥ ४८ ॥

जिघासन्तीं ततस्ता तु ब्वलदग्निशिरोरुहाम् ॥ ४९ ॥
प्रदोषकाले प्रविश भीतयाहं तयोदितः ॥ ५० ॥
यस्मात् तस्माद् विजेतासि सर्वरक्षस्यशेषतः ॥ ५१ ॥
रावणान्तःपुरगतो न चापश्य सुमध्वमाम् ॥ ५२ ॥
शोकसागरमासाध न पारसुपलक्षये ॥ ५३ ॥
काञ्चनेन विकृष्टेन गृहोपवनसुचमम् ॥ ५४ ॥
अशोकवनिकामध्ये शिशापापादपो महान् ॥ ५५ ॥

'Even while I was making good my entry (into the city), a certain woman possessing the hue of a cloud appearing at the end of a world cycle rose in front of me, bursting into a horse-laugh. Having vanquished with a stroke of my left fist that exceedingly dreadful woman, whose locks resembled a flaming fire, and who sought to kill me, I for my part then compassed my entry at eventide, spoken to by her, afraid as she was (in the following words) — (46-50) 'I am the city of Lankā (incarnate), O hero! Since I have been vanquished by you by dint of prowess, you will conquer all the

ogres in their entirety' (51) Though ranging over Lankā all through the night, I did not find Janaka's daughter of slender waist even though I penetrated into the gynaeceum of Rāvana (52) Not finding Sitā even in the abode of Rāvana, and (thus) facing an ocean of grief, I did not perceive its end (53) Even while I was brooding, an excellent pleasance enclosed on all sides by a lofty wall of gold was seen by me (54) Having leapt across the enclosure, I as such saw a grove consisting of numerous trees. In the midst of that grove of Aśoka trees, there stood a huge Śimśapā (Aśoka) tree (55)

तमारुह्य च पश्यामि काञ्चन कदलीवनम् ।	अदूरच्छिद्रापवृक्षात् पश्यामि वरवर्णिनीम् ॥ ५६ ॥
श्यामा कमलपत्राक्षीमुपवासकृशानानाम् ।	तदेकवासस्सवीता रजोध्वस्तशिरोरुहाम् ॥ ५७ ॥
शोकसलापदीनाङ्गी सीता भर्तृहिते स्थिताम् ।	राक्षसीभिर्विर्लुपाभिः क्रूराभिरभिसवृताम् ॥ ५८ ॥
मंसशोणितमध्याभिव्योषीभिर्हरिणी यथा ।	सा मया राक्षसीमध्ये तत्र्यमाना मुहुर्मुहुः ॥ ५९ ॥
एकवैणीधरा दीना भर्तृचिन्तापरयाणा ।	भूमिशय्या, विवर्णाङ्गी पक्षिनीव हिमगमे ॥ ६० ॥
रावणान्ध विनिवृत्तायां मर्त्ये कृतनिश्चया ।	कथंचिन्मृगशापाक्षी तूर्णमासादिता मया ॥ ६१ ॥
तां दृष्ट्वा तादृशी नारीं रामपर्णां यथास्विनीम् ।	तत्रैव शिंशपावृक्षे पश्यन्नहमस्थितः ॥ ६२ ॥
ततो हलहलाशब्दं काञ्चीन्पुरमिश्रितम् ।	शृणोम्यधिकगंभीरं रावणस्य निवेशने ॥ ६३ ॥
ततोऽहं परमोद्विग्नः स्वरूपं प्रत्यसहरम् ।	अहं च शिंशपावृक्षे पक्षीव गहने स्थितः ॥ ६४ ॥

"Ascending it, I sighted a golden thicket of plantain trees. Not far from the Śimśapā tree I beheld the youthful Sitā of excellent complexion with eyes resembling lotus petals and a face emaciated through fasting, her hair soiled with dust and her limbs afflicted through grief and agony, clad in a single piece of cloth which she had on her person while being borne away by Rāvana over Kiskindhā, devoted to the good of her lord and surrounded on all sides by ugly and cruel ogresses living on flesh and blood (even) as a doe encircled by tigresses. The lady, who had eyes like those of a fawn, was somehow quickly found by me miserable in the midst of ogresses, intimidated (as she was by them) again and again, wear-

ing a single pleat (as a mark of desolation), given to the thought of her lord, having the (bare) ground for her bed, pale-limbed like a lotus plant at the advent of winter, nay, deprived of the object of her desire (viz, the service of Śrī Rāma) because of Rāvana and resolved upon dying (56-61) Perceiving that illustrious lady, the consort of Śrī Rāma, in such a condition, I remained perched on the same Śimśapā tree, looking at her (62) Then I heard in the abode of Rāvana an unusually deep sound of hallooing mixed with the jingling of girdles and anklets (63) Feeling supremely anxious, I thereupon contracted my form and remained crouched like a bird on the Śimśapā tree thick with foliage. (64)

ततो रावणदारश्च रावणश्च महाबलः । तं देशमनुसम्भ्रतो यत्र सीताभवत् स्थिता ॥ ६५ ॥
 त दृष्ट्वाथ वरारोहा सीता रक्षोगणेश्वरम् । सकुच्योरु स्तनौ पीनौ बाहुभ्या परिरम्य च ॥ ६६ ॥
 वित्रस्ता परमोद्विग्ना वीक्षमाणामितस्ततः । त्राण कच्चिदपश्यन्ती वेपमाना तपस्विनीम् ॥ ६७ ॥
 तामुवाच दशग्रीवः सीतां परमदुःखिताम् । अवाविचाराः प्रपतितो बहुमन्यस्य मामिति ॥ ६८ ॥
 यदि चेत्त्व त्व मा दर्पोन्नाभिनन्दसि गर्विते । द्विमासानन्तरं सीते पात्यामि रथिर्ं तव ॥ ६९ ॥
 एतच्छ्रुत्वा वचस्तस्य रावणस्य दुरात्मनः । उवाच परमकुद्धा सीता वचनमुत्तमम् ॥ ७० ॥
 राक्षसाधम रामस्य भार्यामिततेजसः । इक्ष्वाकुवशनाथस्य स्तुषा ददारथस्य च ॥ ७१ ॥
 अवाच्य वदतो जिह्वा कथं न पतिता तव । किंस्विद्वीर्यं तवानार्यं यो मा भर्तुरसनिधौ ॥ ७२ ॥
 अपहृत्यागतः पाप तेनादृष्टो महात्मना । न त्व रामस्य सदृशो दास्येऽप्यस्य न युज्यमे ॥ ७३ ॥
 अजेयः सत्यवाक् शूरो रणश्लाघी च राधवः । जानक्या परव वाक्यमेवमुक्तो दशाननः ॥ ७४ ॥
 जज्वाल सहसा कोपाश्रितास्य इव पावकः । विदुष्य नयने क्रूरे मुष्टिमुद्यम्य दक्षिणम् ॥ ७५ ॥
 मैथिली हन्तुमारब्धः स्त्रीभिर्हाहाङ्गत तदा । स्त्रीणा मभ्यात् समुत्पत्य तस्य भार्या दुरात्मनः ॥ ७६ ॥
 वरा मन्दोदरी नाम तया स प्रतिषेधितः । उक्तश्च मधुरा वाणी तया स मदनादित ॥ ७७ ॥
 सीतया तव किं कार्यं महेन्द्रसमविक्रम । मया सह रमस्वाद्य मद्रिशिष्टा न जानकी ॥ ७८ ॥
 देवगन्धर्वकन्याभिर्यक्षकन्याभिरैव च । सार्धं प्रभो रमस्वेति सीतया किं करिष्यसि ॥ ७९ ॥
 ततस्ताभिः समेताभिर्नारीभिः स महाबलः । उत्थाय सहसा नीतो भवनं स्वं निशाचरः ॥ ८० ॥

"Then arrived the consorts of Rāvana as well as Rāvana (himself), who is endowed with extraordinary might, in that place where Sitā was ensconced. (65) Seeing that lord of ogre hordes, Sitā of lovely hips sat compressing her thighs and enclosing her swollen breasts with her arms (66) Fallen flat (at her feet), head downward, Rāvana (the ten-headed monster) said to the aforesaid Sitā, who felt greatly frightened and highly confused, and was glancing round (in the hope of finding an asylum), but, finding no saviour, was trembling, helpless and supremely distressed as she was ' Pray regard me with favour (67-68) If, however, you do not welcome me through vanity, O proud Sitā, I shall drink your blood after two months ' (69) Highly incensed to hear this request of that evil-minded Rāvana, Sitā made the following excellent reply —(70) 'How did your tongue not fall off, O vile ogre, (even) as you made a proposal which should not be made to the consort of Śrī Rāma, who is endowed with immeasurable strength and daughter-in-

law of Emperor Daśaratha, the protector of Ikṣvāku's line ♀ Of what account is your valour, O ignoble soul, when you came away abducting me in the absence of my lord and unperceived by that exalted soul, O sinful one ♀ You are not equal (in any respect) to Śrī Rāma, (nay) you are not fit even to be his slave (71-73) Śrī Rāma (a scion of Raghu) is invincible, truthful of speech, valiant and a lover of war.' Spoken to in these harsh words by Sitā (the daughter of Janaka), Rāvana (the ten-headed monster) blazed up all on a sudden with wrath (even) like a fire deposited in a funeral pile Rolling his cruel eyes and raising his right fist, he proceeded to strike the princess of Mithila An alarm was then raised by the women Springing up from their midst, the excellent wife of that evil-minded fellow, Mandodari by name, ran to him. By her he was restrained Nay, the fellow, who was smitten with love, was spoken to by her in sweet words (as follows) —(74-77) 'What purpose of yours will be served by Sitā, O

lord who are equal in prowess to the mighty Indra ♀ (Pray) revel with me today, Sitā (the daughter of Janaka) is in no way superior to me. (78) Nay, sport with the daughters of gods and Gandharvas (celestial musicians) as well as with

those of Yaksas, my lord! You have nothing to do with Sitā' (79) Having been raised up by those women collectively, that ranger of the night, who was endowed with extraordinary might, was then abruptly conducted (back) to his residence (80)

यते तस्मिन् दशग्रीवे राक्षस्यो विकृताननाः । सीतां निर्भर्त्सयामासुर्वाक्यैः क्रूरैः सुदारुणैः ॥ ८१ ॥
 लृणवद् भाषितं तासा गणयामास जानकी । गजितं च तथा तासा सीता प्राय निरर्थकम् ॥ ८२ ॥
 वृथा गजितनिश्चेष्टा राक्षस्यः पिशिताशनाः । रावणाय शशमुस्ताः सीताव्यवसितं महत् ॥ ८३ ॥
 ततस्ताः सहिताः सर्वा विहताद्या निरुद्यमाः । परिक्लिय समस्तास्ता निद्रावशमुपागताः ॥ ८४ ॥
 तासु चैव प्रसुतासु सीता भर्तृहिते रता । विलयं करुण दीना प्रशशोच सुदुःखिता ॥ ८५ ॥
 तासा मध्यात् समुत्थाय त्रिजटा वाक्यमब्रवीत् । आत्मान खादत क्षिप्रं न सीतामसितेक्षणाम् ॥ ८६ ॥
 जनकस्यात्मजां साध्वी स्तुया दशरथस्य च । स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ॥ ८७ ॥
 रक्षसा च विनाशाय भर्तुरस्या जयाय च । अलमस्मान् परित्रातु राघवाद् राक्षसीगणम् ॥ ८८ ॥
 अभियाचाम वैदेहीमेतद्धि मम रोचते । यदि ह्येवविधः स्वप्नो दुःखितायाः प्रदृश्यते ॥ ८९ ॥
 सा दुःखैर्विधिर्मुक्ता सुखमान्नेत्यनुत्तमम् । प्रणिपातप्रसन्ना हि मैथिली जनकालम्बा ॥ ९० ॥
 अलमेया परित्रातु राक्षस्यो महतो भयात् ।

"The aforesaid Rāvana (the ten-headed monster) having left, the ogresses with ugly faces (who had been posted there to guard Sitā) threatened Sitā in cruel and very sharp terms. (81) The daughter of Janaka (however) accounted their effusion worth no more than straw. Their thundering too was likewise lost on Sitā (82) The flesh-eating ogresses, who had become motionless due to their thundering having proved abortive, made known to Rāvana the mighty resolve of Sitā (to die rather than to submit to Rāvana) (83) Having given up (all) effort (to persuade Sitā to submit to Rāvana), now that their hopes had been frustrated, nay, feeling vexed, they were all collectively as well as individually overpowered by sleep. (84) Wailing piteously, when they had (all) fallen fast asleep, Sitā, who was devoted to the good of her husband, deeply lamented, miserable and sore

distressed as she was. (85) Rising up from their midst, Trijatā spoke as follows —'Sooner feed on yourselves than on the dark-eyed Sitā, daughter of Janaka and a virtuous daughter-in-law of Emperor Daśaratha. In fact, a fearful dream has been seen by me, which makes my hair stand on end and presages the destruction of ogres and the triumph of her lord She (alone) is competent to protect us, the (entire) host of ogresses against Rāma (the scion of Raghu). (86-88) Let us (therefore) solicit the grace of Sitā (a princess of the Videha territory), for this (alone) finds favour with me. For, if such a dream is vividly seen about an afflicted lady, she is freed from woes of various kinds and attains unsurpassed felicity Sitā (a princess of Mithila), daughter of Janaka, will surely be propitiated through (mere) prostration (at her feet). (89-90) She (alone) is competent to deliver the ogresses from the great peril.'

ततः सा ह्रीमती बाला भर्तृविजयहर्षिता ॥ ९१ ॥

अनोचद् यदि तत् तथ्य भवेय शरणं हि वः । ता चाह तादृशी दृष्टा सीताया दारुणा दशाम् ॥ ९२ ॥

चिन्तयामास विश्रान्तो न च मे निर्वृतं मनः । सम्भाषणार्थं च मया जानक्याश्चित्तितो विधि ॥ ९३ ॥
 इक्ष्वाकुकुलवशस्तु स्तुतो मम पुरस्कृतः । श्रुत्वा तु गदिता वाच राजपिंगुणभूपिताम् ॥ ९४ ॥
 प्रत्यभाषत मा देवी बाधैः पिहितलोचना । कस्त्व केन कथ चेह प्राप्तो वानरपुगव ॥ ९५ ॥
 का च रामेण ते प्रीतिस्तन्मे शसितुमर्हसि । तस्यास्तद् वचन श्रुत्वा अहमयद्युव वच ॥ ९६ ॥
 देवि रामस्य भर्तृस्ते सहायो भीमविक्रमः । सुग्रीवो नाम विक्रान्तो वानरेन्द्रो महाबलः ॥ ९७ ॥
 तस्य मा विद्धि भृत्य त्व हनुमन्तमिहागतम् । भर्ता सम्प्रहितस्तुभ्य रामेणाङ्घ्रिकर्मणा ॥ ९८ ॥
 इदं तु पुरुषध्यात्रः श्रीमान् दाशरथिः स्वयम् । अङ्गुलीयमभिज्ञानमदात् तुभ्य यथास्मिन् ॥ ९९ ॥
 तदिच्छामि त्वयाऽऽप्त देवि किं करवाण्यहम् । रामलक्ष्मणयोः पार्वं नयामि त्वा किमुत्तरम् ॥ १०० ॥

"Rejoiced at the prospect of her lord's triumph (on hearing of the dream related to her by Trijatā), that youthful lady, who was full of modesty, thereupon said, 'If the dream (seen by Trijatā) comes out to be true, I shall surely afford protection to you (all)'. Witnessing such a hard plight of Sitā, I, who had taken (some) rest (in the meantime) became thoughtful, my mind, however, was not at rest. A method was also contrived by me to enter into conversation with the daughter of Janaka (91-93) The pedigree of the House of Ikswākus, which was placed in the forefront (by all even in the past) began to be extolled by me. Hearing the speech uttered by me, which was enriched with the praises of a royal sage (viz, King Daśaratha), the godlike lady (Sitā), for her part, spoke in return to me as follows, her eyes covered with tears—'Who are you? Dispatched by whom and how

have you arrived here, O bull among monkeys? (94-95) Nay, what kind of love is cherished by you for Śrī Rāma? You ought to relate (all) that to me'. Hearing her aforesaid questionnaire, I too made the following reply—(96) 'There is a valiant ally of terrible prowess of your lord, Sugriva by name, the valiant ruler of monkeys, who is endowed with extraordinary might, O godlike lady! (97) Know you me to be his servant, Hanūmān (by name), arrived here I have been duly dispatched by your husband, Śrī Rāma, of unwarmed action (98) Nay, the glorious Śrī Rāma (son of Daśaratha), a tiger among men, has personally handed over as a token this ring for you, O illustrious lady! (99) Therefore, I seek your command, O godlike lady, as to what I should do I can carry you (if you so please) to the presence of Śrī Rāma and Lakṣmana. What is your reply?' (100)

एतच्छ्रुत्वा विदित्वा च सीता जनकनन्दिनी । आह रावणमुत्पाट्य राधवो मा नयत्विति ॥ १०१ ॥
 प्रणम्य गिरसा देवीमहमार्यामनिन्दिताम् । राधवस्य मनोह्लादमभिज्ञानमयाचिपम् ॥ १०२ ॥
 अथ मामब्रवीत् सीता गृह्यतामयमुत्तमः । मणिर्येन महाबाहू रामस्त्वा बहु मन्यते ॥ १०३ ॥
 इत्युक्त्वा तु वरारोहण मणिप्रवरमुत्तमम् । प्रायच्छत् परमोद्दिग्ना वाचा मा सददेश ह ॥ १०४ ॥
 ततस्तस्यै प्रणम्याह राजपुत्र्यै समाहितः । प्रदक्षिण परिक्राममिहाभ्युद्वतमानसः ॥ १०५ ॥
 उत्तर पुनरेवाह निश्चित्य मनसा तदा । हनुमन् मम वृत्तान्त वक्तुमर्हसि राधवे ॥ १०६ ॥
 यथा श्रुत्वैव नचिरात् ताडुभौ रामलक्ष्मणौ । सुग्रीवसहितौ वीरादुपेयाता तथा कुरु ॥ १०७ ॥
 यदन्यथा भवेदेतद् द्वौ मासौ जीवित मम । न मा द्रक्ष्यति काकुत्स्थो द्विये साहमनाथवत् ॥ १०८ ॥

"Hearing this and knowing the truth, Sitā, the delight of Janaka, replied, 'Let Śrī Rāma (a scion of Raghu) take me back after destroying Rāvana,' (101) Having respectfully saluted the godlike noble and irreproachable lady (Sitā) with my head bent low, I asked her for a token which should bring delight to the mind of Śrī Rāma (a scion of Raghu) (102) Sitā thereupon said to me, 'Let this excellent jewel be taken by you, for which the mighty-armed Śrī Rāma will hold you in great esteem ' (103) Saying so, Sitā (a lady with lovely limbs), for her part, delivered (to me) an excellent jewel (the foremost of jewels) for the head and, feeling highly agitated, actually related to me in so many words one or two incidents (known to Śrī Rāma alone) (104)

तच्छ्रुत्वा करुण वाक्य क्रोधो मामभ्यवर्तत ।
ततोऽवर्षत मे कायस्तदा पर्वतसनिभः ।
तद् भग्नं वनखण्डं तु भ्रान्तवस्तमृगाद्विजम् ।
मा च हृष्ट्वा वने तस्मिन् समागम्य ततस्ततः ।
राजन् वनमिदं दुर्गं तव भग्नं दुरात्मना ।
तस्य दुर्बुद्धिता राजस्त्व विप्रियकारिणः ।

"When I heard that pathetic appeal, anger took possession of me and what remained to be done by me next was forthwith envisaged by me (109) My body then began to expand and presently grew to the size of a mountain Seeking a combat, I (forthwith) proceeded to devastate the (pleasure-) grove of Rāvana (110) Waking up (from slumber), the ugly-faced ogresses beheld that part of the grove laid waste and its beasts and birds bewildered and alarmed (111) Nay, meeting together from every side

तच्छ्रुत्वा राक्षसेन्द्रेण विस्मया बहुदुर्जयाः ।
तेषामशीतिसाहस्यं शूलमुद्गरपाणिनाम् ।

Having respectfully bowed down to that princess, I thereupon then devoutly went clockwise round her with a mind intent upon returning to this place (105) Having deliberated with her mind, she then once more addressed the following reply to me— 'You ought to relate my story to Śrī Rāma (a scion of Raghu). O Hanūmān ! (106) (Nay) act in such a way that immediately on hearing my story both those heroes, Śrī Rāma and Laksmāna, may turn up before long along with Sugrīva. (107) If this proves to be otherwise, my life is to continue (only) for a month (two fortnights*) (If Śrī Rāma does not appear within this period) I as such shall have to die like one without a protector and Śrī Rāma (a scion of Kakutstha) will no longer be able to see me ' (108)

उत्तरं च मया हृद्य कार्यशेषमनन्तरम् ॥ १०९ ॥
युद्धाकाङ्क्षी वनं तस्य विनाशयितुमारमे ॥ ११० ॥
प्रतिबुद्धय निरीक्षन्ते राक्षसो विकृताननाः ॥ १११ ॥
ताः समभ्यागताः क्षिप्रं रावणायाचच्छिरे ॥ ११२ ॥
वानरेण ह्यविज्ञाय तव वीर्यं महाबल ॥ ११३ ॥
वधमाज्ञापय क्षिप्रं यथासौ न पुनर्ब्रजेत् ॥ ११४ ॥

on seeing me in the grove, they collectively reported the matter to Rāvana without delay (in the following words)—(112) 'This grove of yours, which is difficult of access, has been destroyed by an evil-minded monkey, who surely does not fully know your power, O king endowed with extraordinary might ! (113) This is (no doubt) his perversity, O king ! (Pray, therefore) order his death instantly since he has given offence to you lest he should return (unpunished)' (114)

किंकरा नाम रावणस्य मनोऽनुगाः ॥ ११५ ॥
मया तस्मिन् वनोद्देशे परिषेण निवृद्धितम् ॥ ११६ ॥

* The word 'मासौ' in this verse has been construed by one commentator as used in the sense of two fortnights according to the Śruti text.—'पक्षा वै मासाः'.

तेषां तु हतगिष्ठा ये ते गता लघुविक्रमाः । निहतं च मया सैन्यं रावणायाचक्षिरे ॥ ११७ ॥
 ततो मे बुद्धिरुपमा चैत्यप्रासादमुत्तमम् । तत्रस्थान् राक्षसान् हत्वा शतं स्तम्भेन वै पुनः ॥ ११८ ॥
 ललामभूतो लङ्काया मया विध्वंसितो रवा ।

"On hearing the report ogres (collectively) known as the Kinkaras, who were very difficult to conquer and followed the mind of Rāvana, were sent out by the king of ogres (1.15) Eighty thousand of them, darts and clubs in hand, were exterminated by me in that part of the grove with an iron bar (116) Taking quick strides, those (few) for their part, who had survived, went and broke the

news to Rāvana of the army having been wiped out by me (117) Next it struck my mind to demolish the excellent edifice of a sanctuary sacred to the tutelary deity of the ogres After killing a hundred ogres garrisoned there, the sanctuary, which was the (very) ornament of Lankā, was then utterly destroyed by me in anger with a pillar (of the same structure)

ततः प्रहस्तस्य सुतः जम्बुमालिनमादिशत् ॥ ११९ ॥
 राक्षसैर्बहुभिः सार्धं धोररूपैर्भयानकैः । तमहं बलसम्पन्नं राक्षसं रणकोविदम् ॥ १२० ॥
 परिवेणातिवोरिणं सद्ययामि सहानुगम् । तच्छ्रुत्वा राक्षसेन्द्रस्तु मन्त्रिपुत्रान् महाबलान् ॥ १२१ ॥
 पदातिबलसम्पन्नान् प्रेषयामास रावणः । परिवेणैव तान् सर्वान् नयामि यमसादनम् ॥ १२२ ॥
 मन्त्रिपुत्रान् हताच्छ्रुत्वा समरे लघुविक्रमान् । पञ्च सेनाग्रगण्डकूरान् प्रेषयामास रावणः ॥ १२३ ॥
 तानहं सहसैन्यान् वै सर्वानिवान्यसद्यम् । ततः पुनर्दशग्रीवः पुत्रमक्षं महाबलम् ॥ १२४ ॥
 बहुभी राक्षसैः सार्धं प्रेषयामास सयुगे । तं तु मन्दोदरीपुत्रं कुमारं रणपण्डितम् ॥ १२५ ॥
 सहसा ख समुद्यन्त पादयोश्च गृहीतवान् । तमासीनं शतगुणं भ्रामयित्वा व्यपेयम् ॥ १२६ ॥

"Thereupon Rāvana dispatched Jambumālī, son of Prahasta, along with numerous frightful ogres of grim aspect. I killed that mighty ogre, though he was skilled in warfare, along with his followers with my most formidable iron bar. Hearing of it, Rāvana, the ruler of ogres, dispatched the sons of his minister, who were endowed with extraordinary might, and were strengthened by a regiment of infantry I (however) sent them to the abode of Death with my iron bar itself (118—122) Hearing of the minister's sons, who were quick in exhibiting

their valour in combat, having been killed, Rāvana dispatched five heroic generals (123) I, however, destroyed them all along with their troops. Thereupon Rāvana (the ten-headed monster) sent to the field of battle his son, Akṣa, who was endowed with extraordinary might, along with many (other) ogres I, however, suddenly caught by the feet the aforesaid prince, son of Mandodarī, who was a past master in warfare and was springing into the air. Nay, whirling him round a hundred times as soon as he was down, I crushed him (124—126)

तमक्षमागतं भग्नं निशम्य स दशाननः । ततश्चेन्द्रजितं नाम द्वितीयं रावणः सुतम् ॥ १२७ ॥
 व्यादिदेश सुसंकुद्धो बलिनं युद्धदुर्मदम् । तच्चाप्यहं बलं सर्वं तं च राक्षसपुत्रवम् ॥ १२८ ॥
 नष्टौजसं रणे कृत्वा परं हर्षमुपागतः । महतापि महाबाहुः प्रत्ययेन महाबलः ॥ १२९ ॥
 प्रहितो रावणेनैव सह वीरैर्मदोद्धतैः । सोऽविषह्य हि मा तुदुश्चा स्वसैन्यं चावमर्दितम् ॥ १३० ॥
 ब्रह्मणोऽज्जेण स तु मा प्रबद्ध्वा चातिवेगितः । रज्जुभिश्चापि बध्नन्ति ततो मा तत्र राक्षसाः ॥ १३१ ॥
 रावणस्य समीपं च गृहीत्वा मामुपागमन् । दृष्ट्वा सम्भाषितश्चाह रावणेन दुरात्मना ॥ १३२ ॥
 पृष्टश्च लङ्कागमनं राक्षसानां च तं वधम् ।

"Highly enraged to hear of the celebrated Prince Aksa having been killed as soon as arrived, that ten-headed monster, Rāvana, thereupon dispatched his other mighty son, Indrajit by name, fierce in combat (with a large army) Having crushed in combat the spirit of that entire force as well as of that bull among ogres, I experienced supreme felicity Along with heroes who were insolent with arrogance, this mighty-armed prince, who was endowed with extraordinary might, had been sent by Rāvana with great confidence Perceiv-

ing his army crushed and consequently realizing me to be irresistible, Indrajit for his part made me captive by means of a missile presided over by Brahmā (the creator) and, having bound me, handed me over to the ogres Ogres full of excessive agility then began to bind me further with cords on that spot (127-131) Holding me (by the hand), they sought the presence of Rāvana On seeing me I was also spoken to by the evil-minded Rāvana and questioned about (the motive of) my visit to Lankā and my said destruction of the ogres

तत्सर्वं च रणे तत्र सीतार्यमुपजल्पितम् ॥ १३३ ॥

तस्यास्तु दर्शनाकाङ्क्षी प्राप्तस्त्वद्भवनं विभो । मास्तस्यौरसः पुत्रो वानरो हनुमानहम् ॥ १३४ ॥
 रामदुत च मां विद्धि सुग्रीवसचिवं कपिम् । सोऽहं दौत्येन रामस्य त्वसकाशमिहागतः ॥ १३५ ॥
 शृणु चापि समादेश यदहं प्रब्रवीमि ते । राक्षसेश हरीशस्ता वाक्यमाह समाहितम् ॥ १३६ ॥
 सुग्रीवश्च महामातः स त्वा कौशलमद्रवीत् । धर्मार्थकामसहितं हितं पथमुवाच ह ॥ १३७ ॥

"All that was done by me in combat for the sake of Sitā !' was the reply made (by me) (132-133) I continued —'I am a monkey, Hanumān, an offspring of the wind-god, arrived in your palace with a longing to see her (134) Further know me to be a monkey envoy of Śrī Rāma and a minister of Sugrīva As such I have sought your presence here in the capacity of a messenger of Śrī Rāma.

(135) I (hereby) deliver to you, O lord of ogres, the friendly message which Sugrīva (the lord of monkeys) has sent to you (Pray) listen to his advice too (136) Nay, the celebrated and highly blessed Sugrīva has inquired after your welfare and has tendered this friendly and salutary advice, which is in consonance with righteousness, your worldly interests and enjoyment (too) (137)

वसतो ऋष्यमूके मे पर्वते विपुलद्रुमे । राघवो रणविक्रान्तो मित्रत्व समुपागतः ॥ १३८ ॥
 तेन मे कथितं राजन् भार्या मे रक्षसा हृता । तत्र साहाय्यहेतोर्मे समयं कर्तुमर्हसि ॥ १३९ ॥
 वालिना हृतराज्येन सुग्रीवेण सह पटुः । चक्रेऽनिसाञ्जिकं सख्यं राघवः सहलक्ष्मणः ॥ १४० ॥
 तेन वालिनमाहृत्य शरणैकेन सयुगे । वानराणां महाराजः कृतः सम्भ्रवता प्रभुः ॥ १४१ ॥
 तस्य साहाय्यमस्माभिः कार्यं सर्वात्मना त्विह । तेन प्रस्थापितस्तुभ्यं समीपमिह धर्मतः ॥ १४२ ॥
 भिप्रमानीयता सीता दीयता राघवस्य च । यत्नन्न हरयो वीरा विधमन्ति बलं तव ॥ १४३ ॥
 वानराणां प्रभावोऽयं न केन विदितः पुरा । देवतानां सकाशं च ये गच्छन्ति निमन्त्रिताः ॥ १४४ ॥

"While I was sojourning on the R̥ṣyamūka mountain, covered with numerous trees, Śrī Rāma (a son of Raghu), who is valiant in combat, entered into an alliance with me (138)

The following appeal was addressed by him, O king, to me —'My consort has been borne away by an ogre You ought to give me your pledge to render help in her recovery.' (139) The powerful

Śrī Rāma (a scion of Raghu), who was accompanied by (his younger half-brother) Laksmāna, solemnized his alliance with me (Sugrīva), who had been robbed of my sovereignty by Vāli (my elder brother), in the presence of fire (as a witness) (140) After killing Vāli with a single arrow on the field of battle, I (the lord of monkeys) was crowned by him suzerain lord of all monkeys (141) Help must be rendered to him by us with all our

इति वानरराजस्त्वामाहेत्यभिहितो मया ।
तेन वष्योऽहमाज्ञतो रक्षसा रौद्रकर्मणा ।
ततो विभीषणो नाम तस्य भ्राता महामतिः ।
नैव राक्षसशार्दूल त्यज्यतामेष निश्चयः ।
दूतवभ्या न दृष्टा हि राजशास्त्रेषु राक्षस
सुमह्यपरारधेऽपि दूतस्यातुलविक्रम

being in this life with this end in view an envoy has been dispatched by me to your presence in Lankā in accordance with the principles of righteousness (142) Let Śiṅā be brought and restored to Śrī Rāma (a scion of Raghu) before the monkey heroes exterminate your forces. (143) To whom is this glory of the monkeys not already known, who seek the presence even of gods (only) when invited (by the latter for help) ०' (144)

मामैशत ततो रुद्रक्षुषा प्रदहन्निव ॥ १४५ ॥
मत्प्रभावमविशय रावणेन दुरात्मना ॥ १४६ ॥
तेन राक्षसराजश्च याचितो मम कारणात् ॥ १४७ ॥
राजशास्त्रव्यपेतो हि मार्गः सलक्ष्यते त्वया ॥ १४८ ॥
दूतेन वेदितव्यं च यथाभिहितवादिना ॥ १४९ ॥
विरूपकरणं दृष्टं न वधोऽस्ति हि शास्त्रतः ॥ १५० ॥

" Sugrīva (the ruler of monkeys) has sent the foregoing message to you. Provoked to anger when spoken to in these words by me, Rāvāna presently looked on me as though he was going to reduce me to ashes with his (very) gaze (145) I was ordered to be put to death by that ogre of violent deeds, the evil-minded Rāvāna, who did not know my glory (in the shape of my immunity from death) (146) His (younger half-) brother, Vibhīsaṇa by name, who is endowed with great sagacity, was (also) present (there). By him was Rāvāna (the ruler of ogres) solicited on my behalf (in the following words) — (147) ' No such

attempt should at all be made, O tiger among the ogres ! Let this resolve be abandoned (by you). A course which is repugnant to the code governing the conduct of kings is being envisaged by you (148) The death of an envoy is surely not approved in the codes governing the conduct of rulers, O ogre ! The message of his master must be delivered by an envoy, who (simply) reiterates what he has been told (by his master) (149) Even in the event of a very grave offence committed by an envoy, O brother endowed with incomparable prowess, mutilation alone and not death has been approved in the scriptures ' (150)

विभीषणेनैवमुक्तो रावणः सद्विदेशं तान् ।
ततस्तस्य वचः श्रुत्वा मम पुच्छं समन्ततः ।
राक्षसाः सिद्धसनाहास्ततस्ते चण्डविक्रमाः ।
बद्धस्य बहुभिः पार्श्वैर्यन्त्रितस्य च राक्षसैः ।
ततस्ते राक्षसाः शूरा बद्धं मामग्निसवृतम् ।
ततोऽहं सुमहद्दूषं सक्षिप्यं पुनरीत्भनः ।
आयसं परिधं रक्ष्यं तानि रक्षस्यसूदयम् ।
पुच्छेन च प्रदीतेन तां पुयं साष्टयोपुराम् ।

राक्षसानेतदेवाद्यं लाङ्गलं दह्यतामिति ॥ १४१ ॥
वेष्टितं शणवल्कैश्च पटैः कार्पासकस्तथा ॥ १४२ ॥
तदादीयन्त मे पुच्छं हनन्तः काष्ठमुष्टिभिः ॥ १४३ ॥
न मे पीडाभवत् काचिद् दिदृशोर्नगरं दिवा ॥ १४४ ॥
अशोषयन् राजमार्गं नगरद्वारमागताः ॥ १४५ ॥
विमोचयित्वा तं बन्धं प्रकृतित्यः स्थितः पुनः ॥ १४६ ॥
ततस्तान्नगरद्वारं वेगेन प्लुतवानहम् ॥ १४७ ॥
दहाम्यहमसम्भ्रान्तो युगान्ताग्निरिव प्रजाः ॥ १४८ ॥

"Exhorted in these words by Vibhīṣana, Rāvana commanded those ogres (present by his side) as follows - 'Let this tail alone (of the monkey) be burnt now' (151) On hearing his command, my tail was forthwith wrapped all over in the bark of hemp as well as in rags of silk and cotton (152) Having wrapped my tail (as above), those ogres of terrible prowess then set fire to my aforementioned tail, striking me with their wooden staffs and fists (153) No pain was experienced by me even though I was bound with many cords and wrapped (in rags), since I was eager to survey Lankā by

day (154) Arrived at the city gate, those gallant ogres made me publicly known in the principal streets, bound (by cords) and enveloped in flames as I was (155) Having contracted my gigantic form once more and (thereby) unfastened my bonds, I stood in my native form again (156) Seizing an iron bar I made short work of those ogres Then with agility I leapt up that city gate (157) Nay, with my tail inflamed I set fire to that city with its attics and gates without getting confused, (even) as the fire of universal destruction burns (all) created beings (158)

विनष्टा जानकी व्यक्त न ह्यदग्धः प्रदश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ १५९ ॥
 दहता च मया लङ्का दग्धा सीता न शययः । रामस्य च महत्कार्यं मयेदं विकलीकृतम् ॥ १६० ॥
 इति शोकसमाविष्टश्रिन्तामहमुपागतः । ततोऽहं वाचमश्रीषु चारणानां शुभाश्रराम ॥ १६१ ॥
 जानकी न च दग्धेति विस्रयोदन्तभाषिणाम् । ततो मे बुद्धिरस्यन्ना श्रुत्वा तामद्भुता गिरम् ॥ १६२ ॥
 अदग्धा जानकीत्येव निमित्तैश्चोपलक्षितम् । दीप्यमाने तु लाङ्गुले न मा दहति पावकः ॥ १६३ ॥
 हृदयं च प्रदृष्टं मे वाताः सुरभिगन्धिनः । तैर्मित्तैश्च दृष्टार्थैः कारुणैश्च महारुणैः ॥ १६४ ॥
 ऋषिवाक्यैश्च दृष्टार्थैरभव दृष्टमानसः । पुनर्दृष्टा च वैदेही विसृष्टश्च तथा पुनः ॥ १६५ ॥
 ततः पर्वतमाश्राद्य तत्रारिष्टमहं पुनः । प्रतिश्रवणमारेभे युष्मद्दर्शनकाङ्क्षया ॥ १६६ ॥
 ततः श्वसनचन्द्राक्सिद्धगन्धर्वसेवितम् । पन्थानमहमाक्रम्य भवतो दृष्टवानिह ॥ १६७ ॥
 राघवस्य प्रसादेन भवता चैव तेजसा । सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम् ॥ १६८ ॥
 एतत् सर्वं मया तत्र यथावदुपपादितम् । तत्र यन्न कृतं शेषं तत् सर्वं क्रियतामिति ॥ १६९ ॥
 श्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डेऽष्टपञ्चाशत्, सर्ग ॥ ५८ ॥

'Evidently Sitā (daughter of Janaka) has (also) perished, since no part of Lankā is observed unburnt - the whole city stands reduced to ashes. (159) (Even) while I was setting fire to, Lankā Sitā (too) has been burnt, there is no doubt about it Nay, this great purpose of Śrī Rāma has (thereby) been defeated by me' (160) Thoroughly possessed by grief, I began to reflect as above In the meantime I heard the propitious utterance of Chārānas (celestial bards), who were narrating a tale of wonder, saying that Janaka's daughter

had not been burnt When I heard that wondrous speech the following thought presently occurred to me - (161-162) 'Sitā (daughter of Janaka) has surely escaped being burnt Nay, this is indicated by (the following) good omens too (In the first place) even though my tail is burning, the fire does not burn me. (163) My heart too feels extremely rejoiced and the breezes are laden with sweet odour' On account of the aforesaid good omens, whose welcome results had been witnessed (by me on many an occasion in the past), nay,

for very potent reasons (such as the glory of Śrī Rāma and Sitā's exclusive devotion to her husband, which led me to conclude that Sitā was alive) as also on the strength of the words of the Chāranas (who could see everything), which were based on perceived facts, I felt rejoiced in mind Nay, Sitā (a princess of the Videha territory) was seen by me once more and I was granted leave by her again (164-165) Having reached the Arista mountain there (in Lankā) I then proceeded to leap back from that

mountain with a longing to see you (all) (166) Following the path frequented by the wind, the moon, the sun, the Siddhas and the Gandharvas, I have found you (all) here (167) Everything has been accomplished by me through the grace of Śrī Rāma (a scion of Raghu) as well as through your energy as also for achieving the purpose of King Sugriva (168) All this has been duly carried out by me in Lankā. Let all that which could not be done there and (still) remains to be done be accomplished by you " (169)

Thus ends Canto Fifty-eight in the Sundarāhanda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

एकोनषष्टितमः सर्गः

Canto LIX

Picturing to his fellow monkeys the said plight of Sitā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sitā from Lankā, nay, recounting the past heroic exploits of Jambavan and others, Hanumān incites them all to have recourse to the arbitrament of war.

एतदाख्याय तत् सर्वं हनूमान् मास्ताम्बजः । भूयः समुपचक्राम वचनं वक्तुमुत्तरम् ॥ १ ॥
 सफलो राववोद्योगः सुप्रीवस्य च सम्भ्रमः । शीलमासाद्य सीताया मम च प्रीणित मनः ॥ २ ॥
 आर्यायाः सदृश शील सीतायाः प्रवर्गर्षभाः । तपसा धारयेत्लोकान् क्रुद्धा वा निर्देहेदपि ॥ ३ ॥
 सर्वथातिप्रकृष्टोऽसौ रावणो राक्षसेश्वरः । यस्य ता स्तुशतो गात्र तपसा न विनाशितम् ॥ ४ ॥
 न तदग्निशिखा कुर्यात् सस्तुष्टा पाणिना सती । जनकस्य सुता कुर्याद् यत् क्रोधकलपीकृता ॥ ५ ॥
 जाम्बवद्व्यमुखान् सर्वाननुजाय महाकपीम् ।
 अस्मिन्नेवगते कार्त्वे भवता च निवेदिते । न्याय्य स्म सह वेदेह्याः द्रष्टुं तौ पार्थिवात्मजौ ॥ ६ ॥
 अहमेकोऽपि पर्याप्तः सराधसगणा पुरीम् । ता लङ्का तरसा हस्तुं रावणं च महाबलम् ॥ ७ ॥
 किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः । कृतास्त्रैः प्रवगैः शक्तैर्भवद्भिर्विजयैषिभिः ॥ ८ ॥

Having narrated all this story (to the monkeys assembled there), Hanumān, sprung from the loins of the wind-god, once more proceeded to make his further statement (as follows)—(1) "Fruitful is the endeavour of Śrī Rāma (a scion of Raghu) and the perseverance of Sugriva. Nay, my mind is gratified

to witness the chastity of Sitā (2) The conduct of Sitā is worthy of that noble lady, O jewels among monkeys She can sustain (all) the worlds by virtue of her asceticism or, if enraged, she can reduce them to ashes (3) That ruler of ogres, Rāvana (too), is very rich in asceticism in every way, in that his body was not

destroyed by her askesis even while he laid hands on Sitā (4) Even a flame, when fully touched with one's hand, is incapable of doing that harm which Janaka's daughter would if stirred by anger (5) This work (of mine in the shape of Sitā's discovery), which has thus been crowned with success, having been reported to you (all), it behoves us (to raid the pleasance of Rāvana and after recovering Sitā forcibly from the clutches of Rāvana) to see those two princes (Śrī Rāma

and Lakṣmana) along with Sitā (a princess of the Videha territory) after taking leave of all the great monkeys headed by Jāmbavān (6) Even single-handed, I am capable of destroying with my prowess that city of Lankā with its host of ogres, and killing Rāvana, who is endowed with extraordinary might, much more so when accompanied by you heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory (7-8)

अहं तु रावण युद्धे सत्वेन्य सपुरस्सरम् । सहपुत्र वधिष्यामि सहोदरयुत युधि ॥ ९ ॥
 ब्राह्ममर्द्व च रौद्रं च वायव्य वारुण तथा ।
 यदि शक्रजितोऽस्त्राणि दुर्निरीक्ष्याणि संयुगे । तान्यहं निहनिष्यामि विषमिष्यामि राक्षसान् ॥ १० ॥
 भवतामन्यनुज्ञातो विक्रमो मे रुणद्धि तम् । मयातुल्य विस्मृष्टा हि शैलवृद्धिर्निरन्तरा ॥ ११ ॥
 देवानपि रणे हन्यात् किं पुनस्तान् निशाचरान् । भवतामननुज्ञातो विक्रमो मे रुणद्धि माम् ॥ १२ ॥
 सागरोऽप्यतियाद् वेला मन्दरः प्रचलेदपि । न जाम्बवन्त समरे कम्पयेदरिवाहिनी ॥ १३ ॥
 सर्वराक्षससंधाना राक्षसा ये च पूर्वजाः । अरुमेकोऽपि नाशाय वीरो बालिमुतः कपिः ॥ १४ ॥
 प्रवगास्योर्ध्वेगेन नीलस्य च महात्मनः । मन्दरोऽप्यवशीर्षेत किं पुनर्भुषि राक्षसाः ॥ १५ ॥
 सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु । मैन्दस्य प्रतियोद्धारं शंसत द्विविदस्य वा ॥ १६ ॥
 अधिपुत्रौ महावेगावैतौ प्रवगासत्तमौ । पतयो. प्रतियोद्धारं न पश्यामि रणाक्षिरे ॥ १७ ॥

"I for my part shall destroy in an encounter on the field of battle Rāvana with his army, those marching before him, his sons and his brothers (9) Even though the missiles employed by Indrajit (Rāvana's eldest son) are ^{viz.} those presided over by Brahmā (the creator) and Rudra (the god of destruction) and Vāyu (the wind-god) and Varuna (the god of water) difficult to discern on the battlefield, I shall repulse them as well as exterminate the ogres (10) If approved by you, my prowess will frustrate him, for an incessant and unequalled shower of rocks discharged by me on the field of battle is enough to destroy even gods, much more those rangers of the night. So long as it is not approved by you, my prowess keeps me under check. Even the sea may overflow its shores,

even Mount Mandara may move (from its position), but no hostile army shall (be able to) stagger Jāmbavān in combat (11-13) The heroic Angada, son of Vālī, alone is equal to the destruction of all Rākṣasa hosts, (nay) even of the ogres who were their progenitors (14) Even Mount Mandara would be shattered in an encounter by the rapid movement of the thigs of the high-minded monkey, Nila, much more so the ogres (15) Point out (to me) a warrior among the demons and Yaksas including the gods, as well as among the Gandharvas, serpents and birds, who can contend as an equal with Manda or Dwivida, (16) These two sons of the Aśvinkumāras, are endowed with great impetuosity and are the foremost among monkeys I do not find any match for them on the field of battle (17)

मयैव निहता लङ्का दग्धा भस्मीकृता पुरी । राजमार्गेषु सर्वेषु नाम विश्रावित मया ॥ १८ ॥
जयत्यतिबलो रामो रुद्रमणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिप्रायित् । ॥ १९ ॥
अहं कोसलराजस्य दासः पवनसम्भवः । हनुमानिति सर्वत्र नाम विश्रावितं मया ॥ २० ॥

"By me alone was Lankā (the
ogress presiding over Lankā) laid
low and the city set fire to
and reduced to ashes (Nay) in
all the principal streets the name (of
Śrī Rāma and others) was proclaimed
by me as follows — (18) 'Victorious
is Śrī Rāma of exceeding might, as also
Lakṣmana, who is endowed with

extraordinary might ! Victorious is King
Sugriva, who is protected on all sides
by Śrī Rāma (a scion of Raḡhu) !
(19) I am Hanūmān, a servant of
Śrī Rāma (ruler of the kingdom of
Kosala) and son of the wind-god ' In
this way the name (of Śrī Rāma
and others) was proclaimed by me
everywhere (20)

अशोकवनिकामध्ये रावणस्य दुरात्मनः । अधस्ताच्छिञ्चशपामूले साध्वी करुणमास्थिता ॥ २१ ॥
राक्षसीभिः परिवृता शोकसतापकर्मिता । मेघरेखापरिवृता चन्द्ररेखेव निष्प्रभा ॥ २२ ॥
अचिन्त्ययन्ती वैदेही रावण बलदर्पितम् । पतिव्रता च सुश्रीणी अवष्टब्धा च जानक्री ॥ २३ ॥
अनुरक्ता हि वैदेही रामे सर्वात्मना शुभा । अनन्यचित्ता रामेण पौलोमीव पुरदरे ॥ २४ ॥
तदेकवासस्त्वीता रजोध्वस्ता तथैव च । सा मया राक्षसीमध्ये तर्ष्यमाना मुहुर्मुहुः ॥ २५ ॥
राक्षसीभिर्विरूपभिर्दृष्टा हि प्रमदावने । एकव्रेणीधरा दीना भर्तृचिन्तापरायणा ॥ २६ ॥
अधश्शय्या विवर्णाङ्गी पद्मिनीव हिमोदये । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥ २७ ॥

"The virtuous lady (Sitā) abides
in a pitiable condition on the ground
at the foot of a Śimśapā tree in the
heart of a grove of Aśoka trees
belonging to the evil-minded Rāvana,
surrounded by ogresses, (nay)
emaciated through grief and agony and
bereft of splendour like a digit of the
moon veiled by the strip of a cloud
(21-22) Caring little for Rāvana,
who is proud of his might, Sitā
(daughter of Janaka) of charming
limbs, a princess of the Videha
territory, who has taken a vow
of fidelity to her lord, has been
placed under restraint (23) Devoted
to Śrī Rāma with her whole being,
the blessed Sitā (a princess of the
Videha territory) has set her mind

exclusively on Śrī Rāma (even) as
Sāchi (daughter of the demon Pulomā)
on Indra (a destroyer of cities)
(24) Clad in a single piece of cloth,
which she had on her person even
while being borne away by Rāvana,
and likewise soiled with dust, she was
actually seen by me in a wretched
condition in the midst of ogresses in a
pleasance, wearing a single braid,
absorbed in the thought of her husband
and being threatened again and again by
misshapen ogresses. (25-26) She stretches
herself on the (bare) ground, has
grown pale of body like a lotus plant
at the dawn of winter, has utterly
refused to have anything to do with
Rāvana and is determined to die (rather
than submit to Rāvana) (27)

कथचिन्मुग्धाशावाक्षी विश्वासमुपपादिता । ततः सम्भाषिता चैव सर्वमर्थे प्रकाशिता ॥ २८ ॥
रामसुग्रीवसख्य च श्रुत्वा प्रीतिमुपागता । नियतः समुदाचारो भक्तिभर्तरी चोत्तमा ॥ २९ ॥
यत्र हन्ति दशग्रीव स महात्मा दशाननः । निमित्तमात्रं रामस्तु वधे तस्य भविष्यति ॥ ३० ॥
सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कश्चिता । प्रतिपत्यादशीलस्य विद्येव तनुता गता ॥ ३१ ॥

एवमान्ने महाभागा सीता शोकरायणा । यदत्र प्रतिकर्तव्यं तत् सर्वसुपकल्प्यताम् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितम सर्ग ॥ ५९ ॥

"Somehow the lady with eyes like those of a fawn was inspired with confidence. She was then talked to and appraised of the whole truth (28) Hearing of the alliance between Sītā Rāma and Sugrīva she experienced joy. Constant is her chastity and supreme is her devotion to her lord (29) Since Sītā does not kill Rāvana (by subjecting him to a curse) it is evident that the aforesaid Rāvana is very powerful (by virtue of his asceticism) Nevertheless (as the great sin incurred by him through the abduction of Sītā

has filled his cup of sin to the brim) Śrī Rāma will serve (only) as an instrument for his death (30) Frail-bodied by her very nature, Sītā has been (further) reduced through separation from him and has grown thin like the learning of a scholar continuing his studies (even) on the first day of a lunar fortnight (which must be observed as a complete holiday by students) (31) In this way the highly blessed Sītā remains given over to grief. Let all that be devised which requires to be done by way of a remedy in this behalf " (32)

This ends Canto Fifty-nine in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

षष्टितमः सर्गः

Canto LX

Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the enure ogre race including Rāvana and bring back Sītā from Lankā. Jāmbavan, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments.

तस्य तद् वचनं श्रुत्वा वालिस्तुरभापत । अथिपुत्रौ महावेगौ बलवन्तौ ष्ववगमौ ॥ १ ॥
 पितामहवरोत्तेकात् परम दर्पमास्थितौ । अन्विनोर्मानिनार्थं हि सर्वलोकपितामहः ॥ २ ॥
 सर्वाविध्यत्वमगुलमनयोर्दत्तवान् पुरा । वरोत्तेकेन मत्तौ च प्रमथ्य महतीं चमूम् ॥ ३ ॥
 सुराणाममृत वीरौ पीतवन्तौ महाबलौ । एतावेव हि सकृदौ सवाजिरथकुञ्जराम् ॥ ४ ॥
 लङ्का नाशयितुं शक्तौ सर्वे तिष्ठन्तु वानराः । अहमेकोऽपि पर्याप्तः सराक्षसगणा पुरीम् ॥ ५ ॥
 वा लङ्का तरसा हन्तुं रावणं च महाबलम् । किं पुनः सहितौ वीरैश्चैवद्विः कृतात्मभिः ॥ ६ ॥
 कृतास्त्रैः ष्ववगैः शक्तैर्भवद्विद्विजयैषिभिः ।

Hearing the aforesaid statement of Hanumān, Angada (son of Vāli) spoke as follows — "The two mighty monkeys, Maṇḍa and Dwīvida (sons of the Aśvīnikumāras, the twin-born

physicians of gods), who are endowed with great impetuosity, fell a prey to great vanity due to haughtiness caused by a boon granted (in their favour) by Brahmā (the grandfather of the

entire creation) In order to do honour to the Aśvinkumāras Brāhmā (the grandfather of the whole universe) actually bestowed on these two monkeys (Maṇḍa and Dwivīda) on a former occasion the incomparable boon in the shape of incapability of being slain (by anyone) Having completely routed the mighty army of the gods, the two heroes, who were intoxicated with pride occasioned by this (rare) boon and were endowed with extraordinary might, quaffed the

drink of immortality Highly enraged, these two alone are actually able to destroy Lankā with its horses, chariots and elephants, let alone all the (other) monkeys Even single-handed I am capable of destroying with my might the aforesaid city of Lankā with its hosts of ogres and killing Rāvana, who is endowed with extraordinary might, much more so when accompanied by you, heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory

वायूसूतोवैलेनैव दग्धा लङ्कैति नः श्रुतम् ॥ ७ ॥
 दृष्ट्वा देवी न चानीता इति तत्र निवेदिषुम् । न युक्तमिव पश्यामि भवद्भिः खयातपौरुषैः ॥ ८ ॥
 नहि वः द्वयने कञ्चिन्नपि कश्चित् पराक्रमे । तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमः ॥ ९ ॥
 जित्वा लङ्का सरञ्चौत्रा हत्वा त रावण रणे । सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः ॥ १० ॥
 तेष्वेव हतवारेषु राक्षसेषु हनूमता । किमन्यदत्र कर्तव्य गृहीत्वा याम जानक्रीम् ॥ ११ ॥
 रामलक्ष्मणयोर्मध्ये न्यस्याम जनकात्मजाम् । किं व्यलीकैस्तु तान् सर्वान् वानरान् वानरर्षभान् ॥ १२ ॥
 वयमेव हि गत्वा तान् हत्वा राक्षसपुत्रवान् । राधव द्रष्टुमर्हामः सुग्रीव सहलक्ष्मणम् ॥ १३ ॥

"It has (just) been heard by us that Lankā was consumed by the very might of Hanumān (son of the wind-god) (1-7) I do not deem it fit to be reported there (at Kiskindhā) by you, whose virility is well-known, that the godlike lady (Sītā) has been discovered but not recovered (8) None among the inhabitants of (all) the worlds, including gods and demons, is your match in leaping or in valour, O jewels among the monkeys ! (9) Conquering Lankā with its hosts of ogres, and killing the notorious Rāvana in an encounter, and taking Sītā (back), we should (all) return (to Kiskindhā) accomplished of purpose and rejoiced at heart (10)

When the valiant among the ogres have thus been killed by Hanumān, what else remains to be done at this hour ? Let us (therefore) return taking the daughter of Janaka (with us) (11) Let us (take and) place the daughter of Janaka between Śrī Rāma and Lakṣmana What shall we gain by unnecessarily burdening the monkeys (assembled at Kiskindhā), who are all jewels among monkeys, with hardships (involved in leaping across the sea) ? (12) Going (to Lankā) and making short work of those jewels among ogres, we ourselves should actually see Śrī Rāma (a scion of Raghu), accompanied by Lakṣmana, as well as Sugrīva " (13)

तमेव कृतसकल्पं जाम्बवान हरिसत्तमः । उवाच परमप्रतो वाक्यमर्थवदर्थवित् ॥ १४ ॥
 नेपा बुद्धिमहातुष्ट्रे यद् ब्रवीषि महाकपे । विचेतु वयमाज्ञता दक्षिणा दिशमुत्तमाम् ॥ १५ ॥
 नानेतु कथिञ्जेन नैव रामेण धीमता । कथञ्चिन्निरिजिता सीतामस्माभिर्नाभिरोचयेत् ॥ १६ ॥
 राधवो नृपशार्दूलः कुल व्यपदिशन् स्वकम् । प्रतिशाय स्वय राजा सीताविजयमग्रतः ॥ १७ ॥
 सर्वेषा कपिमुख्याना कथ सिष्या करिष्यति । विफलं कर्म च कृत भवेत् तुष्टिर्न तस्य च ॥ १८ ॥

वृथा च दर्शितं वीर्यं भवेद् वानरपुंगवाः ।
 तस्माद् गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः । मुग्धीवश्च महातेजाः कार्यस्यास्य निवेदने ॥ १९ ॥
 न तावदेया मतिरक्षमा नो यथा भवान् पश्यति राजपुत्र ।
 यथा तु रामस्य मतिर्निविष्टा तथा भवान् पश्यतु कार्यसिद्धिम् ॥ २० ॥
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्ठितम सर्ग ॥ ६० ॥

To Angada, who had resolved as above, Jāmbavān, the foremost of monkeys and bears, who knew the truth, and felt highly pleased, made the following significant reply — (14) "What you say, O mighty monkey of great understanding, is not wisdom. We were enjoined (only) to explore the excellent southern quarter, not to bring (back) Sitā either by Sugrīva (the ruler of monkeys) or by the sagacious Śrī Rāma. In the name of his own race Śrī Rāma (a scion of Raghu), a (veritable) tiger among kings (lit, protectors of men), may not like Sitā having anyhow been won by us. Having taken a vow before all the leading monkeys that he would win (back) Sitā himself, how will he

falsify his vow ? The work accomplished (by Hanumān) will then have been rendered fruitless nor will his pleasure be won and the valour exhibited (in winning back Sitā) will also prove infructuous, O bulls among monkeys ! Therefore, in order to report this achievement (of Hanumān), let us all actually return to where Śrī Rāma, accompanied by Lakṣmana, and Sugrīva, who is endowed with extraordinary energy, are (15-19) This suggestion (of yours), the way in which you are thinking, O prince, is not at all such as we may not be able to carry out. But devise you the means to accomplish our purpose according to the decision arrived at by Śrī Rāma " (20)

Thus ends Canto Sixty in the Sundarākāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epiic

एकषष्टितमः सर्गः

Canto LXI

Set out from the Mahendra mountain in the direction of Kiṣkindha, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Angada, Dadhimukha comes in their way and is lacerated with their claws and teeth.

ततो जाम्बवतो वाक्यमगृह्णन्त वनौकसः । अङ्गदप्रसुखा वीरा हन्साश्च महाकपिः ॥ १ ॥
 प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरस्सराः । महेन्द्राग्रात् समुत्पत्य पुण्डुः प्रवगर्षभाः ॥ २ ॥
 मेघमन्दरसकाशा मत्ता इव महागजाः । छाद्यन्त इवाकाश महाकाया महाबलाः ॥ ३ ॥
 सभाज्यमान भूतैस्तमात्मिवन्त महाबलम् । हन्मन्त महाविग वहन्त इव दृष्टिभिः ॥ ४ ॥

राध्वे चार्थनिर्वृत्तिं कर्तुं च परम यगः । समाधाय समुद्रार्थां कर्मसिद्धिभिरुचिताः ॥ ५ ॥
 प्रियाख्यानोन्मुखाः सर्वे सर्वे युद्धाभिनन्दिनः । सर्वे रामप्रतीकरे निश्चिंतार्या मनस्विनः ॥ ६ ॥
 प्रवमानाः खमाप्सुष्य ततस्ते काननौकसः । नन्दनोपममासेदुर्वनं द्रमशतायुतम् ॥ ७ ॥

The heroic monkeys headed by Angada, as well as the great monkey, Hanūmān, thereupon accepted the advice of Jāmbavān (1) Having made up their mind to accomplish the purpose of Śrī Rāma (a scion of Raghu) and to bring the highest renown to him, and leaping from the aforesaid summit of the Mahendra mountain, all the jewels among monkeys,—who were gigantic like the Meru and Mandara mountains and resembled lordly elephants in rut, and were endowed with extraordinary might, nay, who were accomplished of purpose and felt exalted due to successes in their undertakings, leapt forward (in the direction of Kiskindhā),

full of joy, with Hanumān (son of the wind-god) at their gazes, covering the space as it were, nay, bearing the celebrated, self-possessed and exceptionally mighty Hanūmān,—who was endowed with great impetuosity and was being honoured by heavenly beings—on their gazes as it were. (2—5) All were keen to break the pleasant tidings, all hailed war and all were determined to help Śrī Rāma in subduing Rāvana, and were high-minded (6) Bounding into the air, the aforesaid monkeys (lit, denizens of the forest) arrived leaping at a grove full of hundreds of trees and vying with the Nandana grove (in paradise) (7)

यत् तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम् । अधृष्य सर्वभूतानां सर्वभूतमनोहरम् ॥ ८ ॥
 यद् रक्षति महावीरः सदा दधिमुखः कपिः । मातुलः कपिमुखस्य सुग्रीवस्य महात्मनः ॥ ९ ॥
 ते तद् वनसुपागम्य बभूवुः परमोत्कटाः । वानरा वानरेन्द्रस्य मनःकान्तं महावनम् ॥ १० ॥
 ततस्ते वानरा दृष्ट्वा दृष्ट्वा मधुवनं महत् । कुमारसभ्ययाचन्त मधुनि मधुपिङ्गलाः ॥ ११ ॥
 ततः कुमारस्तान् वृद्धाञ्जाम्बवत्प्रमुखान् कपीन् । अनुमान्य ददौ तेषां निसर्गं मधुभक्षणे ॥ १२ ॥

Those monkeys felt supremely eager (to partake of the honey etc in which the grove abounded) on reaching that grove, Madhuvana by name, belonging to Sugrīva, which was an extensive grove protected on all sides, and (as such) inviolable for all created beings, (nay) which captivated the soul of all created beings, which was constantly guarded by the exceptionally gallant monkey, Dadhimukha, maternal

uncle of the high-souled Sugrīva, the foremost of the monkeys, and which was pleasing to the mind of Sugrīva (the ruler of monkeys) (8-10) Rejoiced to see the extensive Madhuvana, the aforesaid monkeys, who were reddish brown as honey, thereupon asked Prince Angada for permission to taste the honey (11) Securing the consent of those elderly monkeys headed by Jāmbavān, the prince then granted them permission to partake of the honey (12)

ते निसृष्टाः कुमारेण धीमता वालिसूनवा । हरयः समपश्यन्त द्रुमान् मधुकराकुलान् ॥ १३ ॥
 भक्षयन्त. सुगन्धीनि मूलानि च फलानि च । जग्मुः प्रहर्षं ते सर्वे बभूवुश्च मदोत्कटाः ॥ १४ ॥
 ततश्चानुमताः सर्वे सुसदृष्ट्वा वनौकसः । मुदिताश्च ततस्ते च प्रदृष्यन्ति ततस्ततः ॥ १५ ॥
 गायन्ति केचित् प्रहसन्ति केचिन्नृत्यन्ति केचित् प्रगमन्ति केचित् ।
 पतन्ति केचित् प्रचरन्ति केचित् प्रवन्ति केचित् प्रलयन्ति केचित् ॥ १६ ॥

परम्पर	केचिदुपाश्रयन्ति	परस्पर	केचिदतिव्रुवन्ति ।
द्रुमाः द्रुम	केचिदभिद्रवन्ति	क्षितौ	नग्राग्निरपतन्ति केचित् ॥ १७ ॥
महींतन्नात्	केचिदुदीर्णविगा		महाद्रुमाग्राण्यभिसम्पतन्ति ।
गायन्तमन्यः	प्रहसन्नुपैति	हसन्तमन्यः	प्ररुदन्नुपैति ॥ १८ ॥
तुदन्तमन्यः	प्रणदन्नुपैति	समाकुल	तत् कषिपैन्व्यमासीत् ।
न चात्र कश्चिन्न	बभूव मत्तो	न चात्र कश्चिन्न	बभूव द्रतः ॥ १९ ॥

Authorized by the sagacious Prince Angada (son of Vāli), those monkeys approached the trees swarming with bees (13) Feasting on the fragrant roots and fruits too, they all experienced great joy and got excited through drunk (14) Having been granted permission (by Angada to partake of the honey), all the monkeys (lit, demizens of the forest) now felt extremely delighted Nay, feeling rejoiced, they then began to dance merrily here and there (15) While some sang, others laughed to their heart's content, still others danced, while many more meekly bowed down (Again) some fell down, others moved quickly, still others bounded and some more raved

(16) Some leaned against one another, others disputed with one another, still others ran from one tree to another, while many more jumped to the ground from tree-tops (17) Some with increased impetuosity flew to the top of gigantic trees from the earth's surface While one was singing, another approached him laughing to his heart's content, (and) while one was laughing, another went up to him weeping bitterly (18) While one was pinching another, a third approached the former roaring (In short) greatly excited was that entire army of monkeys None in that army was not drunk, and none in that army was not haughty (19)

ततो वनं तत् परिभ्रम्यमाण	द्रुमाश्च	विन्वसितपत्रपुष्पात् ।
समीक्ष्य कोपाद् दधिवक्त्रनामा	निवारयामास कपिः	कपीस्तान् ॥ २० ॥
स तैः प्रवृद्धैः परिभर्त्स्यमानो	वनस्य गोप्ता	हरिवृद्धवीरः ।
चकार भूयो मतिमुग्रतेजा	वनस्य रक्षा प्रति	वानरेभ्यः ॥ २१ ॥
उवाच काश्चित् परुषाण्यभीतमसक्तमन्याश्च		तल्लेजघ्नान् ।
समेत्य कैश्चित् कलह चकार तथैव साम्नेपजगाम काश्चित्		॥ २२ ॥
स तैर्मदादप्रतिवार्यवेगैर्बलाच्च	तेन	प्रतिवार्यमाणैः ।
प्रधर्षणे त्यक्तभयैः समेत्य प्रकुण्ठ्यते	चाप्यननेक्ष्य	दोषम् ॥ २३ ॥
नलैस्तुदन्तो दशानैर्दशान्तस्तलैश्च	पादैश्च	समापयन्तः ।
मदात् कपि ते कवयः समन्तान्महावन	निर्विषय च चकुः	॥ २४ ॥
इत्थापे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये सुन्दरकाण्डे एकषष्ठितम सर्गं.		॥ ६९ ॥

Perceiving that grove being consumed and the trees stripped off their leaves and blossom, the monkey named Dadhimukha (who had been placed in charge of the grove by King Sugriva) angrily hindered the aforesaid monkeys (20) While being upbraided by those

arrogant monkeys, that elderly hero among the monkeys, who guarded the grove, and was endowed with terrible energy, further contemplated the means of protecting the grove against the monkeys (21) He dauntlessly spoke harsh words to some, while others he

smote immediately with his palms coming at close quarters with others, he wrangled with them, while still others he approached with soothing words (22) Dadhimukha began to be dragged violently by those monkeys, who were being forcibly checked by him even though their vehemence had become irresistible due to their inebriety, nay, who had cast away (all) fear and who had joined together, taking no

account of the guilt involved in assaulting a servant of the king (23) Scratching (Dadhimukha) with their claws, biting him with their teeth and taking the life out of him as it were with their slaps and kicks in their drunkenness, the aforesaid monkeys divested that extensive grove on all sides of (all) its edibles (in the shape of fruits, honey and roots etc) (24)

Thus ends Canto Sixty-one in the Sundarākānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



द्विषष्टितमः सर्गः

Canto LXII

Having entered Madhuvana and partaken of honey, as permitted by Hanuman, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his *entourage* and on remonstrating with the monkeys was thrashed by Angada, who dashed him to the ground.

The guards headed by Dadhimukha then move *en masse* to Kiskindha to report the matter to Sugrīva and bow down at the latter's feet.

तानुवाच	हरिश्रेष्ठो	हनूमान्	वानरर्षभः ।	अव्यग्रमनसो यूयं मधु सेवत वानराः ॥ १ ॥
अहमावर्जयिष्यामि	सुष्माक	परिपन्थिनः ।	श्रुत्वा हनुमतौ वाक्यं हरीणां प्रबरोऽङ्गदः ॥ २ ॥	
प्रत्युवाच	प्रसन्नात्मा	पिबन्तु	हरयो मधु ।	अवस्था कृतकार्यस्य वाक्यं हनुमतो मया ॥ ३ ॥
अकार्यमपि	कर्तव्यं	किमङ्ग	पुनरीदृशाम् ।	अङ्गदस्य मुखान्छ्रुत्वा वचनं वानरर्षभाः ॥ ४ ॥
सधु	सांख्यति	सदृष्टा	वानराः	प्रत्ययूजयन् ।
जसुर्मधुवन	यत्र	नदीवेग	इव	द्रुमम् ।
अतिसर्गाच्च	पटवो	दृष्ट्वा	श्रुत्वा च	मैथिलीम् ।
उत्स्य च ततः	सर्वे	वनपालान्	समागतान् ।	ते ताडयन्तः गतताः सन्तः मधुवने तदा ॥ ८ ॥

Hanūmān, the foremost of monkeys and a (veritable) jewel among them, spoke to them (as follows) — "With an undisturbed mind enjoy you the honey, O monkeys ! (1) I shall ward off those

who hinder you" Delighted at heart to hear the advice of Hanūmān, Angada, the most eminent of monkeys, echoed his words as follows — "Let the monkeys drink honey The advice of

Hanumān, who has accomplished his errand, must be followed by me even if it is not worth following, much more an advice of this type (which is worth following), O dear ones !" Highly rejoiced to hear the compliment coming from the lips of Angada, the monkeys, who were the foremost of their class, approved it, saying "Excellent ! Bravo !" Applauding Angada, the foremost of monkeys, all the monkeys proceeded (once more) to the site where Madhuvana was, (even) as the strong current of a river would rush towards a tree (standing on its bank) Having penetrated deep into Madhuvana after overpowering the guards by

मधुनि द्रोणमात्राणि बाहुभिः परिगृह्य ते
घ्नन्ति स्म सहिताः सर्वे भक्षयन्ति तथापरे
मधुच्छिष्टेन केचिच्च जन्मुरन्योन्यमुल्कटाः
अत्यर्थं च मदगलानाः पर्णान्यास्तीर्थं शेरते
क्षिपन्त्यपि तथान्योन्यं स्वलग्निं च तथापरे
हरयो मधुना मत्ताः केचित् सुप्ता महीतले
कृत्वा केचिद् वदन्त्यन्यत्

Holding with their arms honeycombs weighing a Drona (or 32 seers) each, some monkeys in that grove quaffed the honey in groups to their heart's content (9) All the monkeys, who were reddish brown like honey, broke the honeycombs together, while others partook of the honey (contained in those combs), while still others threw away the combs after drinking the honey (10) Others, who were intoxicated, pelted one another with (balls of) wax, while still others stood rooted at the foot of trees, seizing the boughs (11) Feeling utterly languid through inebriety, monkeys, who were

dint of their (superior) might, all the monkeys,—who felt (exceptionally) strong due to the permission granted by Angada to enjoy the produce of the grove and because Hanumān had seen Sitā (a princess of Mithilā) and others had heard of her (being present in Lankā),—drank honey on that (happy) occasion and gathered the delicious fruits (to enjoy them) (2—7) Jumping up and thrashing the guards of the grove, who had come together (to hinder them), all the monkeys then became engaged in hundreds in gathering the fruit etc in Madhuvana on that occasion (8)

पिबन्ति कपयः केचित् सवशस्तत्र दृष्टवत् ॥ ९ ॥
केचित् पीत्वापविश्यन्ति मधुनि मधुपिङ्गलाः ॥ १० ॥
अपरे वृद्धमूलेषु शाला गृह्य व्यवस्थिताः ॥ ११ ॥
उन्मत्तवेगाः प्रवगा मधुमत्ताश्च दृष्टवत् ॥ १२ ॥
केचित्क्ष्वेदान्प्रकुर्वन्ति केचित्कूजन्ति दृष्टवत् ॥ १३ ॥
वृष्टाः केचिद्धसन्त्यग्रे केचित् कुर्वन्ति चैतरत् ॥ १४ ॥
केचिद् वुश्यन्ति चैतरत् ।

drunk with honey and possessed the impetuosity of a madman, lay down, full of joy, spreading leaves (on the ground) (12) Others likewise insulted one another, while others stumbled down Some roared like lions, while others, full of joy, whistled like birds (13) Drunk with honey, some monkeys lay down (to repose) on the earth's surface, while other impudent monkeys laughed, while still others did the reverse (: e wept) (14) Having done one thing, some monkeys pretended to have done something else, while still others construed their acts in a different way.

येऽप्यत्र मधुपालाः स्युः प्रेष्या दधिमुखस्य तु ॥ १५ ॥
तेऽपि तैर्वांनरैर्भीमैः प्रतिषिद्धा दिशो गताः । जानुमिश्च प्रवृष्टाश्च देवमार्गं च दर्शिताः ॥ १६ ॥
अनुवन् परमोद्धिग्ना गत्वा दधिमुखं वनः ।
हनुमता दत्तवरीर्हतं मधुवनं बलात् । वयं च जानुमिर्बृष्टा देवमार्गं च दर्शिताः ॥ १७ ॥
तदा दधिमुखः क्रुद्धो वनपस्तत्र वानरः । हतं मधुवनं श्रुत्वा सान्त्वयामास तान् हरीन् ॥ १८ ॥

एतागच्छत गच्छामो वानरानतिदपितान् । बलेनावारयिष्यामि प्रभुञ्जानान् मधूतमम् ॥ १९ ॥
 श्रुत्वा दधिमुखस्येद वचन वानरर्षभाः । पुनर्वाीरा मधुवन तेनैव सहिता ययुः ॥ २० ॥
 मये नैया दधिमुखः सुमरुह्य महातरुम् । समभ्यधावन् वेगेन सर्वे ते च प्रवगमाः ॥ २१ ॥
 ते शिलाः पादपाश्चैव पाषाणानपि वानराः । गृहीत्वाभ्यागमन् क्रुद्धा यत्र ते कपिकुञ्जराः ॥ २२ ॥
 बलाच्चिवारयन्तश्च असेदुर्हस्यो हरीन् । संदधौष्टयुटा क्रुद्धा भर्त्सयन्तो मुहुर्मुहुः ॥ २३ ॥

Hindered in their duty by those terrible monkeys, even the aforesaid servants of Dadhimukha, who for their part guarded the honey in this grove, fled in all directions. Nay, they were dragged by their knees and, further seized by their feet were tossed up into the air. (16) Approaching Dadhimukha, greatly alarmed as they were, they submitted as follows — "Madhuvana has been forcibly laid waste by the monkeys, who had been granted by Hanumān the privilege to enjoy the fruits etc of the grove. Nay, we too were dragged by the knees and, seized by the feet, tossed up into the air" (17) Incensed to hear of Madhuvana having been devastated, the monkey, Dadhimukha, whose duty it was to guard the grove consoled those monkeys on that occasion (as follows) — "Come along, come away, let us approach

the highly arrogant monkeys I shall forcibly ward off the monkeys feasting on the excellent honey" (18-19) Hearing this assurance of Dadhimukha, the (aforesaid) heroic jewels among monkeys retraced their steps to Madhuvana, accompanied by Dadhimukha himself (20) Nay, (uprooting and) firmly seizing a huge tree, Dadhimukha took up his position in their midst. And all the aforesaid monkeys ran with (all) speed (in the direction of Madhuvana) (21) Seizing rocks and trees as well as slabs of stone, those monkeys arrived, full of rage, at the place where those elephants among monkeys were (22) Forcibly hindering the monkeys, (nay) biting their lips in rage and threatening them again and again, the monkeys came near them. (23)

अथ दृष्ट्वा दधिमुख क्रुद्धं वानरपुगवा । अभ्यधावन्त वेगेन हनुमत्प्रमुखास्तदा ॥ २४ ॥
 मरुध त महाबाहुमापतन्त महाबलम् । वेगवन्तं विजग्रह बाहुभ्या कुपितोऽङ्गदः ॥ २५ ॥
 मदान्धो न कृपा चक्रे आर्षकोऽय ममेति सः । अथैनं निष्पेयाशु वेगेन वसुधातले ॥ २६ ॥
 स भग्नबाहूरुमुखो विह्वलः शोणितोक्षितः । प्रमुहोह मरावीरो मुहूर्तं कपिकुञ्जरः ॥ २७ ॥
 स कथंचिद् विमुक्तस्तैर्वानरैर्वानरर्षभः । उवाचैकान्तमागत्य स्वान् भृशान् समुपागतान् ॥ २८ ॥

Seeing Dadhimukha enraged, the (aforesaid) bulls among monkeys, headed by Hanumān, forthwith ran with (all) speed to meet them on that occasion (24) Full of rage, Angada clasped tightly by his arms the mighty-armed Dadhimukha, who was endowed with extraordinary might and was rushing with (all) speed, tree in hand (25) Blinded

with intoxication, he did not show any mercy to him on the score of his being his grand-uncle Nay, causing him at once to fall down, he began to rub him against the ground with violence. (26) Having completely lost control over himself, nay, bathed in blood, his arms, thighs and face broken, that elephant among monkeys, an eminent hero,

fainted away for a space (27)
Withdrawing to a secluded corner
When let go somehow by those monkeys,

that jewel among monkeys spoke
(as follows) to his subordinates, who
had come very near — (28)

एतागच्छत गच्छामो भर्ता नो यत्र वानरः । सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति ॥ २९ ॥
सर्वं चैवाङ्गदे दोष श्रावयिष्याम पार्थिवे । अमर्षा वचन श्रुत्वा घातयिष्यति वानरान् ॥ ३० ॥
इष्ट मधुवन ह्येतत् सुग्रीवस्य महात्मनः । पितृपैतामह दिव्य देवैरपि दुरासदम् ॥ ३१ ॥
स वानरानिमान् सर्वान् मधुलुब्धान् गतायुषः । घातयिष्यति दण्डेन सुग्रीवः ससुहृज्जनान् ॥ ३२ ॥
वध्या ह्येते दुरात्मानो नृपाज्ञारिपत्न्यिनः । अमर्षप्रभवो रोषः सफलो मे भविष्यति ॥ ३३ ॥

"Come along, come away, we shall
proceed to where the thick-necked
monkey, Sugrīva, our master, resides with
Śrī Rāma (29) Nay, we shall make
known to the king all the misconduct of
Angada Full of indignation he will cause
the (offending) monkeys to be put to
death on hearing our complaint (30)
For, this wonderful Madhuvana, which
has been inherited by him from his
forefathers and is difficult to approach

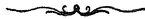
even for gods, is dear to the high-
scoled Sugrīva (31) The celebrated
Sugrīva will cause to be killed by way
of punishment all these monkeys—avid
for honey, whose sands of life have
(already) run out—along with their near
and dear ones (32) These evil-minded
monkeys, deserve to be killed because
they have flouted the royal command
Born of indignation, my wrath will
bear fruit (only) then " (33)

एवमुक्त्वा दधिमुखो वनपालन् महाबलः । जगाम सहस्रोत्सव्य वनपाले समन्वितः ॥ ३४ ॥
निमेषान्तरमात्रेण स हि प्राप्नो वनालयः । सहस्राशुसुतो धीमान् सुग्रीवो यत्र वानरः ॥ ३५ ॥
राम च लक्ष्मण चैव दृष्ट्वा सुग्रीवमेव च । समप्रतिष्ठा जगतीमाकाशाग्निपात ह ॥ ३६ ॥
स निपत्य महावीरः सर्वैस्तैः परिवारितः । हरिर्दधिमुखः पालैः पालाना परमेश्वरः ॥ ३७ ॥
स दीनवदनो भूत्वा कृत्वा शिरसि चञ्जलिम् । सुग्रीवस्याशु तौ मूर्ध्ना चरणौ प्रसृपयिष्यत् ॥ ३८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये सुन्दरकाण्डे द्विषष्टितम सर्गः ॥ ६२ ॥

Having spoken as aforesaid to the
guards of the grove, and springing up
all at once, Dadhimukha, who was
endowed with extraordinary might,
departed (for Kiskindhā), duly
accompanied by the guards of the
grove (34) In the mere twinkling
of an eye the aforesaid monkey actually
reached the place where the sagacious
monkey, Sugrīva, son of the sun-god,
was. (35) Beholding (from a distance)

Śrī Rāma and Laksmāna too, as well
as Sugrīva, he descended to a level
ground from the air so the tradition
goes (36) Coming down, surrounded
by all the aforesaid guards, nay,
wearing a miserable aspect and placing
his joined palms over his head, that
monkey, Dadhimukha, the paramount
leader of those guards, who was a great
hero, forthwith pressed the well-known
feet of Sugrīva with his head (37-38)

*Thus ends Canto Sixty-two in the Sundarāhāṇḍa of the glorious Rāmāyana
of Vālmīki, the work of a Rṣi and the oldest epic*



त्रिपष्टितमः सर्गः

Canto LXIII

Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugriva concludes from the jubilation of the monkeys that Sitā has been traced out. Comforting Dadhimukha, he asks him to dispatch Angada and others without delay.

ततो मूर्ध्ना निपतित वानर वानरर्षभ । इष्ट्वैवोद्दिग्दयो वाक्यमेतदुवाच ह ॥ १ ॥
 उत्क्रिष्टोत्तिष्ठ करमात् त्व पादयोः पतितो मम । अमयं ते प्रदात्यामि सत्यमेवाभिधीयाम् ॥ २ ॥
 किं सम्भ्रमाद्धित क्लृप्तं ब्रूहि यद् वक्तुमर्हसि । कश्चिन्मयुवने स्वस्ति श्रोतुमिच्छामि वानर ॥ ३ ॥
 स समाश्वसितस्तेन सुग्रीवेण महात्मना । उत्थाय स महाप्राज्ञो वाक्यं दक्षिमुक्तोऽब्रवीत् ॥ ४ ॥
 नैवर्षरजसा राजन् न त्वया न च वालिना । वन निस्तुष्टपूर्वं ते नाशितं तत्तु वानरैः ॥ ५ ॥
 न्यवारयमहं सर्वान् सहेभिर्वनचारिभिः । अचिन्तयित्वा मा दृष्ट्वा भक्षयन्ति पिबन्ति च ॥ ६ ॥
 एभिः प्रधर्षयाया च वारितं वनपालकैः । मामप्यचिन्तयन् देव भक्षयन्ति वनौकतः ॥ ७ ॥
 शिष्टमत्रापधिष्यन्ति भक्षयन्ति तथापरे । निवार्यमाणास्ते सर्वे भुङ्कुटिं दर्शयन्ति हि ॥ ८ ॥
 इमे हि सरङ्घतारास्तदा तैः सम्प्रधर्षिताः । निवार्यन्ते वनात् तस्मात् क्रुद्धैर्वानरपुंगवैः ॥ ९ ॥
 ततस्तैर्वहुभिर्वीरैर्वानरैर्वानरर्षभः । सरत्तनयनैः क्रोधाद्धरयः सम्प्रधर्षिताः ॥ १० ॥
 पाणिभिर्निहताः केचित् केचिज्जानुभिराहताः । प्रकृष्टाश्च तदा काम देवमार्गं च दर्शिताः ॥ ११ ॥
 एषमेते हताः शूरास्त्वयि तिष्ठति भर्तरि । क्लृप्तं मधुवनं चैव प्रकाम तैश्च भक्ष्यते ॥ १२ ॥

Feeling anxious at heart on seeing the monkey (Dadhimukha) fallen flat with his head touching the ground, Sugriva (the foremost of monkeys) forthwith spoke as follows so it is said—(1) "Stand up, rise! Why are you lying prostrate at my feet? I shall grant you immunity from (all) fear let the bare truth be spoken. (2) Through whose fear have you come? Speak out that which is wholly conducive to our interest, since you are free to speak anything you like. I hope all is well with Madhuvana. I wish to hear everything (from you), O monkey!" (3) Getting up when fully comforted (in the foregoing words) by the aforesaid Sugriva, who had a lofty mind, that highly sagacious monkey, Dadhimukha, spoke (as follows)—(4) "That grove (Madhuvana) which was never before suffered either by (your

father) Rksaraja or by yourself or (even) by (your) elder brother and predecessor) Vāli to be freely enjoyed (by anyone) has been actually laid waste by the monkeys, O king! (5) Along with these monkeys I hindered them all, disregarding me, (however) they merrily continued to feast on the fruits and drink the honey (6) On the depredation being commenced by them, resistance was offered by the guards of the grove, but disregarding even me, O lord, the monkeys continued to eat and drink produce of the grove (7) Some monkeys not only partook of the honey but they threw away what remained in the honeycomb. While being hindered they all actually frowned at us (8) When these guards got more excited, they were actually assaulted by the intruders (Nay) they were driven away from that grove by the enraged leaders of monkeys (9)

The monkeys (guarding the grove), who are (veritable) jewels among monkeys, were then assaulted by those numerous heroic monkeys with eyes blood-red through anger (10) Some (of these) were struck with their hands, others with their knees and then

dragged at will and flung into the air (11) In this way these valiant monkeys have been thrashed, while you, their master, continue to rule Nay, the entire Madhuvana has been consumed by them according to their free will " (12)

एव विज्ञायमानं त सुग्रीव वानरर्षभम् । अयुच्छत् त महाप्राज्ञो लक्ष्मणः परवीरहा ॥ १३ ॥
 क्रिमय वानरो राजन् वनपः प्रत्युपस्थितः । किं चार्थमभिनिर्दिश्य दुःखितो वक्ष्यमन्नचीत् ॥ १४ ॥
 एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना । लक्ष्मण प्रत्युवाचेद वक्ष्य वक्ष्यविगारदः ॥ १५ ॥

The highly sagacious Lakshmana, the destroyer of hostile warriors, interrogated (as follows) that jewel among monkeys, the celebrated Sugriva, who was being informed as above - (13) "What for has this monkey, who guards your grove, arrived (in your

presence) ^o Nay, concerning what matter has this monkey, full of agony, addressed an appeal to you, O king ?" (14) Questioned thus by the high-souled Lakshmana, Sugriva, for his part, who was a master of expression, submitted to Lakshmana as follows - (15)

आर्यं लक्ष्मण सम्प्राह वीरो दधिमुखः कपिः । अङ्गदप्रमुखैर्वारैर्भक्षित मधु वानरैः ॥ १६ ॥
 नैवामकृतकार्योगामीदृशः स्याद् व्यतिक्रमः । वनं यदभिवन्नास्ते सञ्चित कर्म तद् भ्रवम् ॥ १७ ॥
 धारयन्तो भृश प्राप्ताः पाला जानुभिराहताः । तथा न गणितश्र्वाय कपिर्दधिमुखो बली ॥ १८ ॥
 पतिर्मम वनस्यायमस्माभिः स्थापितः स्वयम् । दृष्टा देवी न सदेहो न चान्येन हनूमता ॥ १९ ॥
 न ह्यन्यः साधने हेतुः कर्मणोऽस्य हनूमताः । कार्यसिद्धिर्हनुमति मतिश्च हरिपुंगवे ॥ २० ॥
 श्वयसायश्च वीर्ये च श्रुत चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च महाबलः ॥ २१ ॥
 हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा । अङ्गदप्रमुखैर्वारैर्हृत मधुवन किल ॥ २२ ॥
 विचिन्त्य दक्षिणामाशामागतैर्हरिपुंगवैः । आगतैश्चाप्रधृष्यं तद्वत् मधुवनं हि तैः ॥ २३ ॥
 धर्षितं च वनं कृत्स्नमुपयुक्तं तु वानरैः । पातिता वनपालास्ते तदा जानुभिराहताः ॥ २४ ॥
 एतदर्धमयं प्राप्तो वक्तु मधुरवारिह । नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः ॥ २५ ॥
 दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः । अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ॥ २६ ॥
 न चाप्यदृष्ट्वा वैदेर्हि विश्रुताः पुरुषर्षभ । वनं दत्तवर दिव्य धर्षयेयुर्वनौकसः ॥ २७ ॥

"O noble Lakshmana, the heroic monkey, Dadhimukha, was complaining that the honey (and other products of Madhuvana) had been consumed by the heroic monkeys with Angada as their leader (16) Such an escapade would not have been indulged in by the monkeys had they not accomplished my purpose Since they have started destroying the grove, my work has been surely accomplished by them. (17) The guards of the grove who arrived (there), hindering them

again and again were crushed with their knees, nay, this mighty monkey, Dadhimukha, was not taken into account either. (18) This monkey (Dadhimukha) was posted by ourselves as a guardian of this grove of mine. The godlike lady (Sitā) has been discovered there is no doubt about it and she has been seen by Hanumān (alone) and by none else. (19) Surely none other than Hanumān is instrumental in accomplishing this task The capacity to accomplish a deed as

well as intelligence, nay, strenuous effort and virility and learning to, are firmly established in Hanumān, a (veritable) bull among monkeys In an army where Jāmbavān as well as Angada, who is endowed with extraordinary might, is the leader, and Hanūmān a counsellor, failure is out of the question Madhuvana, they say, has been laid waste by the heroic jewels among monkeys, headed by Angada, who have returned after exploring the southern quarter Nay, the celebrated Madhuvana, which could not be laid violent hands on (by anyone), has actually been devastated by them as soon as they returned (from Lankā) (20-23) The wood was not only laid violent

hands on but was wholly consumed by the monkeys The aforesaid monkeys guarding the grove were knocked down by them and then rubbed with their knee (24) This monkey, Dadhimukha by name, who is sweet of expression and whose prowess is widely known, came here to report this matter (25) Since, having reached Madhuvana, the monkeys are all drinking honey, know it correctly, O mighty-armed son of Sumitrā, that Sitā has been discovered (26) Without having found Sitā (a princess of the Videha territory), O jewel among men, the renowned monkeys would not have laid violent hands on the heavenly wood which was bestowed (upon one of our ancestors) as a boon by the gods" (27)

ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सह्रायव. । श्रुत्वा कर्णसुखा वार्णा सुग्रीववदनाच्युताम् ॥ २८ ॥
 प्राहृष्यन् भृश रामो लक्ष्मणश्च महाययाः । श्रुत्वा दधिमुखस्यैव सुग्रीवस्तु प्रहृष्य च ॥ २९ ॥
 वनपाल पुनर्वीर्य सुग्रीवः प्रत्यभापत । प्रीतोऽस्मि सोऽहं यद्बुक् वन तैः कृतकर्मभिः ॥ ३० ॥
 धर्मित मर्षणीय च चेष्टित कृतकर्मणाम् ।
 गच्छ शीघ्रं मधुवनं सरशस्व त्वमेव हि । शीघ्रं प्रेषय सर्वोस्तान् हनूमन्मुखान् कनीन ॥ ३१ ॥
 इच्छामि शीघ्रं हनुमत्प्रधानाञ्छाखाभृगावस्तान् मृगराजदपौत्र् ।
 प्रहृष्टं कृतार्थान् सह राघवाभ्या श्रोतुं च सीताधिगमे प्रयत्नम् ॥ ३२ ॥
 प्रीतिस्रीताक्षौ सम्प्रहृष्टौ कुमारौ दृष्ट्वा सिद्धार्थौ वानराणा च राजा ।
 अङ्गैः प्रहृष्टैः कार्यसिद्धिं विदित्वा बाहोरासन्नमतिमात्र ननन्द ॥ ३३ ॥
 इत्याषे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

Laksmāna, whose mind was set on virtue, along with Śrī Rāma (a son of Raghu) thereupon felt highly rejoiced to hear the (aforesaid) speech, (so) agreeable to the ear, which had escaped from the lips of Sugrīva (28) Śrī Rāma as well as the highly illustrious Laksmāna was filled with ecstatic delight Nay, feeling excessively delighted to hear the aforesaid report of Dadhimukha, Sugrīva, for his part who was distinguished by his well-built neck, once more addressed the following words to Dadhimukha (the guardian of the wood)—"I am gratified to learn that (the produce of) the grove has been consumed by

the monkeys who have accomplished their work. (29-30) The violence as well as the vagaries of those who have done their duty must be tolerated (by us) Return apace to Madhuvana, nay, you alone must guard it jealously (as before) Dispatch without delay all those monkeys with Hanūmān at their head (31) With the two sons of Raghu I immediately wish to interrogate those monkeys (lit., animals living and moving amidst the boughs of trees) headed by Hanūmān, who having accomplished their purpose, are proud as lions, as well as to hear' of their endeavour in the cause of finding

out Sitā'' (32) Beholding the two princes (Śrī Rāma and Lakṣmana) extremely delighted with their eyes dilated with joy as though accomplished of purpose, nay, realizing, by his

(own) limbs thrilled with delight that the success of his enterprise was within the reach of his arms, Sugrīva (the ruler of monkeys) experienced the height of felicity (33)

Thus ends Canto Sixty-three in the Sundarakhāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Angada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Angada apprises Śrī Rāma, after saluting him, of the discovery of Sita and other events.

सुग्रीवैवमुक्तु हृष्टो दधिमुक्चः कपिः । राघव लक्ष्मण चैव सुग्रीव चाभ्यवादयत् ॥ १ ॥
 स प्रणम्य च सुग्रीव राघवौ च महाबलौ । वानरैः सहितः शूरैर्दियमेवोत्सपात ॥ २ ॥
 स यथैवागतः पूर्वं तथैव त्वरित गतः । निपत्य गगनाद् भूमौ तद् वन प्रविवेश ह ॥ ३ ॥
 स प्रविष्टो मधुवन ददर्श हरियूथपान् । विमदानुद्गतान् सर्वान् मेहमानान् मधूदकम् ॥ ४ ॥
 स तानुपागमद् वीरो बद्ध्वा करपुटाञ्जलिम् । उवाच वचनं श्लक्ष्णमिदं दृष्टवद्भृदम् ॥ ५ ॥

Feeling rejoiced when commanded thus by Sugrīva, the monkey, Dadhimukha, for his part, greeted Śrī Rāma (a son of Raghu) and Lakṣmana (as well as Sugrīva (1) Nay, having respectfully bowed down to Sugrīva as well as to Śrī Rāma and Lakṣmana (the two sons of Raghu), who were endowed with extraordinary might, he along with the (other) monkeys (who accompanied him) sprang into the air again (on his way to Madhuvana) so the tradition goes. (2) He journeyed (back) quite as

quickly as he had come before, nay, descending from the air to the ground, they say, he penetrated deep into the wood (3) Having found his way into the interior of Madhuvana, he saw the leaders of monkey hordes, who, though overbearing before, had grown sober (since) and were all passing as urine honey transformed (after assimilation) into water (4) The said hero approached them and, joining his palms, addressed to Angada the following sweet words like one filled with delight — (5)

सौम्य रोषो न कर्तव्यो यदेभिः परिवारणम् । अज्ञानाद् रक्षिभिः क्रोधाद् भवन्तः प्रतिषेधिताः ॥ ६ ॥
 श्रान्तो दूरादनुप्राप्तो भक्षयस्व स्वक मधु । युवराजस्वमीशश्च वनस्यास्य महाबल ॥ ७ ॥
 मौर्ख्यात् पूर्वं कृतो रोषस्तद् भवान् क्षन्तुमर्हति । यथैव हि पिता तेऽभूत् पूर्वं हरिगणेश्वरः ॥ ८ ॥
 तथा त्वमपि सुग्रीवो नान्यस्तु हरिसत्तम । आख्यात हि मया गत्वा पितृव्यस्य तवानघ ॥ ९ ॥
 इहोपयान सर्वैयामेतेषा वनचारिणाम् । भवदागमन श्रुत्वा सहैर्भिवन्चारिभिः ॥ १० ॥

प्रदृष्टो न तु रूढोऽसौ वन श्रुत्वा प्रवर्षितम् । प्रदृष्टो मा पितृव्यस्ते सुग्रीवो वानरेश्वरः ॥ ११ ॥
श्रीमन्न प्रेषय सर्वोस्तानिति होवाच पार्थिवः ।

"No resentment should be harboured (by you), O gentle one, for the restraint unwittingly imposed (on you) by these guards in that you were angrily hundered (by them) (from enjoying the produce of this grove). (6) Come from afar, and exhausted (as you are), partake of the honey, which is yours in that you are the Crown prince and as such the owner of this wood, O prince endowed with extraordinary might ! (7) You ought to pardon us for the wrath which was vented by us in the past due to foolishness Sugriva is (now) the lord of monkey hordes precisely in

the same way as your father (Vāli) formerly was You too are the same and none else, O jewel among monkeys ! The arrival here of all these monkeys (including yourself) was actually reported to your uncle by me after going there, O sinless one ! He felt greatly rejoiced to hear of your arrival along with all these monkeys (lit. demizens of the forest) He did not wax wroth even on hearing of the grove having been devastated Highly pleased, your uncle, King Sugriva, the lord of monkeys, commanded me as follows - '(Please) send them all without delay "'

श्रुत्वा दधिमुखस्यैतद् वचन इक्ष्णमङ्गदः ॥ १२ ॥
अब्रवीत् तान् हरिश्रेष्ठो वाक्य वाक्यविशारदः । शङ्के श्रुतोऽय वृत्तान्तो रामेण हरियुथपाः ॥ १३ ॥
अय च हर्षादाख्याति तेन जानामि हेतुना । तत् क्षमं नेह नः ख्यातु कृते कार्ये परतपाः ॥ १४ ॥
पीत्वा मधु यथाकाम विक्रान्ता वनचारिणः । किं शेष गमन तत्र सुग्रीवो यत्र वानरः ॥ १५ ॥
सर्वे यथा मा वक्ष्यन्ति समेत्य हरियुगवाः । तथास्मि कृतां कर्तव्ये भवद्भिः परवानहम् ॥ १६ ॥
नासापयितुमीशोऽहं सुवराजोऽस्मि यथापि । अयुक्तं कृतकर्माणि यूय धर्षयितुं बलात् ॥ १७ ॥

Hearing the aforesaid polished submission of Dadhimukha, Angada, the foremost of monkeys, who was a master of expression, spoke to them as follows -- "I presume this news (of our arrival) has been heard by Śrī Rāma, O leaders of monkey hordes—(8-13) I conclude this also from the fact that this monkey (Dadhimukha) is narrating the event joyfully Hence it does not behove us to tarry here any longer now that our work has been accomplished, O tormentors of foes ! (14) You valiant monkeys have drunk honey to

your heart's content Nothing remains for you to do It is (therefore) advisable (for us) to proceed to (Kiskindhā) where the monkey Sugriva is (15) I shall act as you all will conjointly ask me, O bulls among monkeys, for I depend on you in the matter of deciding what should be done by me (16) Even though I am the Crown prince, I am not competent to issue orders to you. (Since) you have performed your duty, it will be unjustified (on my part) to play the lord over you by force." (17)

ब्रुवतश्चाङ्गदस्यैवं श्रुत्वा वचनमुत्तमम् । प्रदृष्टमनसो वाक्यमिदमूत्सुर्वनौकसः ॥ १८ ॥
एव वक्ष्यति को राजन् प्रभुः सन् वानरर्षभ । ऐश्वर्यमदमत्तो हि सर्वोऽहमिति मन्यते ॥ १९ ॥
तव चेद् सुसदृशं वाक्य नान्यस्य कस्यचित् । संनतिर्हि तवाख्याति भविष्यच्छुभयोग्यताम् ॥ २० ॥
सर्वे वयमपि प्राप्तास्तत्र गन्तुं कृतधणाः । स यत्र हरिवीर्याणा सुग्रीव, पतिरव्ययः ॥ २१ ॥
त्वया ह्यनुक्तैरिभिर्नैव शक्य पदात् पदम् । क्वचिद् गन्तु हरिश्रेष्ठ ब्रूमः सत्यमिदं तु ते ॥ २२ ॥

Greatly delighted at heart to hear the aforesaid excellent speech of Angada, even while he was speaking, the monkeys (lit , denizens of the forest) submitted as follows —(18) "Who, O king, while being a master, would speak in this strain, O jewel among monkeys ° Drunk with the pride of power, everyone as a rule is self-concocted (19) This speech is quite becoming of you and does not become anyone else

Indeed this extreme humility indicates your fitness for further good fortune. (20) We all too have come (here) eager to proceed to where Sugriva, that imperishable lord of monkey heroes, is. (21) It is surely not at all possible for (us) monkeys to advance even one step from where we stand in any direction, unless commanded by you, O jewel among monkeys we tell you this quite correctly " (22)

एव तु वदता तेषामङ्गदं प्रत्यभाषत । साधु गच्छाम इत्युक्त्वा स्वसुत्येर्मुहावला ॥ २३ ॥
 उत्पन्तमन्त्येपुः सर्वे ते हरियूथपाः । कुत्वाऽऽकाश निराकाश यन्त्रोत्थिता इवोपलाः ॥ २४ ॥
 अङ्गद पुरतः कृत्वा हन्यन्त च वानरम् । तेऽम्बर सहस्रावय वेगवन्तः प्रवगमाः ॥ २५ ॥
 विनदन्तो महानाद घना वातिरिता यथा । अङ्गदे समनुप्राप्ते सुग्रीवो वनेरेश्वरः ॥ २६ ॥
 उवाच शोकसतप्न राम कमललोचनम् । समाश्वसिहि भद्र ते दृष्टा देवी न सशय ॥ २७ ॥
 नागान्मुहिह शक्यं तैरतीतसमयैरिह । अङ्गदस्य प्रहर्षाच्च जनानि शुभदर्शन ॥ २८ ॥
 न मत्सकाशमागच्छेत् कृत्ये हि विनिपातिते । युवराजो महाबाहुः प्रव्रत मङ्गदो वरः ॥ २९ ॥
 यद्यप्यङ्गतकृत्यानामीदृशः स्यादुपक्रमः । भवेत् तु दीनवदनो व्रान्तिविलुप्तमानस ॥ ३० ॥
 पितृपैतामह दैतत् पूर्ववैरभिरक्षितम् । न मे मधुवन हन्याददृष्टा जनकात्मजाम् ॥ ३१ ॥
 कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत । दृष्टा देवी न सदेहो न चान्येन हन्यता ॥ ३२ ॥
 नौहन्त्यः कर्मणो हेतुः साधनेऽस्य हन्यत । हन्यमतीह सिद्धिश्च मतिश्च मत्तिसत्तम ॥ ३३ ॥
 व्यवसायश्च गौर्यै च श्रुत चापि प्रतिष्ठितम् । जाम्भवान् यत्र नेता स्यादङ्गदश्च हरीश्वरः ॥ ३४ ॥
 हन्युःश्चाप्यभिष्टाता न तत्र गतिरित्यथा । मा भूश्विन्त,समायुक्तः सम्प्रत्यमितविक्रम ॥ ३५ ॥
 यदा हि दर्पितोदग्नाः सगताः काननौकस । नैवामकृतकार्यागामीदृशः स्यादुपक्रम ॥ ३६ ॥
 वनमङ्गेन जानामि मधुना भङ्गेन च ।

While they were speaking thus, Angada for his part replied, "All right !" Saying "Let us move !", the monkeys, who were (all) endowed with extraordinary might, sprang into the air (23) Filling the space, all those leaders of monkey hordes followed Angada, even as he sprang, like (so many) stones shot from a catapult (24) Springing all of a sudden into the air placing Angada at their head, as also the monkey Hanūmān, the aforesaid monkeys, full of impetuosity, darted along, thundering like (so many) clouds propelled by the wind Angada having arrived near, Sugriva, the lord of

monkeys, submitted (as follows) to Śrī Rāma with lotus-like eyes, who was tormented with grief.— 'Take heart ! May good betide you ! The godlike lady (Sitā) has been discovered, there is no doubt about it (25-27) It was not possible for them to return here (otherwise), the time-limit (fixed by me) having been exceeded by them (long before) I conclude this also from Angada's ecstastic delight, O prince of charming looks ! (28) Had their design been frustrated, the mighty-armed Crown prince, Angada, the foremost of monkeys, would not have sought my presence in any case (29) Even though such a conduct may be possible

the joyful Sugriva, who felt sure about the aforesaid Hanumān (sprung from the loins of the wind-god) having accomplished the object (viz, the discovery of Sitā) (44) Full of

supreme affection, Śrī Rāma (a scion of Raghu), the destroyer of hostile warriors, too looked on Hanumān with great and high regard. (45)

Thus ends Canto Sixty-four in the Sundarākānda of the glorious Rāmāyana of Valmiki, the work of a Rsi and the oldest epic

पञ्चषष्टितमः सर्गः

Canto LXV

Asked by Śrī Rāma to tell him the news about Sitā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śimśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token.

ततः प्रस्रवण शैल ते गत्वा चित्रकाननम् । प्रणम्य शिरसा राम लक्ष्मण च महाबलम् ॥ १ ॥
 युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च । प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमुः ॥ २ ॥
 रावणान्नःपुरे रोध राक्षसीभिश्च तर्जनम् । रामे समनुराग च यथा च नियमः कृतः ॥ ३ ॥
 एतदाख्याय ते सर्वे हरयो रामसनिधौ । वैदेहीमश्रुता श्रुत्वा रामस्तुचरमब्रवीत् ॥ ४ ॥
 क्व सीता वर्तते देवी कथं च मयि वर्तते । एतन्मे सर्वमाख्यात वैदेहा प्रति वानराः ॥ ५ ॥
 रामस्य गदित श्रुत्वा हरयो रामसनिधौ । चादयन्ति हनुमन्त सीताहृतान्तको वेदम् ॥ ६ ॥
 श्रुत्वा तु वचनं तेषां हनुमान् मारुतात्मजः । प्रणम्य शिरसा देव्यै सीतायै तां दिश प्रति ॥ ७ ॥
 उवाच वाक्यं वाक्यजः सीतायां दर्शनं यथा । तं मणिं काञ्चन दिव्यं दीप्यमानं स्वतेजसा ॥ ८ ॥
 दत्त्वा रामाय हनुमास्ततः प्राञ्जलिब्रवीत् ।

Then moving to Mount Prasravana, clothed with lovely woods, making obeisance with their heads bent low to Śrī Rāma and Lakshmana, who was endowed with extraordinary might, (nay) greeting Sugriva, and placing Angada (the Crown prince) at their head, the monkeys forthwith proceeded to give information regarding Sitā (as follows)—(1-2) Having related in the presence of Śrī Rāma all this, viz, Sitā's detention in the gynaeceum of Rāvana, her being threatened by ogresses, her unflinching devotion to Śrī Rāma and how a time-limit (of a couple of fortnights) had been fixed (for her survival by Rāvana), the said monkeys kept mum Hearing of Sitā

(a princess of the Videha territory) being alive, Śrī Rāma for his part asked the following question—(3-4) "Where does Sitā, the godlike lady, live and how is she disposed towards me ? (Pray) tell me all this concerning Sitā (a princess of the Videha territory) O monkeys !" (5) Hearing the command of Śrī Rāma, the monkeys began to urge, in the presence of Śrī Rāma, Hanumān, who knew full well the facts about Sitā, to answer the question of Śrī Rāma. (6) Hearing their request and offering salutations with his head bent low to the southern quarter and (thereby) to the godlike lady, Sitā, Hanumān, an offspring of the wind-god, who knew the art of

expression, made the following statement describing how he was able to see Sitā Having delivered to Śrī Rāma

the wonderful golden jewel glowing in its own splendour, Hanumān then submitted with joined palms as follows —

	समुद्र	लङ्कयित्वाह	शतयोजनमानतम् ॥ ९ ॥
अगच्छ	जानकां सीता	मार्गमाणो दिदृक्षया	तत्र लङ्केति नगरी रावणस्य दुरात्मनः ॥ १० ॥
दक्षिणस्य	समुद्रस्य तीरे	वसति दक्षिणे	तत्र सीता मया दृष्टा रावणान्तःपुरे सती ॥ ११ ॥
त्वयि सन्वस्य	जीवन्ती	गमा राम मनोरथम्	दृष्टा मे राक्षसीमध्ये तर्ज्यमाना सुहृसुहृः ॥ १२ ॥
राक्षसीभिरुत्पाम्भी	रक्षिता	प्रमदावने	दुःखमापद्यते देवी त्वया वीर सुखोचिता ॥ १३ ॥
रावणान्तःपुरे	रुद्धा	राक्षसीभिः सुरक्षिता	एकवर्णीधरा दीना त्वयि चिन्तापरायणा ॥ १४ ॥
अधःशय्या	विवर्णाङ्गी	पद्मिनीव हिमाम्बे	रावणाद् विनिवृत्तार्थं मर्त्यकृतनिश्चया ॥ १५ ॥

"Having leapt across the sea, a hundred Yojanas (or eight hundred miles) wide, I reached its southern shore looking about for Sitā, Janaka's daughter, with intent to see her There on the southern shore of the southern sea is situated the city ruled over by the evil-minded Rāvana and known by the name of Lankā The virtuous and lovely Sitā was seen by me living in the pleasure of Rāvana in that city, having centred her heart's desire on you, O Rāma ' (Nay) she was seen by me in the midst of ogresses, guarded in a pleasure by ugly ogresses and

being threatened again and again Detained in the pleasure of Rāvana and closely guarded by ogresses, the godlike lady, who deserves to live happily with you, O valiant prince, has been reduced to straits She wears a single pleat of hair (as a mark of desolation), is forlorn and remains absorbed in your thought (alone) (7-14) She stretches herself on the (bare) ground, is pale of limbs like a lotus plant at the approach of winter, has utterly refused to have anything to do with Rāvana, and is determined to die (rather than submit to Rāvana) (15)

देवी कथञ्चित्	काकुत्स्थ	त्वम्नना	मार्गिता मया	इक्ष्वाकुवशविव्रयति शनैः	कीर्तयतानव ॥ १६ ॥
सा मया	नरशार्दूल	शनैर्विश्रासिता	तदा	ततः सम्भाषिता	देवी सर्वमर्थं च दर्शिता ॥ १७ ॥
रामसुप्रीवसख्य	च	श्रुत्वा	हर्षमुपागता	नियतः समुदान्तारो	भक्तिश्राव्यताः सदा त्वयि ॥ १८ ॥
एव मया	महाभाग	दृष्टा	जनकनन्दिनी	उग्रेण तपसा युक्ता	त्वन्दक्तया पुरुषर्षभ ॥ १९ ॥
अभिज्ञानं च	मे दत्त	यथा वृत्त	तवान्तिके	चित्रकूटे	महाप्राज्ञ वायस प्रति राघव ॥ २० ॥
विज्ञाप्यः	पुनरन्वेष	रामो	वायुसुत त्वया	अखिलेन	यथा दृष्टमिति मामाह जानकी ॥ २१ ॥
अथ चास्मै	प्रदातव्यो	यत्नात्	सुपरिरक्षितः	ब्रुवता	वचनान्वेष सुग्रीवस्योपशृण्वतः ॥ २२ ॥
एष चूडामणिः	श्रीमान्	मया ते	यत्नरक्षितः	मनःशिलायास्तिलक	तत् सरस्वतेति चाब्रवीत् ॥ २३ ॥
एष निर्यातितः	श्रीमान्	मया ते	वारिसम्भवः	एन दृष्ट्वा	प्रमोदिष्ये व्यसने त्वामिवानव ॥ २४ ॥
जीवित	धारविष्णुमि	मास	दशरथात्मज	ऊर्ध्वं	मासात्र जीविय रक्षसा वशमागता ॥ २५ ॥

"The godlike lady, whose mind is set on you, O son of Kakutsītha, was somehow traced out by me She was then inspired by me, by degrees with confidence, O tiger among men, by gradually recounting the glory of Ikṣvāku's race She was later on accosted by me and

apprised of all the facts (including your alliance with Sugrīva) (16-17) Nay, she experienced delight on hearing of the alliance between you and King Sugrīva Constant is her morality and abiding her devotion to you (18) In this way, O highly blessed one,

was the delight of Janaka found by me endowed with severe asceticism and devotion to you, O jewel among men ! (19) The way in which an incident connected with a crow took place in your presence at Chitrakoot was also related by her by way of a token, O exceptionally sagacious scion of Raghu ! (20) The daughter of Janaka said to me, 'Śrī Rāma enshrined in my memory, O son of the wind-god, should further be told by you in every detail what has been witnessed (by you here) (21) Nay, this jewel, which has been carefully preserved with diligence, should be handed over to him (Śrī Rāma), after addressing

the following words within the hearing of Sugriva — (22) Here is the brilliant jewel for the head associated with you and preserved by me with diligence ' She further said, 'Kindly recall that sacred mark (on my forehead) painted (by you) with realgar (23) This brilliant jewel found in the waters is hereby (being) sent by me to you Gazing on it in my adversity I used to feel highly rejoiced as on seeing you, O sinless prince ! (24) I am going to survive (but) for a month, O son of Daśaratha ! Fallen (that I am) into the clutches of ogres, I am not going to survive beyond a month ' (25)

इति मामब्रवीत् सीता कुम्भाङ्गी धर्मचारिणी । रावणान्तःपुरे रुद्धा मृगीवोःकुल्लोचना ॥ २६ ॥
एतदेव मयाऽऽख्यात सर्वं राघव यद् यथा । सर्वथा सागरजले सतारः प्रविधीयताम् ॥ २७ ॥
तौ जातश्वसौ राजपुत्रौ विदित्वा तच्चाभिज्ञान राघवाय प्रदाय ।
देव्या चाख्यात सर्वमेवानुपूर्व्याद् वाचा सम्पूर्णा वायुपुत्रः शशस ॥ २८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

"Thus spoke to me Sitā of emaciated limbs, who looked with eyes wide open (through fear) like a doe, was given to the practice of virtue, and had been detained in the gynaeceum of Rāvama (26) This precisely is the news about Sitā), which has been narrated by me exhaustively and correctly, O scion of Raghu ! A method may (now) be devised to cross the

sea-water at all events " (27) Coming to know that the two princes, Śrī Rāma and Laksmana, have been restored to confidence, and having delivered the aforesaid token to Śrī Rāma (a scion of Raghu), Hanumān (son of the wind-god) reproduced in its entirety in so many words seriatim all that was communicated by the godlike lady. (28)

Thus ends Canto Sixty-five in the Sundarāhānda of the glorious Rāmāyana of Vālmiki, the work of a Rs and the oldest epic

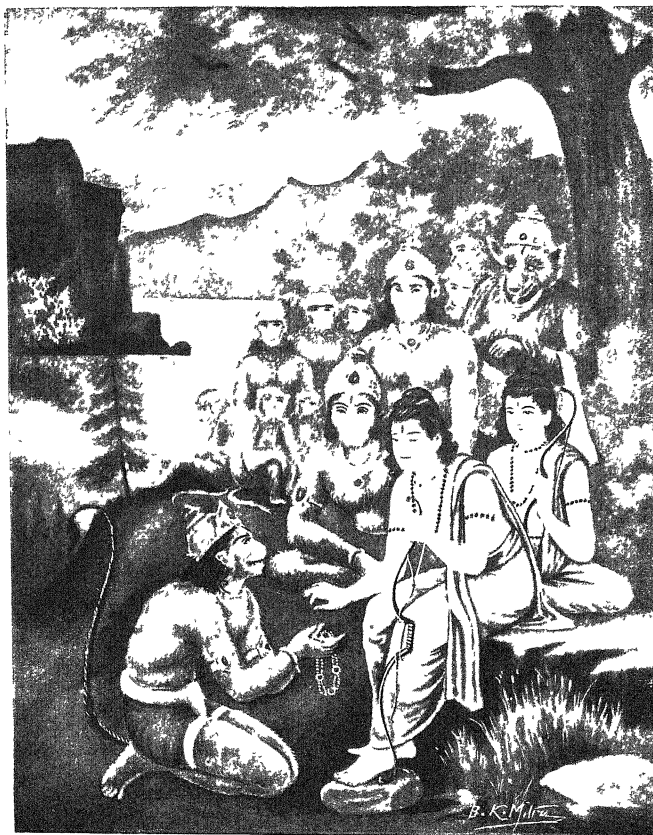
षट्षष्टितमः सर्गः

Canto LXVI

Pressing to his bosom the jewel for the head dispatched by Sita and piteously wailing in many ways, Śrī Rama urges Hanuman to repeat the message of Sita.

एवमुक्तो हनुमता रामो दशरथात्मजः । त मणिं हृदये कृत्वा करोद् सहलक्ष्मणः ॥ १ ॥
त तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककथितः । नेत्राभ्यामश्रुपूर्णाभ्या सुग्रीवमिदमब्रवीत् ॥ २ ॥

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Delivering Sita's Crest-Jewel

यथैव धेनुः खवति स्नेहाद् वत्सस्य वत्सला । तथा ममापि हृदय मणिश्रेष्ठस्य दर्शनात् ॥ ३ ॥
 मणिरत्नमिदं दत्तं वैदेह्याः वशुरेण मे । वधूकाले यथा वदमविकं मूर्ध्नि शोभते ॥ ४ ॥
 अयं हि जलसम्भूतो मणिः प्रवरपूजितः । यज्ञे परमनुष्ठेन दत्तः दक्षेण धीमता ॥ ५ ॥
 इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम् । अघ्रास्यवगतं सौम्यं वैदेहस्य तथा विभोः ॥ ६ ॥
 अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः । अघ्रास्य दर्शनेनाहं प्राप्ता तामिव चिन्तये ॥ ७ ॥
 किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः । परानुमिव तोयेन सिञ्चन्ती वाक्यवारिणा ॥ ८ ॥

Pressing that jewel to his bosom when spoken to as aforesaid by Hanumān, Śrī Rāma, sprung from the loins of Daśaratha, wept with (his younger half-brother) Lakṣmaṇa (1) Beholding that excellent jewel, Śrī Rāma (a scion of Raghu) for his part, who was emaciated through grief (born of separation from Sitā), spoke as follows to Sugrīva with eyes full of tears — (2) "Even as a cow, who is (proverbially) fond of her calf, begins to distil milk (from her teats through (excess of) affection at the very sight of her calf, so does my heart too melt through the sight of the excellent jewel (3) This excellent jewel was presented by my father-in-law (King Janaka) to Sitā (a princess of the Videha territory) when she had become a bride, and was fastened to her head in such a way as it looked surpassingly charming (4) This jewel, which was found in the waters and has been adored

by the foremost among gods, was actually bestowed (on King Janaka) by the wise Indra (the ruler of gods), who was highly pleased (with the former) in the course of a sacrificial performance (intended to propitiate him) (5) By seeing this excellent jewel I have (indirectly) obtained today the sight of my father (in whose hands the jewel was placed by Janaka) as well as that of the mighty Janaka (the ruler of the Videha territory) in the same way as I have obtained the sight of Sitā (herself), O gentle one ! (6) Indeed this jewel looked (extremely) charming on the head of my aforesaid darling Through its sight today I conceive her to have been recovered (7) Please repeat, O gentle one, again and again, what Sitā, a princess of the Videha territory, said (to you), sprinkling me, unconscious as I am, with water in the form of her speech as it were. (8)

इत्स्तु किं दुःखतरं यदिमं वारिसम्भवम् । मणिं पश्यामि सौमित्रे वैदेहीमागता विना ॥ ९ ॥
 चिरं जीवति वैदेही यदि मासं धरिष्यति । क्षणं वीरं न जीयेयं विना तामसितेक्षणां ॥ १० ॥
 नयं मामपि तं देशं यत्र दृष्ट्वा मम प्रिया । न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥ ११ ॥
 कथं सा मम सुश्रेणी भीष्भीरुः सती सदा । भयावहाना घोराणां मध्ये तिष्ठति रक्षसाम् ॥ १२ ॥
 शारदस्तिमिरोन्मुक्तो नूनं चन्द्र इवाम्बुदैः । आवृत्तो वदनं तस्यां न विराजति साम्प्रतम् ॥ १३ ॥
 किमाह सीता हनुमन्स्त्वतः कथयस्व मे । एतेन खलु जीविष्ये भेषजेनातुरो यथा ॥ १४ ॥
 मधुरा मधुरालापा किमाह मम भामिनी ।
 मद्बिहीना वरारोहा हनुमन् कथयस्व मे । दुःखाद् दुःखतरं प्राप्य कथं जीवति जानकी ॥ १५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"(Turning to Lakṣmaṇa) indeed what could be more painful, O son of Sumitrā, than the fact that I behold this jewel found in the waters come without Sitā (a princess of the Videha territory) ° (9) (Addressing Hanumān again) Sitā (a princess of the Videha territory) will live long if she survives for a month I (however) would not survive (even) for a moment without that dark-eyed lady, O gallant one ! (10) (Please) take me as well to that region where my darling was seen (by you) Nay, having received news (about her), I cannot tarry even for a moment (11) How does my virtuous consort (Sitā) with charming limbs, who is extremely timid, stay all the time in the midst

of violent and frightful ogres ° (12) Surely her countenance, resembling (as it does) the autumnal moon bereft of its spot, though screened by clouds, does not shine (so) brightly any more (13) (Pray) tell me correctly, O Hanumān, what Sitā said (to you) I shall surely survive on the strength of her message (even) as an ailing man would with the help of a medicine (14) (Please) tell me, O Hanumān, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs and has been separated from me, said (to you) How does the daughter of Janaka survive (even) on meeting with a misfortune harder than before °" (15)

Thus ends Canto Sixty-six in the Sundarāhanda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic



सप्तषष्टितमः सर्गः

Canto LXVII

Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sitā with Śrī Rama at Chitrakoot, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān.

एवमुक्तस्तु	इनुमान्	रावणेण	महात्मना ।	सीताया	भाषितं	सर्वं	न्यवेदयत्	राषधे ॥ १ ॥	
इदमुक्तवती	देवी	जानकी	पुरुषर्षभ ।	पूर्वद्वृत्तमभिज्ञान	चित्रकूटे	यथातथम् ॥ २ ॥			
सुखसुता	त्वया	सार्धं	जानकी	पूर्वमुत्थिता ।	वायसः	सहस्रोत्पत्य	विददार	स्तनान्तरम् ॥ ३ ॥	
पयसिण	च	सुप्तस्त्व	देव्यङ्के	भरताग्रज ।	पुनश्च	किल पश्री	स देव्या	जनयति	व्यथाम् ॥ ४ ॥
ततः	पुनरुपागम्य	विददार	भृश	किल ।	ततस्त्व	बोधितस्तस्याः	शोणितेन	समुभितः ॥ ५ ॥	
वायसेन	च	तेनैव	सतत	बाध्यमानया ।	बोधितः	किल देव्या	त्व सुखसुप्तः	परतप ॥ ६ ॥	
ता तु	दृष्ट्वा	महाबाहो	दारिता	च	स्तनान्तरे ।	आशीविप	इव क्रुद्धस्ततो	वाक्य	त्वमुचिवान् ॥ ७ ॥
नलाग्नैः	केन	ते भीरु	रादितं	वै	स्तनान्तरम् ।	कः क्रोडति	सरोषेण	पञ्चवक्त्रेण	भोगिना ॥ ८ ॥

Urged in the foregoing words by the high-souled Śrī Rāma (a son of Raghu), Hanumān for his part repeated (as follows) to Śrī Rāma (a

son of Raghu) all that was said by Sitā (1) "The godlike lady Sitā (daughter of Janaka) related as follows, even as it had occurred,

O jewel among men an incident that had taken place at Chitrakoot in the past (2) Having slept happily at your side (on one occasion) Sitā (daughter of Janaka) got up before (you), when, coming down suddenly, a crow tore the flesh of her breast (with its beak) (3) You then lay asleep in your turn on the lap of the godlike lady, O elder (half-) brother of Bharata ' And once more did that bird actually begin to torment the godlike lady (4) Coming near once more indeed, it forthwith cruelly tore her breast Bathed in blood (that began

to flow from her breast), you were awakened then by her (5) Though lying happily asleep, O tormentor of foes, you were actually awakened by the godlike lady, who was being ceaselessly tormented by that crow as aforesaid (6) Nay, enraged like a venomous serpent on seeing her lacerated in the breast, O mighty-armed prince, you for your part thereupon put the following question (to her)—(7) 'By whom has the flesh of your breast been actually torn with the ends of his nails, O timid one ° Who is playing with an angry fire-hooded serpent °' (8)

निरीक्षमाणः सदृसा वायस समुदेद्यथा । नलेः सरुधिरैस्त्रीक्ष्यैस्तामेवाम्बुमुख स्थितम् ॥ ९ ॥
 सुतः किल स शक्रस्य वायस पतता वर । भ्रान्तारगतः शीघ्रं पवनस्य गतौ समः ॥ १० ॥
 ततस्तस्मिन् महावाहो कौपसवतितेक्षण । वायसे त्व व्यथाः क्रुरा मति मतिमता वरः ॥ ११ ॥
 स दर्भसस्ताराद् गृह्य ब्रह्मारभेण न्ययोजयः । स दीप्त इव कालाग्निर्जन्वालाभिमुख खगम् ॥ १२ ॥
 स न्व प्रदीप्त चिक्षेप दर्भं त वायस प्रति । ततस्तु वायस दीप्तः स दर्भोऽनुजगाम ह ॥ १३ ॥
 भीतैश्च सम्परित्यक्तः सुरैः सर्वैश्च वायस । त्रौल्लोकान् सम्परिक्रम्य त्रातार नाधिगच्छति ॥ १४ ॥
 पुनरप्यागतस्तत्र स्वस्तकाशमरिदम । त्व त निपतित भूर्भो शरण्यः शरण्यागतम् ॥ १५ ॥
 वधार्हमपि काकुत्स्थ कृपया परिपालय । मोघमस्व न शक्य तु कर्तुमित्येव राघव ॥ १६ ॥
 भवास्तस्याधि काकस्य दिनस्ति स्म स दक्षिणम् । राम त्वा स नमस्कृत्य राशौ दशरथस्य च ॥ १७ ॥
 विसृष्टु तदा काकः । प्रतिपेदे स्वमालयम् ।

"Casting your eyes round you suddenly observed a crow with its sharp talons stained with blood perched just in front of Sitā (9) Indeed that crow was no other than Jayanta (son of Indra), and was the foremost of birds 'ying (as he did) with the wind in swift motion, he had his abode in the subterranean regions (10) With your eyes rolling through anger, O mighty-armed prince, you then harboured a cruel intention against that crow, O jewel among the wise ' (11) Snatching a blade from your bed of the sacred Kuśa grass, you as such charged it with the potency of a mystic missile presided over by Brahmā (the creator) The blade blazed forth like the flaming fire of universal destruction with its

end facing the bird (12) You then hurled that blazing blade of the sacred Kuśa grass at the crow Thereupon that flaming blade of Kuśa grass for its part actually followed the crow (13) The crow, however, was forsaken by all the gods, who were seized with fear (of you), and did not find a protector (even) after ranging (all) the three worlds (heaven, earth and the intermediate region) (14) The crow (at long last) sought your presence once more at Chitrakoot, O tamer of foes ! Fit as you are to afford protection to those seeking it, you for your part afforded shelter in your mercy to the crow, who sought your protection and had fallen flat on the ground, even though he merited death, O scion of Kakutsha ' You,

as such, however, destroyed the right eye of that crow only because it was not possible to render the missile ineffectual, O scion of Raghu ! Having saluted you as well as King Daśaratha (in

heaven, who had obviously sent him back to Śrī Rāma to seek his forgiveness), the crow for his part, when spared (by you), returned forthwith to his abode

एवमन्नविदा श्रेष्ठः सत्त्ववाञ्छीलवानपि ॥ १८ ॥
 किमर्थमस्त्रं रक्षस्तु न योजयसि राघव । न दानवा न गन्धर्वा नासुरा न मरुद्गणाः ॥ १९ ॥
 तव राम रणे शक्तास्तथा प्रतिसमासितुम् । तव वीर्यवतः कश्चिन्मपि यद्यस्ति सम्भ्रमः ॥ २० ॥
 भ्रिम्र मुनिशितैर्वाणैर्हन्यता युधि रावण । भ्रातुरादेशमाज्ञाय लक्ष्मणो वा परतपः ॥ २१ ॥
 स किमर्थं नरवरो न मा रक्षति राघवः । शकौ तौ पुरुषध्वाम्ना वाय्वग्नि समतेजसौ ॥ २२ ॥
 सुराणामपि दुर्धर्षा किमर्थं मासुपेक्षतः । ममैव दुष्कृत किञ्चिन्महदस्ति न शशयः ॥ २३ ॥
 समर्था संहितौ यन्मा न रक्षते परतपौ ।

“(Says Sitā) ‘You are in this way the foremost of those skilled in the use of mystic missiles, full of courage and endowed with an amiable disposition Wherefore (then) do you not direct your missiles against the ogres, O scion of Raghu ? Neither giants nor Gandharvas (celestial musicians) nor demons nor the troops of wind-gods are able to withstand you in combat any more than that crow, O Rāma ! If there exists any regard for me in your mind, powerful as you are, let Rāvana be killed on the field of battle with exceptionally sharp arrows without

delay Or, knowing (as he does) the behest of his elder brother, why does Laksmāna, a scion of Raghu, the foremost among men and the scourge of his foes, not (come forward to) rescue me ? Wherefore do those two powerful tigers among men, who vie with the wind-god and the god of fire in energy and are difficult to overcome even for gods, disregard me ? No doubt there is some great sin committed by myself, due to which Śrī Rāma and Laksmāna (the two scourges of their foes), though powerful and living together, fail to protect me ’

वैदेह्या वचन श्रुत्वा करुण साधुभाषितम् ॥ २४ ॥
 पुनरप्यहमायां तामिदं वचनमब्रुवम् । स्वच्छोकविमुखो रामो देवि सत्येन ते शपे ॥ २५ ॥
 रामे दुःखाभिभूते च लक्ष्मणः परितप्यते । कथञ्चिद् भवती दृष्टा न कालः परिशोचितुम् ॥ २६ ॥
 अस्मिन् मुहूर्ते दुःखानामन्तं द्रक्ष्यसि भामिनि । तालुभौ नरशाईलौ राजपुत्रौ परंतपौ ॥ २७ ॥
 त्वद्दर्शनकृतोऽसाहो लङ्का भस्मीकरिष्यत । हत्वा च समरे रौद्र रावण सहवान्धवम् ॥ २८ ॥
 राघवस्त्वा वरारोहे स्वपुरीं नयिता भ्रुवम् । यत् तु रामो विजानीयादभिमानमनिन्दिते ॥ २९ ॥
 प्रीतिसञ्जनन तस्य प्रदातुं तत् त्वमर्हसि ।

‘Hearing the plaintive and gently-worded invocation of Sitā (a princess of the Vidēha territory), I once more addressed the following words to that noble lady — ‘I swear to you by my truthfulness that Śrī Rāma has grown indifferent (to everything) because of grief born of separation from

you, O godlike lady ! (15-25) Śrī Rāma being overwhelmed with agony, Laksmāna too is feeling afflicted. Somehow you have been discovered (Hence) this is not the time (for you) to lament (26) You will see the end of your woes during this (very) hour, O lovely lady ! Striving

For your sight, both the aforesaid
minces, who are tigers among men and
the scourge of their foes, will reduce
Lankā to ashes Nay, having made
short work on the field of battle of
the violent Rāvana with his kinsfolk,
Śrī Rāma (a son of Raghu) will

surely take you back to his city
(Ayodhya), O lady of excellent
limbs ! You for your part ought to
make over (to me) a token which
Śrī Rāma may (easily) recognize and
which may fully bring delight to him,
O irreproachable lady !'

सामिवीक्ष्य द्विजः सर्वा वंशुद्धयनमुत्तमम् ॥ ३० ॥

मुक्त्वा वल्गद् ददौ मख्य मणिमेत महाबल । प्रतिगृह्य मणि दोर्भ्यां तव हेतो रघुप्रिय ॥ ३१ ॥
शिरसा सम्प्रणभ्येनामहमागमने त्वरे । गमने च कृतोऽसाहमवेश्य वरवर्णिनी ॥ ३२ ॥
विवर्धमान च हि मामुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना वाष्पगद्गदभाषिणी ॥ ३३ ॥
ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता । मामुवाच ततः सीता समाग्योऽसि महाकपे ॥ ३४ ॥
यद् द्रक्ष्यसि महाबाहु रामं कमललोचनम् । लक्ष्मण च महाबाहु देवर मे यज्ञन्विनम् ॥ ३५ ॥
सीतयाप्येवमुक्तोऽहमब्रुव मैथिली तथा । पृष्ठमारोह मे देवि त्रिप्र जनकनन्दिनि ॥ ३६ ॥
यावन्त दशायम्यथ नमुग्रीव सलक्ष्मणम् । रावच च महाभागे भर्तारमसितेजणे ॥ ३७ ॥
सब्रवीन्मा ततो देवी नैव धर्मो महाकपे । यत्ते पृष्ठ सिषेवेऽह स्ववशा हरिपुगव ॥ ३८ ॥
पुरा च यदह वीर स्वृष्टा गात्रेषु रक्षसा । तत्राह किं करिष्यामि कालेनोपनिषिद्धिता ॥ ३९ ॥
गच्छ त्व कपिशार्दूल यत्र तौ नृपतेः सुतौ । इत्येव सा समाभाष्य भूयः सदेष्टुमास्थिता ॥ ४० ॥
हृदमन् सिंहसकाशौ ताबुभौ रामलक्ष्मणौ । सुग्रीव च सहामाय सर्वान् ब्रूया अनामयम् ॥ ४१ ॥
यथा च स महाबाहुर्मा तारयति रावचः । अस्माद्बुद्धःखाम्बुसरोधात् तत्त्वमास्थातुमर्हसि ॥ ४२ ॥
इमं च तीव्रमम शोकवेग रक्षोभिरिति परिभर्त्सनं च ।
ब्रूयास्तु रामस्य गत समीपं शिवश्च तैःस्त्वास्तु हरिप्रवीर ॥ ४३ ॥
एतत् तवार्था नृप नयता सा सीता वचः प्राह विषादपूर्वम् ।
एतच्च बुद्ध्वा गदित यथा त्व श्रद्धत्स्व सीता कुशला समग्राय ॥ ४४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाण्डे सुन्दरकाण्डे सप्तपठितम् सर्गं ॥ ६७ ॥

"Surveying all the (four) quarters
and untying from (the end of) her
garment this excellent jewel fit for
being strung together with her braid, she
handed it over to me, O prince endowed
with extraordinary might ' Taking the
jewel in my hands for being delivered
to you, O prince beloved of the Raghus,
and saluting her most respectfully with
my head bent low, I was seized with
a hurry to return Nay, perceiving me
eager to depart and (therefore) expand-
ing my body to immense proportions,
poor Sitā (daughter of Janaka) of
excellent complexion spoke to
me in faltering accents her
throat being choked with sobs

and her face bathed in tears (27-33)
Getting unnerved at the thought of my
springing up (to cross the ocean) and
smitten with the vehemence of grief,
Sitā then said to me, 'Fortunate you
are, O great monkey, in that you will
(be able to) see the mighty-armed Śrī
Rāma with lotus-like eyes, as also the
mighty-armed Laksmāna, my illustrious
brother-in-law ' (34-35) Spoken to as
aforesaid, I likewise said to Sitā (a
princess of Mithila), 'Get on my back
quickly, O godlike lady, the delight of
Janaka, (and continue there) till I
show you this (very) day Śrī Rāma
(a son of Raghu), your spouse,
accompanied by Sugrīva and Laksmāna,

O highly blessed lady of dark eyes ' (36-37) Thereupon that godlike lady replied to me (as follows) —It will not be virtuous on my part, O great monkey, if I get on your back even when I have control over my own self, O bull among monkeys ! (38) Even though I was touched the other day by the ogre (Rāvana) all over my limbs (while being borne away from Janasthāna), O gallant monkey, I could not help it, compelled as I was by (evil) destiny (39) (Therefore) proceed you, O tiger among monkeys, to where those two princes (Śrī Rāma and Lakṣmana) are ' Having confidently spoken thus, Sitā proceeded to give the following further message —(40) 'Inquire, O Hanūmān, (on my behalf) after the welfare of both the aforesaid

lion-like princes, Śrī Rāma and Lakṣmana, as also of Sugrīva including his ministers and all (the rest). (41) You ought to deliver my message in such a way that the celebrated Śrī Rāma (a scion of Raghu) of mighty arms may deliver me from this ocean of misery (42) Seeking the presence of Śrī Rāma, O foremost hero among monkeys, speak (to him) for your part of the poignant vehemence of my grief as also of my being threatened by these ogres And may your journey be happy !' (43) This is the message which that noble and self-restrained lady, Sitā, gave to you with despondency, O protector of men ! Nay, pondering this statement (of mine) in its true perspective, believe Sitā, the foremost of all devoted wives, to be well " (44)

Thus ends Canto Sixty-seven in the Sundarāhānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Hanumān tells Śrī Rāma how Sitā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him.

अथाहसुत्तर देव्या पुनरुक्तः ससम्भ्रमम् । तव स्नेहान्नरन्वात्र सौहार्दादिदुमान्य च ॥ १ ॥
एव बहुविध वाच्यो रामो दाशरथिस्त्वया । यथा मा प्राणुयाच्छीघ्रं हत्वा रावणमाहवे ॥ २ ॥
यदि वा मन्यसे वीर वलैकाहमरिंदम । कस्मिंश्चित् सद्गते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥
मम चाप्यल्पभाग्यायाः सानिध्यात् तव वानर । अस्य शोकविषाकस्य सुहूर्तं स्याद् विमोक्षणम् ॥ ४ ॥
गते हि त्वयि विक्रान्त पुनरागमनाय वै । प्राणानामपि सदेहो मम स्यान्नात्र शक्यः ॥ ५ ॥
तवादर्शनञ्चः शोको भूयो मा परितापयेत् । दुःखाद् दुःखपराभूता दुर्गता दुःखमगिनीम् ॥ ६ ॥

"Having shown her regard for me out of (native) good-heartedness and affection for you, O tiger among men, I, who was in a hurry (to depart) was then spoken to once more (as follows) by the godlike lady about the future course of action —(1) 'Śrī Rāma, son of Daśaratha, should be appealed to by you in many ways so impressively that

making short work of Rāvana in combat, he may promptly win me (back) (2) Or, if you deem fit, O gallant monkey, tarry for a day in some covered place, O tamer of foes ! Having taken rest, you may leave on the morrow (3) Through your presence, O monkey, the termination of my grief, which is a fruit of my sinful deeds, may

follow for a while, unfortunate that I am (4) When you, O heroic monkey, have actually left to come back, there will be danger even to my life there is no doubt about it (5) The

अयं च वीर सदेहस्त्रिभूतीव ममाग्रतः ।
 कथं नु खलु दुष्पारं तरिष्यन्ति महादधिम् ।
 त्रयाणामेव भूतानां नागरस्यास्य लङ्घने
 तदस्मिन् कार्यनिर्वागे वीरैव दुरतिक्रमे

'Moreover, O valiant chief of monkeys, this very grave doubt precisely stands before me as to how on earth, in spite of the monkeys and bears having you for their helper, (all) those armies of monkeys and bears or (even) those two princes (Śrī Rāma and Lakṣmana) will actually (be able to) leap across the ocean, which is (so) difficult to cross (7-8) The capacity

काममस्य त्वमेवैकः कार्यस्य परिसाधने
 बलैः समग्रैरिदि मा हत्वा रावणमाहवे
 यथाह तस्य वीरस्य वनादुपधिना हृता
 बलैस्तु सकुला कृत्वा लङ्का परवलादने ।
 तद् यथा तस्य विक्रान्तमनु रूप महात्मनः

'Although you are unquestionably equal to the accomplishment of this task single-handed, O destroyer of hostile warriors, such display of strength (on your part) will conduce to your renown (11) It, making short work of Rāvana in combat in co-operation with all his forces, Śrī Rāma takes me in triumph to his own city (Ayodhya), that would redound to his glory (12) Śrī Rāma (a scion of Rāghu) ought not to take me back in the same (surreptitious) way as

तदर्थोपहितं वाक्यं प्रथितं हेतुसंहितम् ।
 देवि ह्यर्क्षसैन्यानामीश्वरः प्रवृत्ता वरः ।
 तस्य विक्रमसम्पन्ना सत्त्ववन्तो महाबलाः ।
 येषां नोपरि नाधस्तात् तिर्यक् सज्जते गतिः ।
 असकृत् तैर्माभोगोर्वानरैर्बलसयुतैः ।
 मद्भिःशिष्टाश्च तुल्याश्च सन्ति तत्र वनोक्तसः ।
 अहं तावदिह प्रातः किं पुनस्ते महाबलाः ।

grief born of your disappearance from my view will further torment me, who stand discomfited by one woe after another, wretched and doomed to suffering that I am (6)

मुमहास्त्वत्सङ्घेषु ह्यर्क्षेषु हरीश्वर ॥ ७ ॥
 तानि ह्यर्क्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥
 शक्तिं स्याद् वैनतेवस्य वायोर्वा तव चानव ॥ ९ ॥
 किं पश्यसि समाधानं ब्रूहि कार्यविदा वर ॥ १० ॥

to cross this sea lies in (the following) three created beings alone, viz. in Garuḍa (son of Vinatā), the wind-god and you, O sinless one ! (9) Therefore, the accomplishment of this task being so difficult to accomplish, O gallant monkey, what expedient do you perceive ? Speak out, O jewel among those who know how to accomplish an act ' (10)

पर्याप्तं परवीरघ्न यशस्यस्ते बलोदयः ॥ ११ ॥
 विजयी स्वपुरी रामो नयेत् तत् स्याद् यशस्कर्म ॥ १२ ॥
 रक्षसा तद्भयादेव तथा नाहति राघवः ॥ १३ ॥
 मा नयेद् यदि काकुत्स्थस्तत् तस्य सटश्च भवेत् ॥ १४ ॥
 भवत्याहवशरस्य तथा त्वमुपपादय ॥ १५ ॥

I was borne away from the forest (of Janasthāna) by recourse to an artifice by the ogre (Rāvana) precisely for fear of Śrī Rāma in his absence (13) If, having overrun Lankā with his forces, Śrī Rāma (a scion of Kakutṣtha), the destroyer of hostile warriors, for his part takes me (back to Ayodhya) that would be worthy of him (14) Therefore, manipulate things in such a way that valour worthy of that exalted soul, valiant in combat, may come into play ' (15)

निगम्याह ततः शेषं वाक्यमुत्तरमब्रुवम् ॥ १६ ॥
 सुग्रीवः सत्त्वसम्पन्नस्त्वदर्धे कृतनिश्चयः ॥ १७ ॥
 मनःसकल्पसदृशा निदेशो हस्यः स्थिताः ॥ १८ ॥
 न च कर्मसु सीदन्ति महस्त्वमिततेजसः ॥ १९ ॥
 प्रदक्षिणीकृता भूमिर्वासुमार्गानुसारिभिः ॥ २० ॥
 मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसनिधौ ॥ २१ ॥
 नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥ २२ ॥

“Hearing the aforesaid appeal (of Sitā), which was full of meaning, polite and reasonable, I then made the following concluding reply —(16) ‘Sugriva, the foremost of monkeys and the lord of hordes of monkeys and oars, who is richly endowed with strength, has resolved to rescue you, O godlike lady ! (17) At his beck and call stand monkeys rich in prowess, full of courage and endowed with extraordinary might, swift as thought and possessed of immense energy, whose movement is not hampered upward or downward, right or left, and who

do not lose heart even when faced with great tasks (18-19) The earth has been gone round clockwise more than once by those highly blessed and mighty monkeys following the path of the wind, (20) There are monkeys equal and even superior to me (in strength) in Kiskindhā There is no monkey inferior to me near about Sugriva (21) When I have arrived here (leaping across the sea), how much more would those monkeys endowed with extraordinary might Under no circumstances are the seniors sent out on errands, the juniors alone are so sent (22)

तदलु परितापेन देवि मन्पुरपैतु ते ।	एकोत्पातेन ते लङ्कामेघ्यन्ति हरियूषाः ॥ २३ ॥
मम वृष्टगतौ तौ च चन्द्रसूर्योशिवोदितौ ।	त्वत्सकाशा महाभागे वृसिहावागमिष्यतः ॥ २४ ॥
अरिध्न सिंहसकाश शिप्र द्रक्ष्यसि राघवम् ।	लक्ष्मण च धनुष्मन्त लङ्कादारमुपागतम् ॥ २५ ॥
नलदद्ग्रायुषान् वीरान् सिंहशार्दूलविक्रमान् ।	वानरान् वारणेन्द्राभान् शिप्र द्रक्ष्यसि सगतान् ॥ २६ ॥
शैलान्भुदनिकाशाना लङ्कामलयसागुपु ।	नर्दता कर्पसुख्याना नचिराच्छ्रेष्ठ्यसे स्वनम् ॥ २७ ॥
निवृत्तवनवासा च त्वया सार्धमरिदमम् ।	अभिषिक्तमयोध्याया शिप्र द्रक्ष्यसि राघवम् ॥ २८ ॥
ततो मया वारिभरदीनाभाषिणी	शिवाभिरिष्टाभिरभिप्रसदिता ।
उवाह शान्ति मम मैथिलाम्जा	तवातिशोकेन तथातिपीडिता ॥ २९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकान्ये	सुन्दरकाण्डेऽष्टषष्ठितम सर्ग ॥ ६८ ॥

सुन्दरकाण्डं सम्पूर्णम्

“Therefore, have done with agony, O godlike lady ! Let your despondency depart (for good) In one bound will the aforesaid leaders of monkey hordes reach Lankā (23) And perched upon my back will those two lions among men reach your presence, O highly blessed lady, like the moon and the sun risen in the sky (24) You will soon see Śrī Rāma (a scion of Raghu), the destroyer of his foes, who, resembles a lion, as well as Laksmāna, armed with an excellent bow, arrived at the (very) gate of Lankā (25) You will (also) see gathered (here) soon the gallant monkeys, having nails and teeth for their weapons and

endowed with the prowess of lions and tigers, nay, looking like lordly elephants (26) You will before long hear the clamour of the foremost of monkeys resembling mountains and clouds and roaring on the peaks of the (Trikūta) mountain in Lankā (27) You will also soon see Śrī Rāma (a scion of Raghu), the tamer of his foes, crowned at Ayodhya with you, his (term of) exile in the forest having been completed.’ (28) Cheered by me with gladdening and agreeable words, Sitā (a princess of Mithilā), who, though sore afflicted with the thought of your excessive grief (on her account), never speaks pitiful words, derived solace in my presence ” (29)

Thus ends Canto Sixty-eight in the Sundarākānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

END OF SUNDARAKĀNDA

Editor's Apologia

We feel shy like a truant in appearing before our readers after an interval of full one year with the long awaited annual closing number of Vol. XXX of their beloved "Kalyāṇa-Kalpataṛu" under the title of Vālmiki-Rāmāyana Number VII, which was scheduled to appear in the regular course in October 1967, and which contains a close and faithful translation of Book V, entitled the 'Sundarākāṇḍa' of the holy Vālmiki-Rāmāyana. Due to reasons beyond our control we were late as usual in preparing the translation and apart from this dilatoriness on our part, labour trouble started in the Gita Press, which culminated in a strike and a lock-out and not only brought about a complete standstill in the working of the Press for a few weeks but also considerably marred the efficiency of the Press,—which has suffered a lot all these months,—and retarded the normal working of the Press. For these unforeseen reasons we had to keep our readers waiting all these months to their great chagrin, for which we are deeply sorry and seek their wonted forgiveness.

As will be seen, the Sundarākāṇḍa is the sublimest of all the Books of Śrīmad Vālmiki-Rāmāyana and shows the genius of the poet-seer at its best. We have seen elsewhere why it has been called 'Sundara'. The arduous journey undertaken by the heroic Hanumān, the thrilling story of his quest for Sītā in the gynaeceum of Rāvana, how he was helped by destiny at long last in taking him to the pleasure-garden, where Sītā had

been lodged, how he was ultimately able to spot her, how he saw her boldly spurning the unholy advances of the sinful ogre king, how he dextrously contrived to approach her and introduced himself to her, how he was able to convince her of his being a friend of hers, how cleverly he managed to reach the presence of Rāvana, destroyed his beautiful city and returned successful to the mainland, bringing joy to all, and finally conveyed the happy tidings to Śrī Rāma and Sugriva, fill the reader with admiration for the poet and devotion to Mother Sītā, the crest-jewel among all devoted wives, as well as to the great monkey hero, who is rightly called Mahāvīra and the foremost of the intelligent (बुद्धिमान् वरिष्ठ)

In the end we shall be failing in our duty if we omit to acknowledge with grateful thanks the valuable and ungrudging help and co-operation we have steadily received from our learned and esteemed friends and co-workers in revising and checking the translation and correcting the proofs. We have no words to express our heartfelt gratitude to the Almighty and All-merciful Lord Śrī Rāma, without whose unstinted and gratuitous grace it would not have been possible for us to finish our uphill task and present this volume to our benign readers. We shall deem our labour amply repaid if our readers find the translation helpful in grasping the beauties of the original, which we have tried to bring out as accurately and faithfully as possible according to our poor lights



To our Subscribers

We crave the forgiveness of our kind subscribers for the inordinate delay in publishing the concluding Special Number of Vol XXX of their beloved "Kalyāna-Kalpataru", which was ordinarily due to appear in October 1967 and is seeing the light full one year after the scheduled time. It will be remembered that this is the closing number of the previous year which commenced in November 1966 and ended in October 1967, and as such will be given free to the subscribers for that year. In order to regularize the publication of the Kalyana-Kalpataru, which has fallen into arrears which will now be impossible for us to make up, we take leave of our subscribers for this intervening period of full one year, for which they will get no issue of the magazine. The money already received in advance from intending subscribers for this period will be credited to their account for the current year, which should now be regarded as commencing from November 1968, for which month they will get their copy soon after the Special Number. Those who have not yet paid their subscription for the current year would do well to send the same at an early date.

Manager,
Kalyana-Kalpataru,
P. O. Gita Press (Gorakhpur)
India

OM

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The Evils of Anger

धन्याः खलु महात्मानो ये बुद्ध्या कोपमुत्थितम् ।
 निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥
 क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्याद् गुरुनपि ।
 क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥
 वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित् ।
 नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥
 यः समुत्पतितं क्रोधं क्षमयैव निरस्यति ।
 यथोरगस्त्वचं जीर्णं स वै पुरुष उच्यते ॥

(Srimad Vālmiki-Rāmāyana V lv 3-6)

Hanumān says to himself:—"Blessed indeed are those broad-minded great souls who in their wisdom curb the anger within them (even) as they would quench a blazing fire with water. What angry man would not perpetrate a sinful act ? He who is angry may kill even his elders. (Nay) an angry man may insult (even) pious souls in harsh tones. He who is enraged can never discern what is worth uttering and what ought not to be uttered. There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart, even as a snake casts off its slough."



